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AND BIBLE ADVOCATE

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JANUARY 6, 1837.

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THE PREACHER.

A DISCOURSE

Delivered at the Universalist Church, in Utica, on Christmas Eve, December 24th, 1836.

BY REV. DOLPHUS SKINNER.

Ladies and gentlemen of this respected auditory—I feel devoutly thankful to Almighty God for the glorious occasion and the happy privilege now granted unto us; and I feel truly grateful to you, collectively and individually, for the cheering and gratifying evidence, furnished by your attendance, of your kind and liberal and friendly feeling towards us and the object contemplated by this meeting.* And I devoutly pray that you may not have occasion to regret this expression of your liberality.

As it is doubtless expected and desired by the greater number who have favored us by their attendance this evening, that the principal part of the exercises of the evening shall consist of and be devoted to the concert of sacred music, I do not feel at liberty, so far to divert your attention from that object as to attempt any thing like a set discourse, or regular sermon. But deeming it not unsuited to the occasion, and hoping it may be neither unacceptable nor unprofitable to you, I shall attempt to make a few remarks adapted to the joyful anniversary on which we have met; and for this purpose, and to lead our minds into a suitable channel and train of reflections, I invite your attention to a passage of Holy Writ as my text, or motto. You will find it in John i: 18. "The only begotten Son which is in the bosom of the Father, he hath declared him."

Long had the dark night of ignorance, delusion and superstition hung over the moral world—long had darkness covered the earth and gross darkness the people. Jews and Gentiles appeared nearly on a par—both sunk into the most degraded ignorance and the most pernicious vices.—Though in former ages, God had at sundry times and in divers manners, spoken to the fathers of the Hebrew nation by his chosen and inspired prophets, yet those favored periods had long since passed by. For the space of about 400 years, no prophet had appeared on the theatre of Israel—no seer had lifted the curtain of futurity, nor revealed ought of the will or counsels of the Most High. The sacred urim and thummim no longer attested the presence of God in their sacrifices, his acceptance of their offerings upon the temple altar, or gave any other visible tokens that He was yet especially the God of Israel, or took the least notice of, or complacency in, their worship. They had, in fact become the degenerate plant of a strange vine—having polluted their souls by oppressing the poor and needy, stained their hands with the blood of innocence, "made void the law of God by their traditions," and "changed the glory of the incorruptible God into an image made like unto corruptible man, and birds, and four footed beasts and creeping things," how truly and how sadly did they need the light of a new revelation! And that light, the most sensible and well informed of the Hebrew nation believed was about to dawn upon them. To them it was evident the time fixed by David and the other prophets for the "coming of the Just One and the glory that should follow," was at hand. Among their most learned Rabbins this opinion almost universally prevailed. Rabbi Ketina, cited in the Ga-

mara, or Gloss of the Jewish Talmud, and Elias, a learned expositor of the prophets, both believed and taught that, as there were 2000 years previous to the law, so there would be 2000 years under the law, previous to the coming of Messiah—that the 2000 years under the law had about expired, and therefore the Lord of life and glory, it might be expected, would suddenly come to his temple, and the glory of the Highest once more overshadow them.

These high expectations were not only generally entertained among the Jews, but the most enlightened among the Gentiles were at this time, from some cause or other, either from traditions originally derived from revelation, or from their information of what the Jewish prophets had taught, or from the peculiar condition of the moral world at that time, led to believe that some extraordinary personage was about to make his appearance on earth. Hence the Magi, or wise men of the East, (as generally supposed, of Arabia Felix, formerly a part of the Persian dominion,) approached the city of Bethlehem at the period of Messiah's birth, inquiring for him who was born king of the Jews, in order to do him suitable homage.

The sun had ceased to gild the temple dome of the magnificent and proud city of Jerusalem, and the humbler spires and minarets of the lesser city of Bethlehem, and retired beyond the western hills—the laborer had ceased from the toils of the day, and sunk in the arms of midnight slumber—the bustle and noise at the inn of Bethlehem, where according to Cæsar's decree, the populace had been assembled during the day for civil enrolment, had gradually died away, as the wealthier and more opulent had taken possession of every room and every couch, and the humbler and poorer classes were compelled to retire to barns and hovels for shelter. All was darkness, save the twinkling light of the midnight stars that kept their centinel forever in the skies. All was silent as the house of death, save the rustling breeze, as the night winds of heaven, borne over the mountains and along the vallies of Israel, played through the groves of palm trees that waved at short intervals on Judea's lovely plains, occasionally interrupted by the dubious but hardly misgiving growl of the faithful watch-dog of the shepherds, attentive to their fleecy charge—when, suddenly as the lightning's flash, bursts on the astonished view of the trembling shepherds, an effulgence of light exceeding in brightness the mid-day sun, and a form celestial and dazzling hovers above them in mid-air, his shining apparel too brilliant for their feeble optics to look upon! Trembling and speechless with amazement and fear, they stand aghast, supposing the vision ominous of some dread calamity about to burst upon them—when the legate of the upper world, gently stooping to the capacity and circumstances of his auditors, in accents mild as the evening zephyr and sweet as the music of Paradise, breaks the silence and dissipates the agonizing suspense of the shepherds:—"Fear not: for, behold I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapt in swaddling clothes and lying in a manger." And, anon, the shining train above is increased from one to a vast multitude, come from the regions of glory to convoy and to witness the advent of the great Redeemer, and to clap their golden wings and tune their glad voices in the praise of almighty love, and all as one shout,

"Glory to God in the highest, and on earth peace, good will towards men!"

Their fears removed, their hearts reassured, glad hope revived in their so recently desponding souls, these now joyful shepherds, eagerly press their way to Bethlehem to witness the confirmation of the tidings they had heard, and to behold and welcome the glorious Messiah. When there arrived, behold, no splendid palace meets their view; no array of royal guards surround the youthful king; no array of haughty lords, and suppliant, cringing, sycophantic courtiers bow before him, to gain a smile, or secure a place; no glittering robes of royalty, nor costly gems adorn the person of the Holy One.

Tho' "angels revere him in slumbers reclining,
As Leader, and Monarch, and Saviour of all;"
Yet "cold in his cradle the dew-drops are shining,
And low lies his head with the beasts of the stall."

Before him bend in humble reverence the wise men of the East, to show mankind that the wisdom of this world must submit to the direction of the wisdom that cometh from above.

Such were the circumstances and manner of the advent to our world of the ever blessed Son of God, who came from the bosom of the Father, full of grace and truth, to be a light to lighten the Gentiles and the glory of the people Israel—the true light that lighteth every man that cometh into the world.

We will now briefly notice the *object* of our Saviour's advent. And here I shall be spared the necessity of any very protracted labor, touching this point, by the clear and direct information contained in the text. We are assured in the first part of the verse, and know also from the nature of the case, that "no man hath seen God at any time." Then follows the language, "The only begotten Son which is in the bosom of the Father, he hath declared him."

Thus the grand object of Messiah's advent was to *declare the Father*, or in other words, reveal to man, the true character, and sublime perfections, and glorious attributes of his Father and our Father, of his God and our God; and, through the medium of that revelation to enlighten the benighted, make wise the simple, reclaim the wandering, comfort the afflicted and save the lost of our race. In confirmation of this, we find Jesus, in the commencement of his public ministry, appropriating the words of Isaiah li: 1, 2, (see Luke iv: 18, 19,) to himself, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Mankind had long been alienated from the life of God, as well through the ignorance that was in them as by wicked works; and neither the wisdom of Zoroaster, or Zeno, or Socrates, or Xenophon, or Plato, or Seneca, or the combined wisdom and philosophy of all, nor the degraded and corrupted traditions of the Jews, who had greatly corrupted the law, and lost sight of its spiritual instructions, were competent to impart any thing like just views or clear conceptions of the character of the great I AM. Nor especially was it in the power of any, or all these to impart to man the well founded hope of immortality, and give him the assurance of incorruptible and endless beatitude beyond the grave. But Messiah came to answer all these desirable ends.

He was the image of the invisible God—the brightness of the Father's glory, and the express

*A concert of sacred music was given in connexion with the other exercises of the evening, and the avails from the sale of tickets appropriated towards the liquidation of the church debt.

image of his person—and as he came to declare the Father, to bear witness to the truth, so may we expect to find in him, in his words, his instructions, his precepts, his example, his life, his character, his disposition, a true representation of the character and will of the Father. For the Father speaks to the world through him. What then were the illustrations and character which he gave of the Father? They were full of grace and truth. He declares that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

In accordance with the exalted benevolence which God hath thus manifested to man, he exhorts his followers to love their enemies, bless those that curse them, do good to those that hate them, and pray for those who despitefully use and persecute them; and thus would they be imitators of that God who maketh his sun to rise on the evil and the good, and sendeth his rain on the just and the unjust. He assures his followers that the kind, benignant and paternal care of God extended to all beings and all events, over the moral and the physical world, the animate and inanimate creation—that the very hairs of their heads were all numbered—that the sparrow falleth not to the ground without our Father's notice—that even the grass of the field and the lillies of the valley were clothed and beautified, and sustained by the munificent hand of God.

In apposition with this character which he ascribes to the Father, his own life, throughout, is employed constantly in acts of benevolence and mercy. Truly graphic is the description the apostle gives of him when he declares *he went about doing good*. How true to the life is this laconic delineation—"He went about doing good," restoring sight to the blind, hearing to the deaf, speech to the dumb, sanity to the lunatic, soundness to the maimed and the halt, giving bread to the hungry, salvation to the lost and life to the dead. He restores to life the widow's son, of Nain, and gives him back to her aged arms, the stay and staff of her declining years, causing tears of joy to follow in quick succession the scalding tears of anguish which were fast coursing down her furrowed cheek. He weeps at the grave of Lazarus, mingling his tears with those of the disconsolate sisters, and then with the voice of celestial mercy calls the sleeper back to life, and gives him to the overjoyed embraces of the tearful Martha and Mary. He drops the tear of pity over the prospectively calamitous fate of the proud city of Jerusalem, and expresses for its inhabitants all that heartfelt pity and yearning tenderness felt by an affectionate parent towards a cherished but prodigal and ruined child. When the combined malice of Jews and Gentiles had conspired his death, and amid scoffs and insults lifted high on the ignominious cross of Calvary the innocent Jesus, the same holy and unconquerable love, the same god-like benevolence, still warmed and animated him; and lifting his meek and anguished eyes to heaven, his last breath is exhaled in the tender petition, "Father, forgive them, for they know not what they do!" In short, view him when and where we will, from the first to the last of his benevolent life, wherever misery had erected her ebony throne, or sorrow had planted her cruel thorn, wherever tears were flowing, or sighs were heaving, or affliction abiding, there was the merciful Jesus found, binding up the bleeding heart, and pouring the oil and wine of joy and consolation into the afflicted bosom of suffering humanity.

Most appropriately then, does the great Messiah bear the distinctive and honorable appellations conferred upon him by Holy Writ; as the faithful and true Witness, the bright and morning Star, the Sun of Righteousness, the Author and Finisher of faith, the Captain of Salvation, the Salvation of God to the ends of the earth, the Shiloh, the Shepherd, the Fountain to wash in, the Refiner and Purifier, the Physician, the Refuge for the weary,

the Ensign for the people, the Bread of God that giveth life to the world, the Feast of fat things for all people, the Saviour of the world.

Such being the object of Messiah's advent, such the character ascribed to him in the sacred Scriptures, and such the conduct and disposition exhibited by him while on earth, we may exultingly say with the apostle, that "the grace of God which bringeth salvation to all men (*et solentis pasin anthropois*) hath appeared, teaching us, that, denying ungodliness and worldly desires, we should live soberly, righteously and religiously in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We may also feel assured that the work is in perfectly safe hands—that "the pleasure of the Lord shall prosper in his hands—He shall see of the travail of his soul and be satisfied—He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." "For he must reign till he hath put all enemies under his feet. Death, the last enemy, shall be destroyed. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also, himself be subject unto him that put all things under him, that God may be all in all."—In his victory over death he hath conquered the mightiest foe of man, brought life and immortality to light, and given us the pledge of final triumph over every enemy, assuring us that the time shall come when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

In view of so grand a consummation we may well adopt (not to say the inspired, we will say) the inspiring language of the poet:—

"Then, then I rose. Then first humanity,
Triumphant passed the crystal ports of light—
Stupendous guest!—and seized eternal youth!—
Seized in our name. E'er since 'tis blasphemous
To call man mortal. Man's mortality
Was then transferred to Death, and Heaven's duration
Unalienably sealed to this frail frame—
This child of dust. Man, all immortal, hail!
Hail Heaven all lavish of strange gifts to man!
Thine all the glory—Man's the boundless bliss."

'Tis finished! yes, the glorious work is all complete!
Hail, all victorious Prince! on thee we wait.
Thou of the travail of thy soul shalt see,
And with thy work well satisfied shalt be.
The end shall come, when, to thy Father, thou
Shalt reconcile and cause all things to bow;
When all authority shall be subdued,
And every son of Adam be renewed;
When Death, the last and mightiest foe of man,
Shall be destroyed, and sorrow, sin and pain,
No longer man shall hold in dreadful thrall,
But God, himself the King, be all in all.

This is the day our eyes have longed to see,
The day which through eternity shall be
With glory crowned. For this the God of love
Created worlds below and worlds above.
For this the Prince of everlasting peace
Left the dear bosom of his Father's grace—
Down to this wretched earth his course he bent,
And to the sons of wo assistance lent,
Bore all their sorrows, took their sins away,
That he might lead them to eternal day;
For this does Gabriel clap his golden wings;
For this the heavenly host of angels sings,
"Fear not, ye sons of men, I bring to you
Glad tidings of great joy: to all they're true;
For unto you, this day, I bring you word,
Is born a Saviour, which is Christ the Lord."
Glory to God be given in highest strains,
Good will on earth, and peace forever reigns.

INFALLIBILITY.—To adopt the doctrines of a pretended infallible church, in order that you may be free from doubt and error, is like putting out your eyes because you cannot find your way, or have been misled by a Jack-o'-Lantern.—*Tin Trumpet.*

This is the second of those two great commands, on which Jesus declares, "hang all the law and the prophets." Hence, it is a matter of the greatest importance that it should be properly understood, duly appreciated and punctually complied with. I may have misapprehended the true meaning and import of the above command; but my views upon the subject, such as they are, I freely submit to public examination, hoping, if wrong, to be corrected.

In the illustration of this divine command, it will, in the first place, become necessary to inquire, whom we are to consider our neighbors. A similar question was once proposed by a certain lawyer to our Saviour, and the answer returned, is contained and clearly illustrated in the parable of the good Samaritan—Luke x: 30-35. But, after all, the answer seems not to be very generally understood, particularly by those who say, "stand by thyself; come not near to me, for I am holier than thou."

In the parable referred to, the self-conceited and self-righteous lawyer, whose Jewish education had induced him to believe, that he could fulfil all the requirements of the divine law, while the fell spirit of hatred and cruelty wrangled in his proud breast toward other nations, was clearly taught, that the despised and persecuted Samaritan, who was supposed by the bigoted Jews to be possessed of demons, was really and truly his neighbor; and he was constrained to acknowledge the humiliating fact on the spot. Hence, the answer to the question we are considering, is plainly as follows. "Every individual is our neighbor, to whom we have an opportunity of doing good." So says Alexander Cruden, in defining the word neighbor, as it is used in the above command. I might enlarge upon this part of my subject, but its plainness renders it unnecessary; I will therefore dismiss it.

Having arrived at the conclusion, that all human beings are our neighbors, it is proper to inquire, in the second place, what is to be understood by the command, to "love thy neighbor as thyself"? Jesus certainly meant something by this command, and we are anxious to learn what it was, and the following brief remarks will, therefore, be directed to this end.

Did our Saviour mean to be understood as commanding us to love our neighbors *as well* as we love ourselves? Taking it for granted that this is the true intention of the command, many feel justified in questioning the authority and truth of revelation. They contend that the command to love our fellow-beings, enemies and all, *as well* as ourselves, is not only unreasonable but absolutely preposterous; and that, to be prepared to comply with it, we must be divested of every particle of human nature. But I am inclined to think, that such persons have taken that for granted, which cannot be proved. What authority have we for believing, that the command we are examining requires us to love our neighbors *as well* as we love ourselves? I contend that the Scriptures furnish no such authority. We are required to love our fellow-beings, even our enemies. This requirement is reasonable and practicable, and a cheerful compliance with it, is the only way in which we can render ourselves happy, and promote the improvement and happiness of others. This requirement is not only reasonable, and consistent with the best affections of our nature, and the most exalted enjoyment of the intellectual world, but it is sanctioned by the repeated declarations of Christ and the apostles. But, if I have not greatly mistaken the meaning of the command, all our Saviour intended to require, was, that we should cherish and manifest toward our fellow humanity, the same *kind* of affection and tender regard, that we feel for ourselves; but not in the same *degree*, for this is manifestly impossible. Thus it may be perceived, that we can love our neighbors *as we*

love ourselves, without loving them as well as we love ourselves; and this will render the command of Jesus reasonable, and also consistent with the intuitive principles of human nature.

I look upon the phraseology of this command in the same light that I do upon several other commands recorded in the New Testament. I will notice but one. In Matt. v: 48, Jesus says to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Now, no person of good, common sense, and whose head has not been turned round by the raging blasts of fanaticism, would suppose for a moment, that Jesus meant to require of his disciples the same *degree* of moral perfection that God possessed; for it would have been requiring of them an infinite impossibility. But he could reasonably have required of them to maintain the same *kind* of perfection in their finite sphere, as God maintains in his infinite sphere. Noah, Job, David, and several others, are represented in the Scriptures as being "perfect"; but facts clearly prove that their perfection had not attained the highest *degree*, for they were but *men*, after all.

But I will not multiply words upon this subject; suffice it to say, if we love our fellow beings with the same *kind* of affection that we cherish for ourselves, we shall never knowingly injure them; but on the contrary, we shall ever strive to do them good under all circumstances of life. Yes; we shall ever stand ready to "do unto others as we would that others should do unto us," under an *exchange* of circumstances—we shall ever "seek peace and pursue it." All this we can do; all this we are bound to do; all this it is reasonable and just we should do. Let us not quarrel about the *degree* of affection which we are commanded to exercise toward our "neighbors"; let us be sure to cherish and exercise the right *kind* of affection towards them, and union, peace and joy will forever flow, till "this mortal shall put on immortality," and love immortal, love infinite, love impartial, encircles all, and fills every soul in the universe of God with unending joy and gladness.

East Bloomfield, N. Y.

For the Magazine and Advocate.

GALATIANS III: 21.

BY REV. C. BINGLEY BROWN.

"Is the law then, against the promises of God? God forbid."

Whatever is contained in the promises of God, is not subject to be rendered null and void, or be in the least diminished by the law. On the other hand, the divine promises do not make void the law, but do in fact establish the law.—Says the blessed Jesus, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil—for verily I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law till all be fulfilled." Matt. v: 17, 18.

The promises alluded to in the passage that heads this article, were those made to Abraham, see 16th verse. "Now to Abraham and his seed were the promises made; he saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ." What were these promises? God said to Abraham, "I will make thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee: and in thee, shall all families of the earth be blessed." Here, all the families of the earth are embraced. This promise was renewed to Isaac in Gen. xxvi: 3, 4—"I will perform the oath which I swore unto Abraham, thy father.—And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." How extensive—"All the nations of the earth"! The confirmation of this promise to Jacob, is recorded Gen. xxviii: 13, 14. "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt

spread abroad to the west and to the east, and to the north and to the south: and in thee and in thy seed shall all the families of the earth be blessed." The blessing promised to all the nations and families of the earth, is justification through faith. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, in thee shall all nations be blessed." Again—"He was delivered for our offences, and raised again, for our justification." Peter, in allusion to these promises, (Acts iii: 25,) says, "ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." Here, all the kindreds of the earth are included—and where is the individual who is not a kindred of the earth? "Dust thou art."

These "exceeding great and precious promises," the apostle says, the law is not against. He moreover calls it a *covenant* confirmed of God in Christ. "Now, this I say, that the covenant that was confirmed of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Now, common opinion supposes that the promises of God are confirmed by certain conditions to be performed by the creature. This was not the sentiment of Paul. He says they are confirmed in Christ, and that which these promises contain, he calls an inheritance. This is an inheritance "undefiled and that fadeth not away."

How consoling to the Christian is the fact, that the law is not against the promises of our heavenly Father—that after all the threatenings of the law are executed, after the whole law is fulfilled in every "jot and tittle," the great Creator will retain his unpurchased, unconditional, boundless and changeless love for all his intelligent offspring—fulfil his glorious promises, and give to a ransomed world a crown of immortality and eternal life. Hence the law is our "schoolmaster to bring us to Christ, that we may be justified by faith." Thus the law and the promises harmonize, doing good, to the same subjects, each in its respective way. The opinion therefore, that the law demands the endless damnation of the sinner, under any circumstances, is not a Scripture doctrine; for surely such a doctrine would set the law and promises at eternal variance, and place our Father in heaven in a situation where his purposes, either in his law or in his promises, must be eternally frustrated.

Brethren and sisters, upon the immutable rock of the glorious promises of God, let our faith and our hope rest, remembering, at the same time, that in order for us fully to realize the benefits of this precious faith, it must work in our hearts a conformity to its divine principles—it must lead us to love our enemies, bless those that curse us, do good to those that hate us, and pray for those that despitefully use and persecute us; thus imitating our heavenly Father and thereby becoming characteristically his children.

Hastings, Oswego county.

For the Magazine and Advocate.

A CHAPTER,

FOR THOSE WHO KEEP AWAY FROM CHURCH.

Among the keepers-at-home on Sunday, there is every variety of situation and character which marks any other large class of society. And like every other class they have their respective social and moral habits, and their appropriate employments. It is proposed, therefore, in this short essay, to give them such advice as may suit their several circumstances. It may neither be very interesting nor amusing; but if it meets the case only of a few, and relieves the monotony of what to many is a day of weariness, our end is answered.

1. The first variety is the *sleepers*. These may not be the most numerous, but they are the most effectually beyond the reach of advice or cure. For it is extremely difficult to disturb their slumbers without exciting their indignation; and it

is nearly as hopeless an undertaking to reason with an angry person as with one asleep—and not half as comfortable. We propose, then, that the Magazine and Advocate be sent so as to reach them by the Saturday's mail, and that our essay be read to them, or by them, either before, or immediately after breakfast. Because at that important point of time, it is quite common for most people to be awake. Our advice to them is, that they sleep as soundly over their worldly affairs, as over those involving their moral and religious interests. By so doing, they will soon be able to ascertain the importance of keeping awake, at least a part of even Sunday. And from this lesson, they may possibly learn that their moral interests may as certainly become perplexing by neglect, as their temporal. We would further urge the question upon their consideration, whether if they sleep *all day*, it may not prevent quiet and comfortable rest during the night?

2. Another variety is the *weary*. These are not numerous, since by far the most industrious portion of every community, are also in general the most faithful and constant attendants on church. And with few exceptions, they are fatigued at the end of the week, not because they have done too much, but because they have done too little. A little consequently wearies them. We advise such to be as moderate and temperate in relaxation, as in toil. For they should remember that even rest may be excessive—like eating too much when hungry. And as a remedy against too great indulgence, it is proposed that they attend meeting—a remedy which has been attended with the best effects, in a number of similar and very obstinate cases.

3. The third variety is the *unwell*. They are not only numerous, but comprise a monstrous complication of ailments. Happily, none of them is mortal, and they seldom last over Sunday.—But they are distressing enough to every body except those who complain of the diseases. Our advice to them is—let every man get up on Sunday morning in season to wash and shave himself before breakfast—and every woman, in time to prepare the coffee. And then, when comfortably refreshed, let them ask themselves, if they are not well enough to perform all their ordinary week-day business, and whether they would not go about it without complaining? Let them answer it to their conscience—for it is presumed they have one—whether it is more laborious to walk or ride to church, than it would be to travel four times that distance to make a bargain involving fifty cents, or for a visit of ceremony. Our word for it, if these questions were regularly and honestly answered, and our advice in general adopted, it would, in a few months at most, banish almost entirely from the Christian world, a host of headaches, bad colds, liver complaints, weak eyes, weak nerves, and possibly weak moral feelings.

Nothing in the foregoing chapter is intended to have any bearing upon those who, at any time, or on any occasion, can make an apology for staying at home, of which they are not themselves ashamed.

CEPHAS.

For the Magazine and Advocate.

A WORD TO THE WISE.

"Forsake not the assembling of yourselves together as the manner of some is."—Bible.

When I see people professing great love for the truth, absenting themselves from the house of worship whenever the preacher happens to be a man of humble circumstances in life, though of good moral and intellectual qualifications, I am led to ask myself the question,—Do such people really love the truth, or do they think more of the "outside of the cup," than its contents? Give me the waters of life, and I care not whether it be served to me in a golden pitcher, or a tin cup, provided it be clean and sufficient for the purpose. I care not if the preacher be a good man and tell a good story, whether he ride in a gilded coach or whether he come "riding on an ass' colt." And such, I apprehend, will be the feelings of every consistent

UNIVERSALIST.

For the Magazine and Advocate.

A VOICE TO YOUTH.

BY REV. J. M. AUSTIN.

INTRODUCTION.

Early youth is justly considered the most interesting and important, yet dangerous period of human existence. It is *interesting*, because of the innocence, the hilarity, and the zest for enjoyment, which is then evinced. The mind, like the morning flower, at this period, begins more fully to open its leaves to be impressed with the enlivening rays of the sun of knowledge, and evinces by the gradual development of its powers, that its possessor belongs to a grade of beings vastly more elevated than the brute creation. Youth is the most *important* time of life, inasmuch as the habits then begin to lay their foundations—the character commences its formation, and the occupation is to be chosen—upon which depend mainly, the enjoyments and prosperity of after life. And it is the most *dangerous* period, because, ardent, volatile, inexperienced, and thirsting for happiness, the young are exceedingly liable to be seduced into wrong paths—into those fascinating, but fatal ways, which lead to degradation and wretchedness. It is at this season, that the sports and amusements of childhood, lose their charm and their influence. Childish things are put away, and there commences a desire, and a looking up, for more mature, yet more dangerous sources of enjoyment.

As the gallant bark leaves the secure haven to go out upon the bosom of the mighty deep, with its snow white sails spread to the inviting wind, its broad flag and gay streamers floating in air—bounding o'er the billows "as a thing of life," and wholly unconscious that Ocean, in its far regions, is nursing the whirlwind and the storm—so youth launches upon the vast sea of life, decked with the gay fancies of the bright morning of existence; spreads the wide expanded sails of hope, and faith would believe that an ever-favoring breeze will speedily waft to prosperity and peace. But the young should be aware that, as the wide waste of waters is ploughed into the mountain wave by the fury of the wind, so life is often beset by the howling tempest of misfortune; and that upon the one, as upon the other, unless they are guided by the pilots, wisdom and discretion, shipwrecked hopes and blasted anticipations must ensue.

Young ladies and young gentlemen—I crave your attention for a short season, from time to time, as I proceed in a series of Essays, on a variety of subjects intimately connected with your welfare and happiness. Will you lend me a listening ear? Will you occasionally devote an hour, to hear what I have to offer upon topics, which you will acknowledge are of the utmost importance to your peace and prosperity? Come, sit down with me, and in a friendly manner, we will converse upon those things which pertain to your future success in life. I am aware that, upon the ears of some youth, the word *advice* grates harshly. But I attribute this dislike more to the improper manner in which they have been instructed, than to any natural bias. Parents and instructors often seem to imagine there is no method to advise the young, but in the harsh tones of reproof and upbraiding. And the effect of such a course, is to harden those whom they would benefit, and cause them to dislike every thing which comes in the form of counsel. Advice, to be effectual, must be clothed in words of affection and kindness, and accompanied with a tender regard for the feelings of those to whom it is tendered; and it should be given in such manner as not to imply the degradation of those who are its objects. In this manner, I think it can not truly be said, that, as a general rule, youth are averse to counsel. Nevertheless, it is well known that one of the common failings of the young, is to be wise in their own conceit—to imagine they can get along quite well of themselves, and that they can discover coming evils and avoid them, as readily as their elders in life. This wisdom, how-

ever, is of a premature growth, and generally passes away as age advances; but often, not until it has involved its possessor in trouble and misfortune, which sometimes extend through life. Hence have arisen those common sayings, that youth is wiser at *fifteen* than at *thirty*—i. e. in its own estimation—and that the first indication of true wisdom in the young, is, their ascertaining and acknowledging how little they do, in reality, know.

Listen! You desire to be happy—you thirst for enjoyment. This is natural, and it is proper. God has designedly implanted this desire within you, and he is perfectly willing that you should gratify it *in the proper manner*! But, remember that in this, as in every thing else, there is a right way and a wrong way, to accomplish your object. If you adopt the right way, the desired good is speedily obtained and enjoyed. But if, unhappily, you select the wrong way, so far from securing the wished for happiness, you will reap nought but misfortune, degradation and wretchedness. And in pursuing this wrong course, however you may imagine, for a season, under the fascinations which evil often assumes, that you have found the real enjoyment desired, you will ere long discover—and often too late—that you have embraced a gilded shadow, filled with human woe, while the actual good is far from you. You can but perceive, therefore, the critical condition in which you stand, and the importance and necessity of obtaining counsel in regard to your future conduct.

Were you about to travel into a far land, a stranger to the way, and though conscious that your course would be surrounded by innumerable dangers, yet ignorant of their nature and of the best means to avoid them, how anxious would you be to obtain information and advice! Prudence, and the desire of self-preservation, would dictate the propriety of seeking some individual who had travelled the road, or the most dangerous portions of it, and of obtaining his instruction in relation to the nature and situation of the dangers, and his advice regarding measures to escape them. And what is life, but a journey to a distant clime, upon an untried highway? This important journey the young are just commencing. Undoubtedly, in the exuberance of youthful fancy, all appears fair and bright before you. Vivid imagination strews your pathway with the gayest and sweetest flowers of existence. How bright and beautiful is the future pictured to the young mind! No clouds or darkness intervene to throw a shade of sadness on the fair prospect of youth's morning.

"Gay are the flowers without a thorn,
And bright the hues of opening day:
Wild music lingers in its bowers—
Grateful the fragrance of its flowers—
And all betoken bliss.
Hope weaves her wild enchanting song,
And sings at every path along,
That all shall be like this."

But notwithstanding the captivating visions of the imagination, and the sweet whisperings of hope, you well know that your way will be beset by many, many dangers. Appearances are often very deceitful. "Poisonous berries frequently look tempting to the appetite—ice, when it sometimes seems sound, if ventured upon, will break, and let him who is daring into the waters—and the wise man says, that 'wine, when it giveth its color in the cup, at the last biteth like a serpent, and stingeth like an adder.'" The rose grows in close proximity to the thorn, and beneath the fairest flowers, sometimes nestle the poisonous reptile and the venomous scorpion. Permit not, then, the beauty in which your fancy paints the future, to lull you into false security in respect to the dangers which that future conceals, or to the necessity of guarding yourselves against them. It rather becomes your safety and interest, as well as duty, to seek diligently for all the instruction and knowledge which can throw light upon your way, in the intricate and uneven windings of earthly existence.

Are additional inducements necessary to cause you to listen to counsel and admonition? Look abroad into the world. Here is an individual who enjoys the respect and confidence of community. The aged venerate him, and "the young rise up and call him blessed." He has no enemies—all are his friends—all confide in him, all know him. How has he obtained this universal esteem?—how has he ascended this eminence of respect? In seeking for happiness, he consulted the experience of those who had travelled before him—he studied the history of his race, and marked where others had failed, that he might avoid their errors—he listened patiently to words of advice, and in this way, found the true path and faithfully pursued it, and is now enjoying the prosperity and peace to which it conducts. But another picture presents itself for our contemplation. There is a man whose condition is directly the reverse. He is shunned and despised by all around him. Not because he is poor; but because his poverty has been caused by profligacy and vice. The good avoid him as a moving pestilence—the virtuous point to him as a warning to their children of the sad effects of iniquity—and even his vicious companions are ashamed of him. Follow him in his miserable career. He mingles with the refuse, the outcasts of society; for they alone will become his associates—he becomes familiar with the alms-house, the penitentiary, and finally ends his days in ignominy upon the gallows! Is it not important to inquire into the cause of the disparity between the condition of this man, and of the other, whom we noticed? How did he become involved in so much infamy and wretchedness? Was it his own choice?—did he desire and seek degradation and ruin? No. In the outset of life, his desires were as those of the youth who is now perusing these lines. He wished to enjoy himself through life, precisely as you do. He intended to take the best measures to accomplish this desire, as is now undoubtedly your determination—and he no more foresaw or expected that he should end his days in infamy, the object of scorn and disgust, than are such thoughts now dwelling in your mind. But, alas! he selected the *wrong path*! He deemed himself very wise—he knew much better than others in more advanced life, where and how he could obtain true enjoyment—he desired no light or instruction upon this subject—he turned an ear deaf as the adder's, to all the counsel, the advice and admonition of parents, relatives, friends—and with headstrong and willing blindness, strided on in that way which eventually involved him in the vortex of disgrace and ruin! Do you desire your condition to become like his? No—no—say one and all! And yet it amounts almost to a certainty, that such, or similar, will be your condition, if you imitate his example in the commencement of life. But that example, I trust, you have no desire to follow; but rather are more wisely inclined to obtain all the information in your power on those subjects connected intimately with your welfare and happiness.

Hearken, then, to one who, though comparatively not far advanced in years, yet may be considered past the most dangerous period of youth—one who has mixed not a little with the world—tasted of its sweets and its bitter—been a learner in the school of experience, and as usual, paid dearly for some of the knowledge which he has thus obtained—and who, not having yet, by reason of age, lost the vivid impressions thus stamped upon his mind, is enabled more readily to appreciate the peculiarities of your situation, and to realize to a good degree, the nature of the dangers around you. I would speak to you as a brother—I would warn, advise, and counsel, as one deeply interested in your welfare and prosperity. I have no wish to deprive you of a single enjoyment, that is proper for you, as intellectual and moral beings—and surely as wise youth, you can desire to participate in none other. I shall make no efforts to frighten you into compliance with the advice imparted; but shall appeal exclusively to your reason, your good sense, to con-

vince you of the propriety of doing that which will enhance your respectability and true happiness, and of avoiding those things which will involve you in disgrace and wretchedness—that, if possible, I may benefit those whom I address.

In carrying my design into execution, I shall first address both sexes indiscriminately, upon those subjects in which it may be supposed they are mutually interested. In the next place, my remarks will be confined exclusively to those topics which pertain to young men. And lastly, the young ladies will be addressed.

For the Magazine and Advocate.

SYMPATHY.

—BY REV. MOSES BAILLOU.

Perhaps there is no principle of the human mind more universal in its influence, than that of SYMPATHY. Pervading all ranks, ages, and conditions; from the king to the beggar; the world of mankind, all in a greater or less degree, seem to bow to its influence. Accuse us, if you please, of being selfish beings, it matters not. I care not how well mankind may love self; place human misery before them, and as a general thing, contagion-like it infects the whole within its reach. Indeed we cannot believe that there is a being in the wide world, so totally dead to all the finer sensibilities of our nature, as to be wholly insensible to the welfare of all others. God has created man in his own image, and likeness, and made “of one blood, all nations of men that dwell on the face of the earth,” and this spiritual image must become totally extinct,—those principles which he has implanted in our nature must be forever blotted out, and every thing that binds us together as social beings, must be destroyed, before the sympathies of our common nature will cease to exert their irresistible influence! It is human nature to laugh when others laugh, to weep when others weep, to rejoice when others rejoice, and to mourn when others mourn: and this common bond, that links us together as children of the same family—as beings of the same form and image—as creatures deriving their existence from the same source, and dependent upon the same Power for protection; must be forever sundered, before we can be wholly insensible with regard to the ill or well-being of each other.

We see this principle exhibited every day of our lives. The first greeting when we meet, is to inquire for the welfare of each other. Separate kindred or friends for even a day, and when met again, how quick is the query instituted by each, concerning the well-being of the other; and I have often reiterated the sentiments of a brother, by saying, that this chain of sympathy, which runs through the human family, connecting Adam with his latest posterity—encircling in one common bond the human race, is so strong and indissoluble, that the ultimate happiness or misery of a single individual, will be felt in a greater or less degree by all! That whatever may be our final destiny, “come weal come wo,” it must be shared alike by all the human family! The God of nature has so formed us, that it is utterly impossible for a curse to fall upon one, and not involve others in wretchedness. Every being in the wide world, if not a parent, is at least a child; therefore if everlasting harm falls on a single soul, then is a parent left to mourn! Hence,—

“Whatever link you strike
Tenth, or ten thousandth, breaks the chain alike.”

On this very ground, of the relationship in which we stand to each other, constituting us with mutual wants, and mutually dependent, is founded all those Scripture exhortations to the practice of love and good will to each other. On this very principle, is reared all social obligation, and social duty. “Be ye followers of God as dear children”; “deal justly, love mercy;” “Do unto others as you would that others should do unto you,” etc. All those requisitions owe their origin and propriety to the fact, that we have a common interest—that we have no separate good, but mu-

tually partake of each other's joys and sorrows—that we cannot afflict another without injuring ourselves; or raise another's burthen without lightening our own!

Let us now, for a moment, contrast this principle with its opposite. Take that individual, for instance, who cultivates the social, benevolent, and sympathetic feelings of our nature the most of any one;—who is ever engaged in deeds of charity and love—who will not permit the suffering poor to go unfed from his door, or the naked to endure the storms defenceless—whose eye of pity weeps at the woes of suffering humanity, and who is ever ready to rejoice when others are happy. Take for instance, a Howard—that ministering angel who spent a life in deeds of kindness and philanthropy—he who entered the hovels of penury and wo, as the minister of good—who sought out the dens of the vicious, the debauchee, the dissipated, the profligate and abandoned, and gently taking them by the hand, led them back to the paths of virtuous obedience and enjoyment. Human suffering touched the fibres of his soul! Human wo wrung tears from his heart! Human misery brought him anguish, and human happiness yielded him joy! *Other's bliss was his heaven; other's misery his hell!* Now the world will all agree in awarding such a one the highest seat in the scale of human goodness, and is just the character which the Gospel aims at forming. This principle we are taught to look upon as God-like and good, and is the only spirit that God's laws justify us in exercising.

Take now, for comparison, the opposite character—that being if you can find him, who seems to have lost all sympathy for the human race—a perfect misanthrope, who lives in the narrowness of his own contracted soul—look unmoved upon the groans of the wretched—who can apparently laugh at human wo, and mock at human anguish! We will name for instance, a Nero; who could regale himself with his music, with the dying moans of anguish that rose from his burning victims, as an accompaniment! What does the same tribunal say of him? Why we all know that his very name, that stands as a plague spot upon the records of the past, is reflected on only with feelings of horror! The united voices of heaven and earth, or God and man, thunder forth the sentence of condemnation against such a spirit! An unholy monster who might well shame the most brutal savage that treads the forest! Why? Answer. Not only for his insensibility to the happiness of his fellow-beings, but mostly for his apparent delight in human suffering. Now, we repeat, that the sacred laws of God most pointedly condemn the indulgence of such a spirit, and all are ready to couple its possessor with the fiends of darkness! A Howard's spirit is holy and God-like—a Nero's demoniac and fiend-like! The laws of Jehovah call upon us for the possession of the one, and the sacrifice of the other! Here we have one awfully important question to ask, and we beg the reader to ponder it well. Which of these characters are the ransomed to possess in the regions of immortal life and glory? A correct answer to this will determine the truth or falsity of the doctrine which teaches the final, and hopeless misery, of a part of the human family. When we are raised from the dead and clothed upon with immortality, so that our situation will be fixed for the long ages of eternity, are we there to possess a spirit which the God of heaven and earth condemns as demoniac here? If not, it is idle as the wind to talk of endless suffering for a portion of the human race, and endless happiness for the remainder! Can a Howard in heaven be happy, when viewing the miseries of those wretched beings in hell for whose temporal woes he wept and suffered here? Can a Saviour view unmoved, the undying agonies of those in eternity, for whose salvation and happiness he poured out his life's blood a sacrifice here? If so, (God forgive the thought!) in which place will he possess the better spirit? In which place will he be obedient to God's holy law, which required universal love? Will God permit the domi-

nant spirit which characterises the inhabitants of heaven to be such as we now attribute to the fiends of darkness? Either this must be true, or the doctrine of the endless misery of a part of the human race false! I see no possible method under heaven of avoiding this conclusion, and I would merely add—if this be true, that all the love and sympathy I now bear for my kindred must be blasted and withered before I am fitted for a state of immortal glory—if all the finer feelings of my nature—all that now renders me worthy of existence—all that refines and elevates, or that I can claim as God-like and good—all, in fact that I possess that is worthy of a resurrection—if all these must be frozen up in perpetual congelation on their passage thither—or if they must be exchanged for those principles that are demoniac and fiend-like, in order to fit me for the society of kindred spirits that there inhabit; then I would pray God, if it were with my dying breath, to bar me forever from the gates of heaven!! Give me any corner of the universe, be it ever so dreary; there let me wander forever alone, but spare, O spare me, gracious Heaven, the little goodness I now possess! Give me love for my kindred—love for my friends—love for the human race, and love for all that is God-like in man, and hell, in possession of these, would rather be chosen than the Pharisee's heaven, where I must live without them! Such, Br. Grosh, though perhaps expressed in strong language, are nevertheless, the deep and heart-felt sentiments of thy friend and brother.

Portsmouth, N. H.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JANUARY 6, 1837.

VOLUME EIGHT.

This number commences a new volume, and the second year of our labors as publishers. Custom requires some remarks on future prospects and purposes.

In our Prospectus we promised less than we expected to perform. We now can say, that instead of “about fifty regular and occasional correspondents,” we think the interest and instruction of our columns will be usefully varied by the labors of about ONE HUNDRED AND FIFTY brethren and sisters, most of them well known to our readers, and all, able to aid greatly in the cause of mental and religious improvement.

The deeply interesting and important Essays by Br. J. M. Austin, (“A Voice to Youth,” commenced in this paper,) on the habits of thought and conduct, and social and religious principles and obligations of young gentlemen and ladies, can not fail to be valuable, not only to those addressed, but also to parents, guardians, and all interested in the welfare of the present generation.

Extensive preparations have been commenced for the production of a cheap, comprehensive, explanatory Commentary on the New Testament, for the use of “the common people”; the most interesting and useful portions of which will appear in our columns, commencing at some period within the present volume. (Care will be taken not to overload, but agreeably to diversify, our pages with this work—and yet have the portions published, complete and full in themselves.) Many of the ablest brethren in the denomination, have engaged in this work, and more are yet expected to engage in it. When the plan is fully matured, its details, and the names of these brethren, will be made known. We mention it here, only, because this undertaking may prevent the able author of Notes on Sacred Subjects from immediately proceeding with his Essays to teach children how to think on moral and religious subjects, and aid parents in their educational duties. But the Commentary will certainly be commenced in the present volume—perhaps the Essays also.

The Essays on the Evidences of Christianity, by Br. S. R. Smith, will be commenced within the first quarter of this volume. Intended as they are, to show Par-

alist Christians their inability to defend their views of Christianity against skepticism, because of the doctrines so inconsistent with nature, reason and revelation, which they have incorporated with the Gospel—and, at the same time, expose the futility and groundlessness of the objections urged by skeptics, when the Gospel is presented as held by Universalists—these Essays will supply a long desired and much needed work in the religious world, which can not but be very useful to the three great classes here named.

The prize Tales and Essays (with others that will enter into the competition), which we are confident of yet receiving, worthy of the several premiums offered, will also interest and instruct all classes of our readers, and much enhance the literary merit of our paper.

In addition to all these, a friendly discussion of Universalism between Br. D. Skinner and Rev. Alexander Campbell, will soon be commenced in our columns, with a statement of all the particulars leading thereto. Br. Skinner is already so well and favorably known to our readers, that we need only speak of his opponent. Mr. Campbell is the founder of the sect known by his name—the author of a new translation of the New Testament—Editor of the *Millennial Harbinger*, (in which the discussion will also appear,) published in Bethany, Va.—and the opponent, if not conquerer, of the champion of skepticism, Robert Owen, in a discussion held a few years since in Cincinnati, Ohio. Do we err in promising ourselves much pleasure and profit from a friendly discussion by two such men? We think not.

Had we nothing in expectancy but these subjects, we should feel that we had done enough to render our paper all our subscribers will ask. But in addition to all here named, we will add, the articles of the several Editors in the editorial department—special care in the selection of miscellaneous articles—good paper, good typography, and a faithful discharge of all our publishing duties—the enlistment of new correspondents, from time to time, as they may be needed, and every labor and means in our power, to render still more useful and interesting the paper over which we preside. We may fail; for we are but fallible after all, and events to come, who can wholly control or avoid! But, by the blessing of our heavenly Father, and the assistance of our co-Editors, numerous correspondents, agents and friends, we hope to deserve success. Should we fail, we labor for Universalists, who measure deeds by intentions.

Such are our means, our purposes, our hopes for the present volume. We state them not in the way of boasting, but in that frank and friendly confidence which we wish ever to maintain with those on whose support we are so dependant for means to carry our plans into effect. We believe the support we receive demands our endeavors to please and benefit—our frankness and confidence. And we also believe (and say it in the same honest frankness,) that the above plans merit an increase of the generous support and confidence hitherto received, to carry them into effect. Should our friends not succeed in their efforts to increase this support, they, too, labor for Universalists, who take the will for the deed.

Thankful for the approvals of our past course, already received to cheer our labors during the year before us, and for the attention manifested to our wants—and devoutly praying for the blessing of God on our labors, our correspondents, agents, subscribers, and the cause in which we are engaged, and through it, on the world, we begin THE LABORS OF THE YEAR. A. B. G.

THE NEW YEAR.

Readers of religious journals are generally duly admonished on the importance and necessity of commencing each new year, with new determinations to give more attention to the subject of religion, and the practice of its duties. And presuming that those who have any wish to understand these subjects, are well informed respecting them, it is proposed that something more substantial than mere resolutions be done in the premises. This “resolving, and re-resolving” leaves many

both to live and to die the same as though no such resolutions were ever made. What is about to be proposed, may add very little to the stock of human knowledge—but if duly applied to practice, will greatly increase the sum of Christian virtue and social happiness. And if any man doubts this—let him by all means make the experiment.

1. We earnestly recommend to all good Christians, without distinction of sect, to commence the present year, not only with the determination to attend to their own immediate concerns—but actually to do so. One effectual effort is worth a thousand resolutions—as one year of such application will be found productive of more useful results, than seventy spent in digesting plans, and prognosticating conclusions. It is true, that this course would send great numbers from the fields of romance and speculation—from the regions of fancy and of visions, home to the sober realities of common life, and common business. But it will compensate them well—it will give substantial independence where there is more show than reality, more tinsel than wealth; and decent and comfortable competence where there is much real want, suffering and repining. And one important relative consequence would immediately follow—the vexatious distinctions which exist in society, and which are so tormenting to the envious, and so gratifying to those who have the means, or the ingenuity to keep up appearances, would be gradually done away. And while there would be more useful industry, there would be also much less gossip and less crime.

2. It is further recommended to all Christians, constantly to recollect, that there are other persons in this wicked world, besides their dear individual selves—and that however expedient and proper it may be for them to know and do their own business, it should never be done in so selfish a manner, as to exclude all others from any kind of notice or attention. It is too common to neglect one duty under the pretence of performing another. But there is both time and opportunity to observe and do every one—if we will but attempt one at a time. In your intercourse and business transactions with your neighbors, keep constantly in mind, that they have the same common rights as yourselves. And that while it may be lawful for you to live by a bargain—others ought not to apprehend their own death by making one with you. And we cannot but think, that the present year furnishes a fair occasion for putting your moderation to the test, when high prices and scarcity of cash, constitute the order of the day.

But you are entreated to take another view of this subject. Some people seem to think it impossible to be sociable without neglecting their business. Can they suppose that we were made capable of employment and of social intercourse, only that one, or the other, should be neglected? No—our social feelings were evidently given us, that our seasons of relaxation from toil might be made comfortable by the interchange of civilities, and the reciprocation of friendships. And to withdraw oneself from society, because we would be industrious, is to become supremely selfish. It is to circumscribe our world to the dimensions of a study, a counting house, a work shop or a farm; and to concentrate the little all of humanity within the cogitations of a mind, by far too small to fill even that little space. The feelings of such men—but we beg pardon, such human silk-worms have no social feelings, nor the common sympathies with the race of man—they only feel the difference between loss and gain. And if you would not gradually sink into that character, so arrange your business, that you can at least, spend an occasional hour—or now and then one of the long Winter evenings in social converse with your neighbors. It will humanise your hearts—liberalise your minds, and possibly improve your morals and your understandings.

3. It is recommended to those who make any pretences to religion, to carefully avoid a total indifference to the subject on one hand, and too much fire, and fury, and noise on the other. Both are destructive of the purity,

consistency and prosperity of Christianity. If you are so cold and dead as never to give any attention to the subject when you can possibly avoid it, you may rest assured that there are those who will set you down as part Heathen, or half infidel. But if you should take upon you to rouse up and act—do not run mad, and abuse your neighbors because they may happen not to be as mad as yourselves. There is one ready way by which the proper medium may be preserved—it is by acting as reasonably, as the religion of the Gospel is reasonable. By doing this, you will avoid the hundred night meetings of the Winter, and the consequent apathy of Summer. As the world now goes, most professors have quite too much religion either for their own comfort, or that of others, for about half the year—and by far too little during the remainder. So that between the lack and the superabundance, they get little time, and feel even less inclination to carry into practice the morality which is the true test of a sound faith, and a useful life. Let it be your aim to be “zealously affected in a good thing”—but let your zeal be “according to knowledge,” and improved and illustrated by “good works.”

4. In conclusion—we recommend what will be particularly gratifying to some of our personal friends, that every man make arrangements to pay his debts as soon as practicable—but at all events in the progress of the current year. This is so common a matter, that like many other familiar subjects, it passes almost without observation. Yet it involves some very high moral interests, as well as the good condition of an immense number of human beings. Inattention to this subject of recommendation, is often productive of most serious injury to individuals and families—as well as to their public reputation. And we must be permitted to name those who are most frequently at the bottom of the roll, both of dues and of payments—printers and preachers. What is subscribed for the paper of the one, or the services of the other, is seldom considered as a debt—but rather as a charity; and is consequently the very last thing of which most people think in their estimate of pecuniary obligations. Call it charity in the first instance, if you please; but when time and labor have been devoted in reliance upon your pledge—it becomes debt, in the same sense as if that time and labor had been appropriated in any other way, or to any other objects. So then, if you would have these two classes pay their debts to you—you will help them to do it speedily, if you will “go and do likewise.” S. R. S.

ONEIDA INSTITUTE.

Does the public know, or can the public know anything about the condition or management of this institution? What statistical documents, or what official report from the trustees, or principal, or any of the officers of that institution, has the public been permitted to see since the Winter or Spring of 1831? What amount of funds have been contributed by private donations, under what pretences were those donations obtained, and what amount of money from the State has that institution obtained; and how have said funds been appropriated? How many students have been educated, and in what manner—at what expense over and above the amount and profits of their labor? What religious tests are required of the students? To what denomination must they belong? How many hours per day are they required to labor, and what allowance is made them for labor performed? What branches of industry are pursued there? etc., etc.

These questions are propounded for the purpose of obtaining, if possible, from any authentic source, the information requisite for their solution. For we have seen no official report, nor any other authentic information touching these matters since the Spring of 1831.

One principal reason of the subject being brought forward at this time, is this: Nearly three months since we received a letter from a friend at a distance making inquiries respecting the Oneida Institute, or Manual Labor School, located at Whitestown—the branches of industry pursued, the amount of labor performed by

each student, the manner of conducting it, the profits arising from it, the expenses of a student there over and above his labor, etc. The object of my friend, in wishing these questions answered, I presume was to attempt the establishment of a manual labor school on a somewhat similar plan, provided it were shown to be a valuable and feasible plan of educating youth. With a view of obtaining the information necessary to enable us to answer our friend's letter, we sent a polite verbal request to Dr. Green, the Principal of the Institute, through the medium of Rev. Mr. Wetmore, of this city, that he would furnish the desired information. We waited several weeks and no answer came. We then addressed as polite and respectful a letter to the Doctor as we knew how to endite, requesting information relative to the above particulars either by letter or in any other way he might please to communicate it. It is now nearly or quite two months since this letter was written; and neither the Doctor nor any other officer or friend of the Institute has deigned to give us the least particle of information, or take any notice of our letter whatever.

We are certainly at a loss to know what such contemptuous silence can mean. And under existing circumstances we cannot but ask the questions, Is every thing right—are all things conducted as they should be at the Oneida Institute? If so, why refuse the solicited information? Why fear the light? Why do the Principal and officers choose darkness rather than light? Is there not "something rotten in the state of Denmark?"

D. S.

PRIZE TALES AND ESSAYS.

The committee selected to decide upon the claims of various Essays and Tales to the premiums offered by Messrs. Grosh and Hutchinson, in the Magazine and Advocate for the 24th of September last, (volume vii, page 311,) make the following

REPORT.

After rejecting all articles deficient in the requisite qualifications, there were not left three of either class, for their decision; nor were these, in both classes, deemed worthy of the first and second premiums respectively; and yet, by the strict letter of the offer, many did not feel authorized to award the third premium, unless a third article was in competition. The declared object in offering premiums, being thus placed in opposition to the letter of the offer, the committee, unable to come to any other decision, *unanimously* recommend Messrs. Grosh and Hutchinson to continue their offer for a few months longer, and so amend it as to relieve the committee then selected, from the difficulty above named.

We believe the credit of the Magazine and Advocate, if not of the cause in which it labors, requires that the articles should be nearly proportionate in merit, with the premiums awarded to each respectively—and that no author desires the honorless award of a premium for which there was not only no competition, but of which all would declare the article unworthy. We therefore hope the above recommendation will be more satisfactory and creditable in its results, than any other conscientious decision a majority of the committee could have made.

SAMUEL BROWN, J. P. NEWLAND,
D. BIDDLECOM, J. L. KELLOGG,
G. N. SMITH, N. C. POWERS.

The above will explain why we present our readers with no prize Tale or Essay in this number. We would add the expression of our deep regrets, but it is useless—all we can do is to remedy the defect as well as we can, provide against its future recurrence, and hope that the delay will serve to increase the feast and improve its quality. The committee discharged a difficult and delicate duty, with great candor and conscientiousness, and deserve our warmest thanks therefor, as well as those of all concerned. And in compliance with their unanimous recommendation, we invite the attention of the former as well as other competitors (for if those who have written wish to write new articles, they will be received; or if they wish to amend their former articles, they can have them returned for that purpose) to the following continuation of the offer.

[The crowded state of our columns compels us, reluctantly, to omit the offer of premiums this week—it is essentially the same as contained in our last volume,

above referred to, with the addition of a clause to provide against the difficulty above named, and an extension of time till April 7th, next. It will appear in our next.

A. B. G.]

PHRENOLOGY.

DR. BRIGHAM'S LETTER TO DR. REESE.—We acknowledge with thanks, the reception of two copies of this pamphlet from the author, per Br. R. O. Williams, of Hartford, Conn. It is a mild—too mild expose of the impudent and ever foolish mendacity, perversions, misrepresentations, abuse and ignorance of Dr. Reese's "Fruits of Phrenology"—or attack on the Brigham's work on Religion—an excellent work, and well "worth," not only "the time spent in reading it," but its cost also; Br. T. J. Sawyer's opinion to the contrary notwithstanding.

I shall probably notice this work further in a future number—also, Br. Thomas' notice of the anti-phrenological article in the last American Quarterly Review, if I can get the Review to read the article. For I conceive Phrenology as a Physiological science to be based on facts, which no metaphysical subtleties can disprove, and to which no exceptions in fact have yet been produced—and as a Philosophical science, to be based and dependent on the Physiological portion, which was first discovered, and is therefore the antecedent of Phrenology as a system of moral and mental philosophy. A. B. G.

THE SERMON, if such it may be called, which appears in this number of the Magazine and Advocate, was prepared in haste, while laboring under considerable bodily infirmity, and without the most distant idea of its ever appearing in print. And it is now given to the public in this form, only in compliance with the earnest solicitation of Mrs. Grosh and Hutchinson, the publishers, seconded by a number of the trustees and members of the society and congregation before whom it was delivered. If its merits shall be found to equal its defects so that the reader does not wholly lose the time occupied by its perusal, I for one shall be satisfied. D. S.

THIS NUMBER is sent to all who discontinued at the close of last volume, and to a few others, for their examination and circulation among others, with a request for them to subscribe. No more will be sent to them unless ordered.

AGENTS and others are requested to make speedy returns of names, etc., that we may regulate our edition. They will retain the Prospectus for further operations. Be particular in giving the Postoffices where papers are sent, and in writing names of persons and places legibly.

AGENTS.—Br. G. D. Countryman, our very excellent agent at Fort Plain, has resigned the agency to Br. William L. Walradt, same place. Br. C. will please accept our warmest thanks for his efficient aid.

* * We invite special attention to the preservation of the lists of agents we commence publishing in this day's paper. See last page.

TO CORRESPONDENTS.—We are great consumers of "copy"—we therefore solicit those whose articles are on hand, and not to wait their appearance, but *write on*; and those who have none on hand to *send us some*. All will appear in due time, and *more* be wanted.

Br. Whittemore—Credit Sherebiah Hunt, East Hamilton, Madison county, with two dollars for the Trumpet, and charge me. Br. H. wishes it noticed in the Trumpet.

Br. Tompkins—Send current volume of the Repository to Mrs. L. Winslow, Smithville, Jefferson county—and next volume to Br. B. Thayer, Mexico, Oswego county—all of N. Y. Credit them and charge

A. B. G.

A CARD.—The Editors of the Magazine and Advocate return their thanks to Br. Whittemore, for the acceptable present of a copy of The Songs of Zion to each of them.

* * The above was delayed, till too late for insertion in the last volume, in order to present the trio of thanks entire.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br.-M. B. SMITH at Cedarville—Br. WOOLLEY at Oran—

There will be preaching on the third Sunday inst., by Br. Sias in Mexicoville, and in the school house near S. Douglass', Richland, in the evening—Br. EDWARDS in Ellenwood Hollow—Br. C. B. BROWN at South Champion, and at Copenhagen in the evening—Br. BRITTON at Depauville at 1 P. M.—Br. GROSH in New-Hartford—Br. W. H. WAGGONER at Eatonville, and at Newport in the evening.

There will be preaching on the fourth Sunday inst., by Br. BRITTON in Brownville village—Br. EDWARDS in Durhamville—Br. W. H. WAGGONER at Lowville, and at Denmark in the evening.

☞ The notices for Mrs. C. B. BROWN and Sias, in our last, will be supplied—those for Br. Sias by Br. Brown, and *vice versa*.

Br. BRITTON will preach in the evenings of Monday, 23d inst., in Pamela, near Br. Zoller's—24th, Theresa—25th, as Br. Cornwall may appoint—26th, in the school house near Esq. Persons—27th, La Fargeville—30th, Pamela, near R. Fuller's—February 1st, Felt's Mills—2d, Great Bend—3d, Carthage.

Br. Sias will preach on the evenings of Thursday, 19th inst., near McQuain's—20th, near Bages'—23d, Antwerp, near Esq. Foster's—24th, Sommerville—25th, Canton—26th, Columbia village—27th, as the friends in Columbia may appoint—30th, Ogdensburg—31st, Morristown—February 1st, Maitland, U. C., as Br. W. Skinner may appoint—from February 2d to 8th, as Mrs. Church and Graff, of Merrickville, U. C., may appoint.

Br. L. C. BROWNE will preach in the evenings of Tuesday, 24th inst., in Herkimer—25th, Newport—26th, Cold Brook—27th, Trenton. (Exchange in our next.)

A CONFERENCE will be held in Springfield, Erie county, on the second Saturday and Sunday in February. Brethren from a distance will call on Br. M. Strobe in the village.

A meeting of the friends of Br. T. J. Smith, will be held on the 12th inst., at Richfield Springs, at 10 o'clock, A. M., when a lecture will be delivered by Br. T. J. Smith, at 1 o'clock, P. M. A general invitation is given to all the friends, with the hope that other societies may be induced to do likewise. By order of the committee.

M. WHEELER,
A. GARDNER,
N. COLEMAN,

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

P. M. Ashland, (O.) for self and S. B. W.—E. D. B. Parishville, for P. M. and A. L.—A. E. Benton—L. D. Lyon, (Mich.) for F. L. and W. S.—P. M. Almond, for J. D. and U. U.—H. C. West Cummington, (Mass.) for S. M. W., Clyde, for self and M. W. J.—P. M. Alexandria, (O.) for A. D.—A. R. B. Hunter, for self and S. G.—A. M. Newville, for self, D. M. and E. S.—W. B. Chardon, (O.) for self, J. W. and D. T.—A. C. Columbia Lake, (Mich.)—R. F. Dansville—P. W. Salem—J. W. Richmondville, for fourteen copies—N. S. Haysburg—P. M. Chestertown, for S. H. L.—A. P. Stockbridge, for W. T. J. G. and C. S.—S. W. Chippewa, (U. C.) for self, I. C. D. F. S. L. H. L. R. M. L. B. and B. W. C. and W. C.—D. P. Mesopotamia, (O.)—T. A. B. Adams, (Mass.) for I. S. and J. A. P.—L. L. East Avon—J. B. Perch River—W. K. C. Otsdawa, for A. C. E. B. J. H. and J. P.—I. S. Rossville, (O.)—P. M. Shumla, for S. A. D. A. W. and M. B.—J. North Lansing, for J. H. A. M. J. G. J. L. O. E. P. D. S. and R. C. L. H. Toledo, (O.) for B. P. J. C. E. P. and J. F.—J. W. Lima, (Ind.) for D. C. and A. K.—L. V. Ellicottville, for self and others—E. M. Copenhagen—J. B. West Harpersfield, for self, H. G. P. M. and A. B.—I. W. F. Waterford, (U. C.) for self, L. W. F.—O. W. Sharon, (Pa.)—A. W. Antwerp, for self, R. T. C. D. S. B. and H. F.—P. M. Sempronius, for Z. R.—W. Euclid, for self, L. F. H. B. S. K. W. J. L. and A. J.—O. T. Churchville—J. H. McC. Buffalo—J. H. M. Provincetown, (Me.) for R. C. H. and W. C. S.—S. M. North Hartford—E. H. F. New-MH. ford, (Pa.) for self, C. S. T. J. W. D. H. W. D. F. O. W. and W. S.—P. M. Madison, (O.) for self, H. C. A. A. and E. W.—Rev. J. G. York, for self, J. W. W. L. and W. D. C.—B. R. Cuyahoga Falls, for self and fourteen others—W. W. Cleveland, (O.) for self, T. L. J. B. D. R. D. G. D. and S. M. J. J. B. S. A. N. P. and J. R.—B. B. Johnstown—J. F. Springfield—E. H. W. Hamilton, (Pa.) for G. D.—P. M. Redfield, for self and W. L.—L. M. W. for self, J. W. S. H. D. and S. F. S.—D. T. A. Stow, (Vt.) for self and P. B.—E. R. J. Hartsville, for self, P. T. and A. T.—E. H. Persia, for self, J. B. W. and L. A.—W. W. Lyons—P. M. Port Byron, for S. H. and J. H.—J. S. A. Greene, for self, L. H. H. V. O. A. and E. W.—Rev. T. P. A. Wyoming, for D. P. C. L. S. D. T. F. T. E. B. and D. C.—P. M. Putneyville, for A. W.—H. B. McLean, for self, E. M. H. B. and P. F.—R. N. M. Smithville Plains, for R. P.—B. G. Slatenville—J. R. Caldwell, for self and R. J. R.—Rev. K. T. Victor—A. M. Saginaw, (Mich.) for G. D. V. C. N. D. C. S. P. W. F. M. A. B. A. F. H. and A. F. W.—P. M. East Bloomfield, for G. A. H. A. H. A. S. and F. B.—P. M. South America, for E. B. and H. H.—J. S. Oxbow, for I. H.—P. M. Cheshire, (Mass.) for C. H. L. R. S. B. D. B. P. T. W. D. C. P. B. W. and L. J.—P. M. Buck's Bridge, for I. B. and R. M. C.—P. M. Sardinia, for G. S. O. G. Z. W. F. and J. M. C.—T. S. Westmoreland, (N. H.) for self, C. C. D. A. S. and S. B.—P. M. Rome, (O.) for self and J. M.—W. F. D. Ohio City, for self and J. F.—W. W. Ashland, (O.) for self, E. C. S. A. G. T. A. C. I. G. S. E. G. and J. H. J.—Rev. P. M. Watertown, for S. B. T. M. G. A. A. P. E. M. J. R. J. E. M. I. H. M. J. S. and O. S.—D. T. Cussewaga, (Pa.) for M. B. and R. T.—G. B. Owego, for self, G. C. G. S. J. L. J. F. J. R. and L. F.—S. S. Smithboro', for self, M. S. B.—A. P. do., for self and C. S. B.—Rev. S. A. S. Cowlesville, for V. Y. R. S. S. and J. L.—S. A. Greenfield—E. W. Dewitt's Valley—P. M. Henderson, for G. R. and A. R.—W. P. M. Chester—L. J. Boonville, for G. M.—Rev. G. M. South Bainbridge, for E. S. H. H. and R. K.—W. F. J. R. South New-Berlin, for J. M. J. T. J. W. O. W. J. R. G. A. H. C. R. H. P. E. D. G. H. T. and E. N.

POETRY.

Disappointed in procuring a poetic article for our first number, suitable to the season, I have concluded to give the readers what will at least be a *rarity*—would I could say a treat—the only poetic article from my pen ever published in this paper, except six doggerel lines to fill a corner! It is the translation of an article, of which I have seen three different versions, some superior in beauty to mine, but none so strictly *literal*.

MIGNON'S LONGING FOR HOME.

Translated from the German of Gathe.

BY A. B. GROSH.

Know'st thou the country where the citron blows,
And 'mid dark leaves the golden orange glows—
Where softer winds from blue heavens sigh,
And myrtle, calm, and laurels grow on high?

Know'st thou it well?

For there! For there!

Would I with thee, oh, my beloved, repair!

Know'st thou the house? Its roofs on columns rest,
Its hall is bright—its rooms in splendor drest;
And marble statues stand and look at me—
Thou hapless child, what has befallen thee!

Know'st thou it well?

For there! oh, there!

Would I with thee, protector dear, repair!

Know'st thou the mountain and its cloudy steep?
There seeks the mule o'er misty ways to creep;
In caverns live the dragon's scaly brood,
Rocks hurtle down, and o'er them rolls the flood!

Know'st thou them well?

For there! For there—

Our way! oh Father, homeward let's repair!

From the Knickerbocker

MORALITY OF CHILDHOOD.

Writers on education lay great stress upon the cultivation of early years; and the reason they give, is, that the mind may be qualified for usefulness and happiness at some future period. People in general seem to forget that childhood is a part of existence, and is capable of constituting an individual life, though it be cut off in its very bloom and verdure; that some beings are only born to die young, the purpose of their creation being fulfilled in a short space. This season, for the most part, is regarded as if it possessed no consequence, apart from its relation to the remainder of life. Hence, children are treated as if they had no feelings; their wishes, tastes and impulses are opposed with savage authority, and the vulgar error often obtains, that the more the child is cramped, restrained, and brought under, the better man he will make. But this error is common to the treatment of the child, and to man's treatment of himself. Point, if you can to him who is happy—contented *now*. All the world are doing something which they think is going to produce happiness. All suffer for the present in behalf of the future. "No matter, then," it is said, "how painful infancy is made, so that the child have the greater chance for happiness, if he live, in time to come."

I wish to consider, briefly, this period of life by itself. I wish to separate it from the rest of existence, and like a precious gem, to insulate it in its own purity, and gaze upon it in its own unalloyed loveliness. It has to my mind an importance in the moral world, distinct from maturity, not acknowledged. Taking no part in the business of society, not even gaining its own support, and being chiefly a care and weight to parents, no wonder that in a world of dollars and cents it should be looked upon as insignificant in itself, and only to be valued for what it may become.

But childhood has immortal mind; it reasons, compares, and judges. It has feelings; how pure! how angelic! It has character; how elevated! how free from envy, jealousy, and hatred! How generous is childhood! How quickly does it melt at the sight of suffering it can understand! How ready is it to relieve hunger and distress, in any form, by any sacrifice of its little means! It has not learned the importance of wealth; it knows nothing of the ostentation of pride; it is under the influence of none of the factitious distinctions of the world, and it acts true to nature. How beautiful then, must childhood be! It cares not whether its play-fellow be rich or poor, black or white; it studies not the texture of the cloth—which in the best personage covers only poor humanity—before it can make up its mind to look kindly or not upon its hap-hazard acquaintances. It knows nothing of genealogy; but all it cares to know, is whether those in contact with itself be good, according to the simple standard by which it forms its opinions.

What a morality is taught us here! What a satire upon human conduct is the simplicity of childhood!

"Papa," says a little rosy cheeked boy in the city to his father, "why must I not ride about with the milk-man?" "My dear," answers his father, "it is not proper for you to be seen in a milk-cart; you shall ride with me in the carriage this afternoon." "But, papa," persists the little fellow, as he catches hold of his father's skirts, and jumps along by his side, trying to get sight of his face, or to get his father to look in his countenance—for childhood argues its causes by the muscles of the face—"papa, I say I had rather ride with the milk-man, because he lets me hold the reins, and drive." "Well, well, my dear, you must not, because papa says so; there, be a good boy, and you shall go with me this afternoon."

The little boy shrinks back, and yields to authority; perhaps he drops a few tears of disappointment; but before they are dry upon his cheek, a smile, at some new project of sport, lights up his features, and he is happy. Nay, he will soon forget his sorrow, greet his father with a kiss, when he returns, and goes to ride with him in his carriage; and if he is a fine boy and has been suffered to express his petty thoughts without reserve, he will minister more to the pleasure of the ride, than forty solemn, dignified, ostentatious men, who treat little boys and girls as if they were so many monkeys.

The moral influence of childhood is beautifully shown by Moore, in his "Paradise and the Peri." A Peri is seeking for some gift which shall gain him admittance to heaven. He has carried thither gold and precious stones, but such offerings are not sufficient. At last, wearied with his fruitless attempts, he is almost in despair of seeing paradise, when he beholds upon the earth, a man full of crime and wickedness, fresh from some scene of murder and baseness, alight near a brook, to refresh his jaded steed. Under the shade of a tree that overhangs the brook, a little child is on his knees in prayer. The stranger is overcome by the sweetness of such an appeal to his conscience, and perhaps dictated by the spirit of God, he falls prostrate beside the supplicating little being, and for the first time in his life, tears of penitence wet his cheek. The Peri speeds swiftly, and catches the falling tear; he bears it to the portals of heaven. Wide open the gates of God's house to receive so precious a token of human repentance, and the Peri enters as the bearer of the token.

Jesus Christ took little children in his arms and blessed them. He said we must "become as little children;" and this perhaps causes us to attribute so much importance to the morality of childhood. J. N. B.

WIFE.—There is no combination of letters in the English language which excites more pleasing and interesting associations in the mind of man than the word wife. There is magic in this little word. It presents to the mind's eye a cheerful companion, a disinterested adviser, a nurse in sickness, a comforter in misfortune, and a faithful and ever affectionate friend. It conjures up the image of a lovely and confiding woman, who cheerfully undertakes to contribute to your happiness, to partake with you the cup, whether of weal or woe, which destiny may offer. This word wife is synonymous with the greatest earthly blessing; and we pity the unfortunate wight who is condemned, by fate's severe decree, to trudge along through life's dull pilgrimage without one.

DEATHS.

In Ashford, Cattaraugus county, December 8, PETER LAMPSON, aged 63 years. Funeral at the Methodist meeting-house in Springville; sermon by Br. Todd, from 1 Cor. xiv: 9. M. S.

In Concord, Erie county, December 10, CAROLINE GREY, consort of Norman Grey, aged 25 years. She was formerly of Herkimer county. Sermon by Br. Todd. M. S.

In Bellville, Jefferson county, in October last—very suddenly, FRANCES CLARK, consort of Calvin Clark, aged 37 years. She adorned the doctrine of universal benevolence by a well ordered life and conversation, and has left a fond husband and numerous children to deplore her early removal. But they mourn not as those who have no hope.

In Chautauque county, November 24, ELMATHAN BEACH, a revolutionary veteran, aged 72 years and 6 months. The consolations of the Gospel were tendered to the mourning friends by Rev. Mr. Spencer, a soldier of the revolution, from Rev. xxi: 7. E. M. W.

In Lebanon, December 5, Mrs. PHERE OWEN, aged 29 years. A kind husband has thus been bereaved of an affectionate helpmate and four children left motherless in the world. Sermon by Br. Woolley, from Rom. xii: 21.

In Fort Plain, December 15, SUSAN DEY, consort of Stephen B. Dey, in the 40th year of her age.

AGENTS.

We this week commence publishing a list of agents. The list must, necessarily, be very imperfect, as there are many agents, and many places where we wish to appoint agents, that we have not yet heard from. We shall, at present publish the names of those only who have been recommended to us, or those who have acted, and we are pretty confident, will continue to act, as agents.

In places where we do not publish the name of an agent, our subscribers will act in their own judgment as to the responsibility of those to whom they pay their money, and we again repeat the request to such, to recommend some one of their number to us as their future agent.

OHIO.

Akron, Dr. E. Crosby
Andover, Rev. E. Beals
Amelia, Rev. N. Wadsworth
Athens, Eli C. Crippen
Belpre, Rev. F. H. Johnson
Bennington, S. Hubbell
Birmingham, Haynes Johnson
Boardman, A. Baldwin
Carlisle, Rev. D. Tenney and S. Hall
Chardon, E. Paine, Jr., P. M., or W. Benton
Cincinnati, F. Singer
Cleveland, W. White
Cohoberly, J. Coherly, P. M.
Columbus, Rev. L. L. Sadler
Copley Centre, Josiah Arnold
Coshocton, A. McGowan
Cuyahoga Falls, B. Russell
Eden, Trumbull county, Wm. Packard, P. M.
Franklin Square, C. F. Best, P. M.
Fredericktown, W. M. Allen
Frostville, E. C. Frost, P. M.
Gaudenhutten, P. Vinton
Gustavus, Philo Gates
Huntington, Isaac Sage, P. M.
Huron, Charles Standart
Jackson, William Barrett, P. M.
Johnstown, J. L. Hosford
Johnstown, L. H. Duke, P. M.
Kellegherville, B. Abbott, Esq.
Le Roy, E. Mallory, Esq.
Lexington, S. Watson, P. M.
Lyne, Pelatiah Strong
McConnellsville, James L. Gage
Madison, C. Burr, P. M., or M. Tulcott.
Margaretta, Calvin Smith
Martin's Mills, J. Martin, P. M.
Massilon, Amasa Bailey
Medina, Thomas Squier
Middletown, R. Clark, P. M.
Middletown, H. L. Bishop, Esq.
Milan, Rev. J. E. Holmes
Monroeville, R. K. Webber
New-Haven, J. Sweeto
New-London, T. Case, P. M.
Ohio City, Col. W. Allen and Rev. J. Whitney
Perryburg, Rev. D. Riddlecom and J. Hollister, P. M.
Peru, Comfort Eaton
Rome, S. Rogers, P. M.
Saleni, O. F. Francis
Sanbury, Rev. A. A. Davis
Snybrook, Rev. A. Bond
Scioto, Dr. Rufus Cowles
Southernland, Isaac Johnson
Steuben, Lyman Rubcock
Toledo, Leander Hill
Trucksville, J. N. Ayers, P. M.
Wadsworth, J. Pardee, P. M.
Warren, J. Rawdon
Windor, Rev. J. Bradley or M. McIntosh
Worthington, Chauncey Cook
Zanesville, J. Dare, Esq.

MICHIGAN.

Adrian, Rev. A. H. Curtis and J. S. Comstock
Ann Arbor, Rev. N. Stacy, Capt. C. Carter and E. Higby

Blissfield, I. Randall or N. Torrey
Blountfield, Rev. E. Gage and Franklin Patrick
Fond du Lac, R. Root, P. M.
Columbia Lake, Archer Crane
Desmond, Franklin Elmer
Detroit, E. Todd
Dixborough, W. Younglove
Farmington, S. Dony
Goodwinville, J. E. Day
Green Bay, B. G. Plumb
Jacksonville, P. M. Ring
Lodi, O. Howe, P. M.
Marshall, H. I. Phelps
Milton, Dr. A. Beach
Mineral Point, A. W. Comfort
Niles, J. Mason
Niles, Chaucey C. Pratt
Oakville, Dr. T. C. Adam
Otsego, E. Sherwood
Pontiac, B. Mercer
Riders, J. H. Murray
Romeo, A. Buzzell
Romulus, D. Curtis
Spring Arbor, A. Williams
Sumnerfield, A. Hooker, P. M.
Sweetland, J. E. Howard, P. M.
Tecumseh, S. Seymour
Troy, L. Cone
Unadilla, U. Coulson
Utica, Dr. H. R. Shetterly
Washington, O. Lamb, P. M.
Wheatland, Elias Branch

ILLINOIS.

Bellville, R. P. Hubs
Blomfield, J. Van Fleet
Chicago, S. G. Trowbridge and N. H. Bolles
Commerce, N. Derthick
Dupage, F. Draper
Galena, L. Gillmore
Hennepin, E. Brewer
Henderson, Rev. A. R. Gardner
Highland, J. H. Goodwin, P. M.
Jacksonville, F. Grimsley
Joliet, N. H. Cutter
Lower Alton, S. W. Robbins
Ottawa, A. D. Butterfield
Pawpaw, T. Howe
Pleasant Vale, J. Jackson, P. M.
Sandy Creek, D. Myres

INDIANA.

Fort Wayne, I. Slater
Hoime, J. Lammere
Leavinworth, Rev. E. B. Mann
Lima, J. Whitaker
Madison, N. Lodge
Painesville, G. Cline

MISSOURI.

Roanville, B. F. Hickox

SOUTH CAROLINA.

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Double Branches, Rev. A. Fuller
Lexington, Dr. J. H. Souter

VIRGINIA.

Grave Creek, W. Baldwin
Kanawha, J. H. Patrick

ALABAMA.

Jonesboro', Dr. J. Kelley

KENTUCKY.

Louisville, G. Chapin

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JANUARY 13, 1837.

NUMBER 2.

COMMUNICATIONS.

For the Magazine and Advocate.

MATTHEW XVIII: 23-35.

BY REV. S. C. LOVELAND.

"Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, have patience with me and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldst thou not also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Verse 23. "*The kingdom of heaven.*"—The kingdom of heaven, in the New Testament, usually signifies, the Christian dispensation. Christ is represented as a king; John xviii: 36; Col. i: 13; 1 Cor. xv: 24, 25; Heb. i: 8. It was said, Christ's coming into the world brought this kingdom near to men; Matt. iii: 2; iv: 17; x: 7.

"*Would take account of his servants.*"—The Scriptures speak of a judgment in which man will be called to render an account to God. Jesus Christ, called the Son of God, in a peculiar sense, is often represented as the Judge of mankind. See Matt. xii: 36; Rom. xiv: 12; Heb. xiii: 17; John v: 22; 2 Cor. v: 10.

Verse 24. "*Ten thousand talents.*"—What is most probably meant by this, was, a very great debt. "The Jewish talent appears from Ex: xxxviii: 25, 26, to have been equal to three thousand shekels, and as the shekel is estimated at about fifty cents, the value of the talent would be about fifteen hundred dollars."—WAHL. Ten thousand talents, therefore, at this computation, would amount to fifteen millions of dollars. It would seem that this servant held some responsible office by his accruing a debt of such a vast amount.

Verse 25. "*Had not to pay.*"—"When a debtor was unable to discharge his debt, the Jews permitted him to be sold for a slave, together with his wife and children, as appears from 2 Kings iv: 1, where we are told that a certain woman of the wives of the sons of the prophets, cried unto Elisha, saying, "Thy servant my husband is dead, and thou knowest that thy servant did fear the Lord, and the creditor is come, to take unto him my two sons to be bondmen." The king therefore proposed to do in this instance, no more than what was usually practiced, and what the law authorized."—KENRICK.

Verse 28. "*An hundred pence.*"—The denarius, here called a penny, is allowed to be about fourteen cents of our money. A hundred denarii, would therefore amount to fourteen dollars. According to another estimate, it is considered nine and three-eighths cents, making in the whole nine dollars thirty seven and a half cents.

Verse 34. "*Delivered him to the tormentors.*"—A question would seem to present itself, whether his lord, in this case, did not violate his own engagement, in delivering this servant to the tormentors, after he had previously loosed him and forgave him the debt. Some understand that this forgiveness was only a delay of payment, because this was all he asked. But this is giving to the term

forgiveness, an unusual signification. When a debtor is forgiven, we always understand, that he is discharged from any further obligation, on account of the debt which is forgiven. This is the most natural and usual meaning of the corresponding Greek word, as well as the English word, *forgiveness*. It is moreover very evident that the first debtor understood his discharge from the debt to be full, freeing him from all further obligation, or accountability, on account of it.

It has always been a maxim in law, that whatever is fraudulently or surreptitiously obtained, is not obligatory on the part of the promiser or giver. Between a king and his servant or officer, there is not exactly the same relation, as between two individuals, in other respects wholly independent of each other. Every subject owes complete loyalty to his sovereign. When the servant fell down and worshipped his lord, saying, "have patience with me and I will pay thee all," he professed to be a loyal and obedient subject. He professed to his lord that all which he *could* do, he *would* do, to promote the interests of his master's kingdom. All this is clear from the professions he made to his lord. It was on this ground, that he obtained the forgiveness of his debt. When, therefore, he took a fellow-servant, and cast him into prison with the utmost violence, he did his lord an injury, by imprisoning one of his subjects, and directly violated the profession he had made to him, when he obtained the discharge from his own debt, and on which ground this discharge was made.

The "tormentors" are the *keepers of jails*. They are so called in allusion to the rigor formerly practiced, on many occasions, with prisoners.

Verse 35. "*So likewise shall my heavenly Father do also unto you.*"—"The goodness and indulgence of God towards us, is the pattern we should follow in our dealings with others. If we take man for our exemplar, we shall err, because our copy is a bad one; and our lives are not likely to be better than the copy we imitate. Follow Christ, be merciful as your Father who is in heaven is merciful. You cannot complain of the *fairness* of your copy. Reader, hast thou a child or servant who has offended thee, and humbly asks forgiveness! Hast thou a debtor or a tenant who is insolvent, and asks for a little longer time? And hast thou not forgiven that child or servant! Hast thou not given time to that debtor or tenant? How, then, canst thou ever expect to see the face of the just and merciful God? Thy child is banished, or kept at a distance; thy debtor is thrown into prison, or thy tenant sold up; yet the child offered to fall at thy feet: and the debtor or tenant, utterly insolvent, prayed for a little longer time; hoping God would enable him to pay thee all; but to these things thy stony heart and seared conscience paid no regard! O monster of ingratitude! scandal to human nature! reproach to God! if thou canst, go hide thyself—even in hell—from the face of the Lord!"—DR. ADAM CLARKE.

"*Their trespasses.*"—"These words are properly left out by GRIESBACH, and other eminent critics, because they are wanting in some of the *very best* manuscripts, most of the versions, and by some of the chief of the Fathers. The words are evidently an interpolation; the construction of them is utterly improper, and the concord false.

"In our common method of dealing with insolvent debtors, we in some sort imitate the Asiatic customs; we put them in prison, and all their circumstances there are so many tormentors; the place, the air, the company, the provision, the accommodations, all, all is destructive to comfort, to peace, to health, and to every thing that humanity

can devise. If the person be poor, or comparatively poor, is his imprisonment likely to lead him to discharge his debt? His creditor may rest assured that he is now further from his object than ever; the man had no other way of discharging the debt, but by his labor; that is now impossible, through his confinement, and the creditor is put to a certain expense towards his maintenance. How foolish is this policy! And how much do such laws stand in need of revision and amendment.

Imprisonment for debt, in such a case as that supposed above, can answer no other end than the gratification of the malice, revenge or inhumanity of the creditor. Better sell all that he has, and, with his hands and feet untied, let him begin the world afresh. Dr. DODD very feelingly inquires here, "Whether rigor in exacting temporal debts, in treating without mercy such as are *unable* to satisfy them—whether this can be allowed to a *Christian*, who is bound to imitate his God and Father?—to a *debtor*, who can expect forgiveness only on the condition of forgiving others!—to a *servant*, who should obey his Master?—and to a *criminal* who is in daily expectation of his Judge and final sentence?" Little did he think, when he wrote this sentence, that himself should be a melancholy proof, not only of human weakness, but of the relentless nature of those laws by which property, or rather money, is guarded. The unfortunate Dr. Dodd was hanged for forgery, in 1777, and the above note was written only seven years before.

"The unbridled and extravagant appetites of men, sometimes require a rigor even beyond the law, to suppress them. While, then, we learn lessons of *humanity* from what is before us, let us also learn lessons of *prudence, sobriety and moderation*. The parable of the two debtors is blessedly calculated to give this information."—DR. ADAM CLARKE.

We cannot suppose that our Lord intended, that every minute circumstance in his parables, should be dwelt upon, as analagous to the subjects he designed to illustrate. A servant may deceive an earthly prince, by making fair and false pretensions, and thus obtain the same decision, which the most faithful and loyal subject would be entitled to receive. Our heavenly Father cannot be thus deceived. But in the exercise of the divine economy, it would sometimes appear that God treats men as taking them at their word, and shows them their wickedness by their works. In their distresses, they cry unto God for the exercise of his pardoning spirit, to soothe their guilty and perturbed consciences. They profess to receive an answer of peace, and undoubtedly do. The stinging power of conscience is allayed, and they are confident that their sins are forgiven. But still, lurking evils are not purged, but are permitted to remain; in some instances, are particularly nourished. Such may expect the feeling of the old debt of guilt to return. They may be sure that God will visit it upon them, in such a manner, as will fully remind them of the hardness and depravity of their hearts. How many there are that make great pretensions to religion, but forget to show mercy! When they exercise the rigor of the law against their dependents, they feel that they are excused, because they do no more than the law allows; little remembering, that God requires mercy, and that without mercy, it is in vain to pretend to be a disciple of Jesus Christ.

VALUE OF THOUGHT.—Gold is but a poor legacy in comparison with immortal thought. The one is human, worthless; the other divine, invaluable.

For the Magazine and Advocate.

SCENE AT AN INQUIRING MEETING.

BY REV. L. C. BROWNE.

Clergyman. Mr. A, do you believe in Christ?

Mr. A. Yes Sir; I believe that Christ "gave himself a ransom for all, to be testified in due time; and that "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads."

Clerg. I perceive you are a *Universalist*. Mr. B. what is your opinion in these matters? Do you trust in God?

Mr. B. Yes Sir; I "trust in the living God who is the Saviour of all men, especially of those that believe."

Clerg. It is strange what wild notions people are running into! Mr. C. I hope you have been better taught.

Mr. C. I was religiously educated, Sir, when a child, and for many years have made the study of the Scriptures the employment of my leisure; and I have at last arrived at the conclusion, that as "the Son of God was manifested for this purpose; that he might destroy the works of the devil—that the pleasure of the Lord shall prosper in his hand—he shall see of the travail of his soul and shall be satisfied;" and that—

Clerg. I have heard enough of that trash! Mr. D. I hope you are not also deluded—I hope you do not expect salvation without repenting and turning to God.

Mr. D. O no, Sir. But I rejoice in the assurance of the Psalmist, that "all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him."

Clerg. It is really lamentable to see what ravages infidelity is making in this community! Mr. E. are you also infected with the poison?

Mr. E. I am not aware, Sir, of having imbibed any moral venom; but if I had, you know there is "balm in Gilead, and a physician there." Jesus, the good Physician, came to "save his people from their sins;" and as he cleansed the leper—

Clerg. That's enough!—I want no argument with *Universalists*. Mr. F. I fear you have also imbibed the "doctrine of devils," as you are surrounded by demons incarnate.

Mr. F. "The doctrine of devils?" O no, Sir. I believe in the destruction of the devil and all his works—that Christ shall reign "till he hath put all enemies under his feet—that as the children are partakers of flesh and blood, he himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death, were all their life time subject to bondage."

Clerg. It is deplorable to think of the moral influence of such a doctrine! Surely Satan's emissaries are spreading heresy through the land.—Mr. G. I hope better things of you.

Mr. G. Yes Sir; I hope for "better things." I believe in the destruction not only of sin and the devil, but also of hell. I read that "death and hell were cast into the lake of fire."

Clerg. Abominable!! If this doctrine prevails it will overthrow the very foundation of evangelical religion! The meeting is closed.

For the Magazine and Advocate.

NATURE A THINKING BEING.

BY REV. E. GAGE.

It is common for skeptics to acknowledge a creative principle in nature, from whence originated the heavens and the earth, together with man and brutes; but still they are not willing to allow that this creative principle is possessed of reason, intelligence, or the thinking faculties. They contend that the reason why man possesses those faculties above the brutes, is the effect of organization: the more perfect the organization, say they, the more perfect will be developed those faculties. Ask them, then, if nature ever produces anything

above itself, and they are ready to answer in the negative—it cannot.

Now, I wish to know if this creative principle in nature, which is capable of creating worlds and systems, and setting them in motion with such regularity and order; and which produces man; is not the effect of organization—and therefore possessed of those powers and faculties which it bestows on man in such abundance? Man is the creation of nature, and is endowed with reason, intelligence, or the thinking faculties, which faculties this power in nature could not bestow if it did not possess them. We must conclude then that nature is more perfect in its organization than man, for it produces man; therefore we must conclude that nature (on skeptical principles) is possessed of all those powers and faculties, and the several attributes which the Christian ascribes to his God! I pause for a reply.

Bloomfield, Michigan.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.

INSCRIBED TO ADELIA.

§ XXVIII. EXTRACTS FROM A RELIGIOUS CORRESPONDENCE.—* * * "God is not in all their thoughts." I have just been reflecting upon the very marked contrast there is between the spirit and tenor of sentiment now prevalent in society—Christian society—and the spirit and feeling of Paul. Read over any small portion of his epistles, and you cannot fail to notice the very frequent references he makes to God as the author and source of all good—of wisdom and uprightness, of peace, of love, of salvation, of strength; then note how oft there occurs in the conversation you listen to, or the writings which you read, any mark of a similar acknowledgement of the Supreme, and you will doubtless, both mark and lament the contrast. This forgetfulness of God is characteristic not only of those engaged in the pursuit of pleasure, and wealth, and honor—not only of the merchant, the mechanic, the student, the lawyer, the physician; but it is true, my dear friend, of those who call themselves by the name of Christian, of those who profess to lead their devotions and be their instructors, and of many who have long lived a Christian life. Yes, it is the spirit of the age; it is the style of sentiment, which pervades society, this forgetfulness of the First Cause. While my thoughts were thus employed, it was sweet and consonant to my feelings to peruse that eloquent passage, in Foster's first Essay, every paragraph and step in the climax of which commences with "And why did you not think of Him?" You recollect it, I have no doubt, for we have oft expressed our mutual admiration of its finished beauty and power.

"God is not in all their thoughts." These words have frequently recurred to me while reading the accounts of the late conflagration, and the commentaries which newspaper-editors have made thereon. [This was written shortly after the great fire in New-York last winter.] Not one seems to have asked himself the question, may not the Deity have permitted this event in order to teach many a needful lesson? May it not be an impressive and extended mode of proclaiming that "covetousness is idolatry"? May it not be permitted as an arousing but much-needed herald of the neglected precept, "Treasure not up to yourselves treasures upon the earth!" No such questions—no such reflections seem ever to have occurred to the public mind. I cannot, at all, agree with those who would presume to say, that this conflagration was meant to arouse the public mind, or to impress upon it any such words of warning and of wisdom as are contained in the above quotations; but I am ready to subscribe to the opinion of those who think that it is a part and a proof of true wisdom to learn lessons of similar import from this very calamitous event.

"God is not in all their thoughts." Else how is it that from every press throughout our land, we have not heard a voice like this? Have we not thought too much of earth and the enjoyments it

can yield, and too little of higher enjoyments, and of the Author of all enjoyment? Have we not pursued the treasures and enjoyments of earth too greedily, too eagerly, and been too unmindful of treasures more lasting and pleasures more refined? Have we not gloried in earth—the wise man in his wisdom, the rich man in his riches, the strong man in his might, and have neglected the true source of glorying, that we understand and know the Lord? We are willing, in words, to admit that the possession of riches and of rank will neither make us more exalted nor more happy beings: yet, in works, have we not been denying this truth? Have we not made money our God? Have not the calls of the seasons of piety and devotion been neglected and put aside, in order that we might, without disturbance, employ ourselves with heart, and soul, and strength, in the planning and pursuit of mammon? And in reflecting upon our state of feeling, are we not well convinced that no man can serve two masters—God and mammon? Have we not found that where our treasure was, there our heart was also?

Would not reflections like these, my dear friend, well become rational men enlightened by Christianity? But they have either seldom been entertained, or the avowal of them has been restrained by a mistaken shame.

You will notice that I have said that the possession of riches or of rank, will not ennoble or render us happy. I would not be willing to say so of the pursuit of these things. I consider that our merchants and men of enterprise do enjoy a very great degree of felicity—that arising from activity, almost ceaseless activity. Compared with the indolent man, how happy the man whose thoughts and whose hours are ever occupied to the full! From our own experience we can well conceive the difference in enjoyment. Whom do we behold more industrious, more bustling, more busy than our merchants and men of wealth? Do they not ponder the signs of the times? Do they not watch the winds and the waves? Do they not scrutinize men's dispositions, character and capabilities with the keenness of an insight almost intuitive? Do they not investigate the genius and the policy of governments? Do they not rise early and sit up late, eating the bread of carefulness? Are there not some who have developed mind and talent enough in the pursuit of wealth, to have governed an empire, to have mastered sciences, to have become giants in literature, to have swayed the minds and the passions of multitudes? From all this activity there could not fail to be furnished ample sources of enjoyment and gratification; and from the constant exercise of mind, there could not fail to arise an exaltation and invigoration of its intellectual powers. Of whatever pleasures and improvements those who are indefatigable and unrelaxing in their efforts to lay up treasures on the earth, do deprive themselves, those arising from activity and engagedness are not denied to them.

* * * * *
What a changed man our friend M. has become! He that was formerly hot and hasty in his temper, is now mild and gentle! This felicitous change, I am inclined to ascribe to the management of his wife. I never saw more strikingly exemplified the truth of the proverb—"a soft answer turneth away wrath." Instead of answering his little bursts of anger in an unamiable and feverish tone, she restrained the "grievous words" that were ready to burst forth, and replied with calmness, composure, yea, often with kindness. And this kindness has conquered—he feels ashamed of his anger, almost always causeless; and when disposed, he restrains himself from the heartfelt respect he is obliged to entertain for his prudent and gentle companion. If I could take some heads of families to this scene, they might learn and see exemplified a very useful lesson. They might see one kind word, or one recollection of the wife's worth dispel gathering gloom and discontent—they might witness the power of gentleness, of a kind mien, a pleasant reply upon displeasure depicted on the countenance, upon a temper tried

by some inconvenience or vexation, upon the "unruly member" ready to vent its spleen. What nature will not kindness and worth subdue? What will they not accomplish? Let man—let woman try.

I have witnessed a few instances in which the industrious, hardy, manly, steady habits of the East have yielded and fallen before the richer and more plenteous rewards which well-applied skill and capital do generally secure in the West. This has reminded me of an anecdote of ancient times, read in my school-boy days. The Persians, after their extensive conquest, were desirous to remove from their own comparatively barren and mountainous country to one more rich and fruitful. Cyrus, their wise general and king, bid them do as they would, but begged them at the same time to remember, that for the future they must not expect to rule, but to obey; Providence having ordered it, that an effeminate race were the almost certain produce of a delicious country. The habits of New-England were generated and nursed by necessity: pity to see them fall when that necessity is relaxed or removed.

It is the concurrent testimony of many witnesses, that by prayer we obtain true peace of mind—that peace to which those who never pray are utter strangers. "Be anxious for nothing," says Paul, "but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." How calm and composed may he be amid the storms and distractions of this world, who has daily—hourly communion with the Creator, Ruler and Preserver of all things! The Christian falls below his true happiness in this life, if he does not enjoy a prevailing, if not constant peace of mind. "Thou wilt keep him in perfect peace," says the Psalmist, "whose mind is stayed on thee, because he trusteth in thee." What is the experience, what the testimony of our own Gospel?

It is my opinion that we do not "grow in grace"—do not increase in a devotional spirit—do not approximate to the character of a perfect child of God, when we neglect secret prayer. Nor are our daily employments so pleasant and prosperous.

There is no more frequent mistake in religion than that which supposes the obedience of the Gospel to be an irksome task. That service, indeed, which springs from a fear of punishment, must, I should suppose, be painful and irksome; but, this, you know, is not the kind of service which God requires or which is acceptable in his sight. There is no love of God—no love of God with all our heart, in such obedience. It is an unwilling servitude in which there is none of that peace and joy which is described in the Scriptures, as the portion of the obedient children of God. No! my friend, it is not until we are enabled, by the sweet constraining influence of love, to say with the Psalmist, "I delight to do thy will, O my God"—not till then, will our obedience be acceptable in his sight, or easy and pleasant to ourselves. Without the love of God shed abroad in our hearts, we can know little or nothing of the blessedness of that spirit of adoption by which we call Abba, Father; and as little of that liberty from the power of sin, and the fear of death, wherewith Christ doth make us free. Yes! love, and love alone, is indeed, the fulfilling of the law.

My ideas on some points connected with education, very nearly approximate to those of the late Hon. Mr. Grimke. In the present systems of collegiate or complete education, the Greek and Latin classics, and mathematics hold the most prominent place. Indeed every one's scholarship is estimated according to his proficiency in these branches. Mr. G. contended not that these were useless, but that they ought to hold a subordinate place. He would assign the first and most im-

portant place to sacred literature, through the whole course, from the infant school to the University; making the pupil acquainted first with practical religion, with the ordinary explanations of facts and precepts, the manners and customs of the Jews and other ancient nations, with geography and history. To these he would add the antiquities of the Bible, the evidences of its truth, the superiority of Christianity over every other system of morals and religion, ecclesiastical history, and sacred literature in its English forms only, together with the connexions between sacred history and literature, with profane history and literature. He would then proceed to Hebrew, Greek and Latin, the metaphysics of religion, and sacred literature in the highest sense of the term.

The following are some of the valuable textbooks which Mr. G. would employ in such a course of study: Faber's *Horæ Mosaicæ*; Paley's *Horæ Paulinæ*; Connexions of Shuckford, Prideaux, and Gray; Evidences of Grotius, Paley, and Chalmers; Stillingfleet's *Originæ Sacræ*; Butler's *Analogy*; Berkeley's *Minute Philosopher*; Bleekwall's *Sacred Classics*; Lowth's *Prælections* and *Isaiah*; Horsey's *Hosea* and *Sermons* on the Resurrection, and his *Discourse* on the Sybilline Oracles; Horne's *Introduction*; Hall on *Modern Infidelity*; Chalmers's *Astronomical Discourses*; and Bryant on *Ancient Mythology*.

In addition to the public course, Mr. Grimke would have the student made thoroughly acquainted with the important and interesting facts in Natural History, its curiosities and wonders as tending to illustrate the power, wisdom, and goodness of God, and furnishing an inexhaustible and varied fund for social intercourse. He would also have him thoroughly versed in political science and the nature of our institutions, with the structure of our government, and the duties of all its offices.

In the letter which Professor Silliman addressed to Dr. Edwards, dated "Boston, March 10, 1836," and which was pretty generally copied in the newspapers at that time, there is, to me, more argument, more weight, more influence in favor of temperance, than in all the exaggerated statements, unfeeling abuse, and enthusiastic rant which have been poured forth from certain presses for months. Perhaps in some of your papers you may have it: but the amount of it is, briefly, this. At the age of forty-three, the health of the Professor became entirely prostrated in consequence of excessive labors and domestic afflictions. For several years, during which he continued to sink, he tried, in vain, under medical direction, the most approved forms of stimulus, joined with nutritious diet. When his powers were almost broken down, he was persuaded to abandon the use of wine and every other alcoholic stimulus, and take the simplest diet, as rice, cracker, bread with milk, or water, and in small quantities. In a few weeks his health began to mend; and at the end of one year he was able to return to his arduous duties, requiring constant exertions of both body and mind. Now, thirteen years after the period of his greatest depression, he is able, upon a simple diet, consisting of the most common and useful articles of food, and without any alcoholic stimulus, to perform constant labor in his profession, with much public speaking, and he sustains, even at his advanced age, no inconvenience, except the fatigue which sleep removes, as in other healthy persons.* This to me "speaks volumes" in favor of temperance in eating as well as in drinking—points out the sources of our most common complaints and uneasy feelings—and is persuasive to adopt a simple and spare system of living. "Man needs but little here below."

You mention with respect your Family Bible, and with veneration your mother's judicious and affectionate employment of it. I too have a re-

* The testimony of Prof. Potter, of Union College, is nearly of the same amount as the above. He made use of wine daily, as a beverage. He gave it up; and since the expiration of the first few weeks, he has had almost daily consciousness of increased health and enjoyment.

vered family record. And to those who have been properly educated, how dear, how heart-stirring are the recollections which will sometimes crowd into the mind at the sight—at the mention of the "Family Bible." The form and figure of the book, its very type are at this moment fresh in my memory as it was when produced at the morning and evening sacrifice. With it are associated our fondest reflections of domestic peace, and parental affection. A parent's love—a parent's piety—a parent's care are all brought vividly to remembrance by that venerated volume. Associated with it home is recollected as a house of prayer, where first our young heart glowed with love and gratitude to our Parent in heaven, where a parent's pious spirit was infused, and where we found ourselves more near to heaven, as it were, than ever we have done since. "Forever hallowed be the word of God!" Let every fireside witness its frequent perusal! If taught to our children with wisdom and ardor—in the house and by the way—when we lay down and when we rise up, our memories will be blessed to them, our name will be precious, we shall see of the travail of our souls and be satisfied.

For the Magazine and Advocate.

NOTICE.

Br. EZRA LONG, of Troy, Bradford county, Pa., who was fellowshiped by the Susquehanna Association of Universalists at Brooklyn, Pa., in 1833, has delivered up his letter to the committee on letters of fellowship of said Association, and wishes to be considered no longer a public preacher of the Gospel. His reasons are, first, that his secular avocations are wholly unfavorable to his success and usefulness. Secondly, that he is troubled with a stoppage in the throat, which so affects his lungs, that many times it is impossible for him to articulate sounds. Thirdly, he thinks that he is deficient in the requisite theological qualifications, and his advanced age, and infirmity of the eyes, will prevent his ever obtaining them. He thinks these reasons are sufficient to satisfy his brethren of the Abrahamic faith, that he had better be considered a mere individual believer in, and supporter of the truth, than a public teacher.

Per order,

G. S. AMES.

Sheshequin, Pa., December, 1836.

* * Union and Herald—please copy the above.

For the Magazine and Advocate.

RELIGIOUS NOTICES.

Br. GROSH—I have observed in our Universalist friends, in many instances, a want of attention to our preaching notices as published in the Magazine and Advocate. This is entirely wrong.—Preachers frequently subject themselves to postage on a letter, for the express purpose of notifying appointments at a distance—the publisher devotes half a column or more, to give them a conspicuous insertion, and sends them into the neighborhood or society where the appointment is made, from one to three weeks previous, and yet when the preacher arrives, they are as ignorant about the meeting as if no notice had been given!—whereas if they had spent five minutes in reading the preaching notices, all would have been right—the preacher would have had the satisfaction of meeting a congregation, and of dispensing the words of eternal life, and perhaps some poor victim of error and false doctrine might have been enlightened, and liberated from the galling yoke of bondage.—Brethren, please to read attentively the religious notices, the first thing.

One thing more.—In some places, where there is occasional preaching, not more than one, two or three of the Magazines are sent. In such cases, I have known a want of zeal in those few individuals, in circulating the notices. Brethren, do you not love the holy cause of Universalism well enough to spend half a day, if necessary, in riding about and inviting your friends and neighbors to attend meeting, where you believe they will hear the Gospel dispensed in its purity? I speak as unto wise men, and surely a word to the wise should be sufficient.

A PREACHER.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER I.

BY REV. J. M. AUSTIN.

THE NECESSITY OF REFLECTION.

By reflection, I would signify, the habit of seriously and often meditating upon the various topics connected with your prosperity and enjoyments. On arriving at years of understanding, you perceive that the race to which you belong, exists in company with countless grades of other beings. And you also discover that man is elevated far above, and is, indeed, ruler over all other forms of earthly existence. The cause of this exaltation, it can not fail to be perceived, arises from the superior faculties with which you are endowed—the intellectual and moral capacities which compose the mind. These mental powers make man all that he is—the sage, the philosopher, the mathematician, the astronomer—capable of penetrating deep into the operations of Nature's laws—capable of converting the elements to his purposes, and of ascending high the infinite scale of attainable knowledge. Take from the human race these powers, and the bright chain which links them to a higher world, to a more lofty grade of beings, is severed, and they sink to the level of the brutes—differing from them only in form and feature. For what purpose are these ennobling faculties bestowed upon you?—to remain idle and dormant? Surely not. Nature never imparts any power but for use. To animals is granted instinct for their guidance and control; and the dictates of this instinct, which is ever in active operation, they invariably follow while life endures. But to man has been given the higher power of reason, for a similar purpose—to direct and govern him in his intercourse with his fellow-beings. These mental faculties in man, should no more be idle, than is instinct in brutes. And a neglect in the one case, would be as deleterious to the enjoyments of its possessor, as in the other.

The habit of exercising the mind in reflection upon the future, as well as the past and present, is one of the most valuable that can be established. And yet it is one, in regard to which, the young are extremely liable to fail. The present—the present—with its amusements and its gayeties, absorbs the greater proportion of their thoughts. And when they occasionally glance at the future, it is too often, but to dress it in the bright attire of the imagination—in the blooming garlands of life's sweetest pleasures. I would not unnecessarily overshadow present enjoyments, by the gloomy clouds of future anticipated evils. But the young should bear in mind the truth of the stanza—

"The beam of the morning, the bud of the Spring,
The promise of beauty and brightness may bring;
But clouds gather darkness, and, touched by the frost,
The pride of the plant and the morning are lost.
Thus the bright and the beautiful ever decay,
Life's morn and life's flowers—O, they quick pass away!"

It is important that youth should remember these things, because *they are true*; and because a knowledge of them may inspire the mind with a sense of the importance of frequently casting your thoughts into the future, to select your course of life, rather than to rush blindfolded along. When the ship approaches a dangerous coast, a "look out" is stationed, to warn of the approach to reef or breaker. So the young, in navigating the dangerous voyage of life, should establish reflection as the "look out," to give timely notice of those fatal shoals of imprudence and vice, upon which so many, originally possessing the brightest prospects, have been wrecked.

There are many advantages accruing from a well established habit of reflection. It will enable you to form those just conceptions of your nature and constitution, and of the laws by which they are governed, that will make you wise in regard to the true sources of your happiness. It will show the vast distinction between those enjoyments that are proper to you, as intellectual beings, and those belonging more expressly to

your animal nature. Reflection will convince you that your higher faculties are bestowed upon you, to become sources of more pure, elevated and lasting enjoyments, than can possibly be experienced from the passions. It will teach you that the individuals who forget or overlook these evident truths, and who depend for all their happiness, upon the indulgence of evil propensities, not only disgrace themselves, and the race to which they belong, but are deprived of all the advantages of the higher powers bestowed upon them, and might as well have been created the brute, as for any important benefit which they obtain from these valuable sources. It will convince you that those in this condition, are in a bondage, deep, disgraceful and miserable—a bondage to be feared more deeply than prisons, chains and fetters. It will satisfy you that "man was created for purposes high and noble—such as angels engage in, and in comparison with which, all other objects sink into insignificance, and all other enjoyments are contemptible as ashes."

Reflection is an important safe-guard in selecting associates, forming habits, choosing occupations, and, indeed, in all that concerns youth.—The young man or the young woman, who thinks deeply, will act wisely. They will be aware of the nature of the dangers which hover around their path, and therefore, will act cautiously and safely. They will be enabled to penetrate those specious appearances in which vice so frequently presents itself—they will look beneath the gaudy veil which so often covers the deformities of sin, and behold the native blackness of the monster. They will be aware that "all is not gold that glitters," and will readily detect the gilded imitation, when it would occupy the place of the pure metal. They will weigh well the influences and the effects of every important step, and not be led astray by the deceitful devices of the transgressor.

How few, who are now advanced in years, would not act materially different were they to pass over the track of life again! Experience has taught them wisdom. In looking back upon their history, they can clearly perceive where they have been mistaken, where they have failed, where they have acted foolishly. And could they again pass through life, this dear bought wisdom would enable them to amend where they before had gone counter to their true welfare. How many, when it is too late, unavailingly regret, that in early years, they had not been more reflective and cautious. The young are now, where the aged would desire to be, to do better than they have done. But as this can not be, they willingly impart their wisdom and experience to youth, to enable them to avoid those evils which they experienced. Those who have failed, readily instruct you where they missed their way; and all wise youth will listen and reflect deeply on their suggestions. Solomon says—"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." There is no indication more promising in youth, than a desire to hear counsel in regard to their future conduct. And when such listen to words of instruction, they will treasure them up as food for future meditation.

Permit me to impress upon the mind of every youth who reads these lines, the importance of seeking for wise counsel, and of bestowing much thought and reflection upon all those subjects connected with your prosperity. Meditate not only on those affairs which are transacting around you, but upon the prospects of the future which open to your view. Reflect upon the sources of human happiness and human woe—ascertain the real causes of peace and satisfaction on the one hand, and of degradation and wretchedness on the other. Examine with thoughtful care, the history of your race, and the history of those of your acquaintance who are advanced in years.—Ascertain and remember what has caused one individual to be respected and loved, while another is shunned and despised. And where you perceive that others have failed, do you remedy; for

let it always be remembered, that the same causes which led others to infamy and ruin, will involve you in the same disastrous circumstances, if you place yourselves within their influence. Meditate seriously upon the dangers which surround the path of the young. Were you pursuing a solitary road, around which you had reason to apprehend lurked the deadly assassin, how cautiously would you proceed—with what vigilance and watchfulness would you examine every object you approached. But remember, there are legions of foes hovering around the pathway of life, ready to assail you at every opportunity—they are the human vices. They will beset you at every turn, and fasten upon you with all their accompanying woes, unless warded off by a firm and determined opposition. But let cautious reflection be your handmaid, and you will be enabled, in a good degree, to withstand the temptations which surround you, and to walk in that wise path wherein lies every pure earthly enjoyment.

For the Magazine and Advocate.

MELANCHOLY ACCIDENT—BIGOTRY AND MEANNESS.

Messrs. EDITORS—It becomes my painful duty to record a heart-rending occurrence, which transpired on Saturday, December 10th. Two boys, both of the same age, (eight years, one month and twenty-five days,) obtained leave of absence from their parents, in the afternoon, for the purpose of play—went on the ice, which soon gave way, and they both found a watery grave together! One was Andrew I. Prentice, son of Lorenzo and Esther C. Prentice; the other Albert Whitcher, son of B. H. Whitcher, both of this place.

Assistance was immediately procured, and medical aid was at hand, but, alas! all was too late—the vital spark had fled, and all means to resuscitate proved unavailing.

Oh, how uncertain and fleeting are the joys of earth! Within the space of one brief hour from the time each left the parental abode, instead of returning to renew the parents' joys, the lifeless remains were presented to bear testimony of their sad fate.

Thus two families have been left to mourn, each a loved one. We earnestly pray that each mourner may share the rich consolations of the Gospel, and the comforts of that hope "which is an anchor to the soul, both sure and steadfast," and a firm confidence in that God, who has said, "that the way of man is not in himself: it is not in man that walketh to direct his steps." And by the light of his word and spirit, may both families be enabled truly to say, "it is the Lord, let him do what seemeth him good."

After being thus somewhat minute in our details, we should be happy to dismiss the subject; but wounded feelings, and an injured and insulted public, demand us to make a further expose of subsequent events, connected with the above truly melancholy occurrence. Arrangements were made of course, for performing the funeral rites, and the last offices to their remains. Br. Prentice made choice of the writer, to perform the services in a school house in his neighborhood, and Mr. Whitcher of the Rev. Mr. Crawford, in the Presbyterian meeting-house, near by, of which church he is a member; but as there was a coincidence in the circumstance of their deaths, Mr. Whitcher proposed to Mr. Prentice to join the services in the meeting-house, which was declined on the part of Mr. P. and friends. The arrangement was also urged by a large and respectable number of the members of the Presbyterian church. Mr. Prentice insisted on his course, as first marked out—Mr. Crawford, at the same time, urging and dictating to Mr. W. to make the arrangement—until between ten and eleven o'clock on Sunday morning, when, an assurance being given by W., and a large number of the Presbyterian church, that each clergyman should officiate, not in set sermons, but in addresses suited to the solemnity of the occasion, Br. Prentice and friends consented. The funeral was appointed to take place at two o'clock, P. M. On arriving at the meeting-house at the time appoint-

ed, it was much crowded. The coffins were deposited in the house, and we found the desk already occupied by the Rev. Mr. C.; but the writer not finding admission to the desk, it was soon ascertained that the arrangements were not to be complied with. When a request for compliance was communicated to the desk, the reverend apostle (not of Jesus Christ, but) of John Calvin, arose and said, "he felt himself bound to object to my occupying the desk, as he did not consider me a Christian minister, and did not wish to recognize me as such." And on his being informed that unless the conditions under which we came there, were complied with, we should be under the necessity of withdrawing—the same course was persisted in from the desk. Whereupon Br. Prentice gave notice, that the services would be performed at the Court-house in the village. We repaired there, accordingly, and performed the services in presence of a large, respectable, deeply afflicted and sympathising congregation of mourners and friends.

Such are the times upon which we have fallen, in Western New-York, and such duplicity has been resorted to, in order to lacerate afresh the already bleeding bosoms of the afflicted mourners, by administering the tender mercies of John Calvin's infatigable domination. How long will an insulted community suffer themselves to be deluded by the craft of self-styled Orthodoxy? How long will people suffer themselves to be deceived by a hypocritical appearance of sanctity, and yield up their religious opinions to the tender mercies of the wicked which are cruel?

May God, whose is the government and dominion over all flesh, by the influence of his word and spirit, move upon the hearts of all, until man is brought up to the dignity of his own nature, to respect his own rights, and then he will have no occasion to impair or injure the rights of his neighbor. Then the word and spirit of God will have free course, run and be glorified—then will the mourner find comfort—the weak, strength—the desponding, hope—and the weary, rest.

Lockport, December 13, 1835.

J. POTTER.

For the Magazine and Advocate.

CAUSE OF COMPLAINT.

In reading the various periodicals of our denomination, I not unfrequently find complaints of the non-attendance of many professing Universalists upon religious services, and of the incompetent support received by many of our preachers. And in connexion with these complaints, I find too, that the fault is almost invariably laid upon the shoulders of the laymen. But I think differently. Now in my humble opinion, the blame does not belong in that quarter, but in a different direction. Is it not the fault of the clergymen themselves? Have they not harped upon doctrines, cut and thrust at denominations, until their hearers have become disgusted, and they themselves brought into disrepute as ministers of the Gospel? Have they not surfeited their hearers with sermon after sermon on the doctrines of the trinity, total depravity, original sin, and other equally uninteresting subjects, instead of preaching, as they ought, Jesus Christ, and him crucified? Are there not preachers in our order who have, by pursuing such a course, run out, if I may so speak, every society over which they have had charge, and consequently checked the progress of the truth "as it is in Jesus"?

And need ministers who pursue such a course, wonder that their meetings are but poorly attended, and they themselves incompetently supported? Surely not. It is just what might be expected. But let them pursue a different course. Let them "preach the word," the great and glorious doctrine of the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began"—let them tell of the long suffering, the goodness, and the forbearance of our God—let them proclaim him as the chief among ten thousands, and the one altogether lovely—let them tell of the Lamb of God who shall eventually

take away the sin of the world—let them tell of the love of God, that mighty safety-fund of the universe—in one word let them preach UNIVERSALISM, and great will be their reward. They will no longer have occasion to complain of thin houses, and an incompetent support. But they will have the rich satisfaction of beholding, on each succeeding Sabbath day, multitudes of the famishing sons and daughters of our race flocking to the sanctuaries of our God, like doves to their windows. The cause of truth will then have free course, run, and be glorified.

W. R.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JANUARY 13, 1837.

ROMANS VIII: 20.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Having been requested to give an opinion on this passage—whether it was the creation ["creature"] that was unwilling, or the Creator—I respectfully submit the following for consideration. Luther's German version renders it—"Whereas the creature is subjected to vanity, without its will, but by the will of him who subjected it, in hope."—Macknight renders it—"For the creature was subjected to vanity, not willing it, but by him who hath subjected it," etc. These, Dr. Clarke, and every writer on the subject with whose works I am acquainted, all seem to agree that the "not willingly" refers to the creature, and not to the Creator. The question is not, whether the phrase "not willingly" can be applied to God in reference to an action he has nevertheless performed—for that it can, there is no doubt—but does that phrase here apply thus? I can see no reason, either in the wording of the verse, or the nature of the case, to differ from the authorities cited above.

True, it may be asked how we can with propriety, speak of the creature as willing or not willing, before it existed—while it was a nonentity? With the same propriety that we speak of man as creating or not creating, before he exists. Yet we often say, "man did not create himself—he had no choice given him when and where he would be born, or whether he would exist at all—he was created without any will about it," etc. Not existing, the intelligent creature *could not will* to be created subject to vanity—so that the text may be literally true, without any violation of propriety, as I understand it. But while I am persuaded of the correctness of this view of the passage, I would be pleased to see the opposite opinion explained, especially if any thing not here noticed can be adduced in its favor.

A. B. G.

COULD JESUS SIN?

A friend has requested my opinion on this subject. It is one which has caused more discussion among Partisians, and more abuse of those who advocated the affirmative, than either it or they merited. But I have been applied to by one who can hear it discussed in charity, and while differing from others in opinion can remain united with them in affection. To gratify his wishes, I offer my remarks. I beg leave to premise that the subject is merely speculative, and rendered complex, by reason of many attendant considerations, and that, therefore, I may not be very clear or very concise in what I have to offer. Were I anxious to be very short, and get rid of the subject easily, I would say, at once—Jesus was *naturally* able to sin, but *morally* unable—and thus, perhaps, satisfy both sides of the question—perhaps, neither!

As a mere human being, separate and apart from the special influences of God's spirit—as a man, not connected with his great mission and office—Jesus of Nazareth had the same nature, capacities, endowments, passions and propensities other men have—exercised, and was exercised by them, as all men. True, (as God violates not the general laws of nature unnecessarily,) he was probably gifted with a mental and moral organization superior to most if not all other human beings.

And this superior organization raised him above the influences which commonly tempt other men. To illustrate. The office of general in the British army, and a few thousand dollars were enough not only to tempt, but to induce Arnold to sin against the cause of liberty. His mind was of an order to be swayed by such motives. But Washington's mind was of a superior cast. A vice-kingship and millions of dollars were no temptation to the father of our country. But had an offer embracing the peace and happiness of that generation, been made to Washington, he might have been tempted to abandon the present generation to its fate—and had that offer embraced still more, he might even have been induced to abandon the cause of our political freedom altogether. Suppose it so—there might have been a still more capacious mind and noble soul, capable of perceiving the importance of the revolutionary struggle to the other nations of the world, for many generations to come, to whom the offer which subdued Washington, could be no inducement at all, to yield the contest. Yet Washington, in one sense, *could* have sinned as did Arnold, for the same paltry consideration—or for the viceroyship and millions of dollars, And so the supposedly more noble mind than Washington's, *could*, in the same sense, have sinned for a consideration that would not have induced even Washington to betray the cause of liberty. He *could*, but *would not*. And, in another sense, he *could not*—because it was against his will, the controlling power of his actions. This is what is meant by natural ability and moral inability.

It is my opinion that Jesus was tempted as a mere man—i. e., while not under the full, special influence of God's spirit—for this supposition renders his example useful to us. He was tempted, not with what would tempt a mean mind—but with something held in estimation by a noble one. He was not asked to steal a trifle from a neighbor—to tell a lie to gain a few pence in the way of trade—or to use his miraculous powers, to rob a poor man of a day's wages. For such considerations were of no more value in the mind of Jesus, when weighed against his obligations to perform his duty, than the sword belt of Arnold would have been to Washington's mind, when weighed against the freedom of America! Accordingly higher—yes, the highest possible temptations, or considerations, were presented to, or rose up in the mind of Jesus. The language of the evangelists in describing his temptation, and the Scripture usage of the word "devil," allow us to suppose that, either the tempter was a real personage—a human being—or, suggestions which arose in the mind of Jesus under the peculiar circumstances in which he was placed—in a vision, or a train of deep consideration and reflection on his condition and prospects. The temptations were in accordance with the duty of Jesus to his country, the religion of his nation, and to himself. As a mere citizen of Judea he would have done well to avail himself of the general opinion in his favor, and seize the reins of empire, to which his descent entitled him—to free the Jews from the Roman yoke—and, (in the opinions and customs of even the present day,) to subdue all the surrounding nations to his sway. But he must, to do these things, renounce his mission to save the human family from sin. He must sacrifice the welfare of our whole race to be a patriot, an earthly monarch and conqueror. As a mere Jewish citizen he would do well to comply with the suggestions of the tempter, and *was tempted* to do so; but as the Messiah, he would sin by complying—duty was dearer than country and earthly dominion, and therefore he *sinned not*.

Again. It was his duty, as an individual, to supply himself with needed food, when he could do so without depriving another of it without an equivalent. But as the Messiah, it was his duty to use his miraculous powers for no merely selfish purpose, but for the benefit of others—and to trust to Him who sent him for his own protection. The motives to rely on God were greater

than the motives to rely on himself. Duty was better in his sight, than bread. He preferred what he knew was best—the stones were not made bread—and Jesus was *sinless*—"tempted in all points as we are, yet without sin."

Such are my views of the temptation of Jesus, and his ability to sin. He *could* have sinned, had he *chosen* to do so—but as the motives were not sufficient, in his mind, he did not choose to sin, or *could not* choose to sin, if the opposite side prefers the phrase. But, remember, if the prospect of gaining a cent, is not a sufficient motive to induce me to murder a man, then it may also be said of me, after such an offer, that *I could not choose to sin*—of course *could not sin*. I consider the cases parallel in kind; for Jesus could have chosen to do an act, on insufficient motives, as well I can, on similarly insufficient motives. If not, how was he "tempted in all points as we are"—and where was his merit in resisting the temptation—and how can his resistance of temptation be an example to us?

The reader will see that the answer has run me into the question of free will or necessity—but that I leave him his choice of either, in adopting or rejecting my opinions. I have also written more than I intended, but shall erase nothing, leaving all I have offered go for what it is worth—i. e., for the value of the question that called it forth. If any one deems me in an injurious error—or that the above may injure any of our readers—"there is room for further remarks." A. B. G.

DISINTERESTED BENEVOLENCE.

AN AMUSING ANECDOTE.

It is well known that according to the Hopkinsian doctrine, the whole sum and essence of religion is made to consist of pure *disinterested benevolence*. And notwithstanding the existence of such a principle and its indispensable necessity, were generally admitted and strenuously contended for by the great body of Calvinistic divines of New-England, half a century ago; yet even then, there was occasionally found a lurking skepticism upon this point, in some bold spirit more adventurous and less cautious than his spiritual compeers. Here and there an individual was found who would either directly question the validity of the sentiment, or in a seeming half-earnest, half-jesting way, propound some objection to it which the keenest of their metaphysicians found it difficult to answer—such for instance as the following:—If a person sees a fellow-being in great distress, takes pity on, and relieves him, without any hope or expectation of the least pecuniary or earthly reward, is he entirely *disinterested* in the act—or are his sympathies and feelings so wrought up that he feels *himself* so much interested for, and concerned in the welfare of his fellow-being, that he cannot enjoy a moment's peace till he has relieved him, and therefore has a *selfish* aim—the desire of relieving the oppression of self—as well as a benevolent aim in performing the act? Or if he look for a reward in the eternal world, is not *self* at the bottom, and the mainspring prompting to the benevolent act?

It was on a beautiful afternoon of a New-England Autumn, that Mr. A—, Mr. S— and Mr. W—, three Calvinistic Congregational divines of the Southern part of New-Hampshire, sat in social chit-chat, dividing the conversation between the grave and the gay, in the neat country parlor of Parson S., of D—n. Now this same Parson S., was a very large, corpulent man, a lover of good eating, and I don't know but of good drinking, (as parsons themselves occasionally took a drop, half a century ago.) He had received a liberal education, studied his profession, and generally passed as a very clever minister, in the Yankee sense of the phrase; though the discerning, who best knew him, generally supposed that had it not been for his learning, he would hardly have known how to keep out of fire and water. Parson A., of J—y, was a keen, witty, jocular, wary and well informed parson, who, to use a homely figure, generally 'knew which side his bread was buttered on.' He was

almost perpetually, when in company with Parson S., playing off some trick or pun upon the latter, who always took such things in good part, as he was aware that it would be of no use to get angry at his brother of the neighboring parish; and as for retaliation, it was generally conceded that this was out of the question, he having no coin of this sort by which to pay off his Br. A. There were no peculiarities in Parson W., of the next adjoining parish, worthy of particular notice.

It so happened in the course of the afternoon, that Parson S. was called out of the room in which his guests were sitting, for some length of time; and during his absence, Parsons A. and W. fell into conversation on the subject of disinterested benevolence. They argued the principle *pro* and *con* with considerable animation—whether seriously, or merely for argument's sake, perhaps it would have been difficult for themselves to tell. However, as they were not likely of themselves to come together in the premises, they mutually agreed to refer the question to Parson S., who should decide the matter on his return, and they would abide his decision. At length Parson S. returned to the room. On his entering, Parson A. thus addresses him: "Well, Br. S., Br. W. and I have had a long debate upon a very interesting but intricate question; and as we can't agree between ourselves how it should be settled, we have mutually made choice of you as our umpire, and according as you decide, the question shall be settled."

"Ay! Br. A., and what is your question?"

"Whether there is or is not, such a principle in existence as *disinterested benevolence*."

"Ay, ay, Br. A. Well, let me think a moment. Well, Br. A., there is but one argument in all creation that I can think of that in the least favors the idea of the existence of such a principle. But that argument is so clear, so plenary and so convincing, that I am constrained to yield to its force, though it be but one, and decide in favor of the principle."

"Will you tell us what that argument is, Br. S.?"

"Yes, Br. A. It is the remarkable fact of the town of J—y's supporting you and giving you a salary of five hundred dollars per annum!" D. S.

THE PRIMITIVE CHRISTIAN.

This is the title of a small monthly periodical, published in Auburn, N. Y., and edited by E. S. Shepard. It is devoted to the doctrines and principles held by Alexander Campbell, of Virginia. But we opine—judging from the specimen now before us, in the January number of the work—that Mr. Campbell cannot feel very much flattered by, nor proud of the labors of such a coadjutor.

In the number before us, the Editor has copied into his columns an article entitled "*Immersion—Campbellism*," which appeared in our paper for November 12th, ult., and accompanied the same with his strictures and what we suppose he meant his readers should understand, his *learned criticism*! For this purpose he has mounted—what shall we call it—his "noble charger," his "fiery steed," his "large well-bred horse"? or his "little poney"? or his "Rozinante"? No, not even as good as either of these. It is evidently of a breed below that of the "ponies," and cannot begin to compare with the famous "Rozinante" which the renowned and invincible Don Quixote rode in the days of knight errantry. It is most evidently of the same species as that which Balaam rode on his way to Balak, when he went "to curse Israel." And if it does not now "rebuken the madness of the prophete" like his prototype of old, it must be because he has greatly *degenerated* since the days of the son of Beor.

But to be serious: the article before us is really beneath criticism. It abounds in low and vulgar witticism, and awkward attempts at grammatical criticism, which show the writer not only of a vulgar turn of mind, but a mere tyro—no, not even that, a complete ignoramus—so far as the common rules of syntax are concerned. We should not have noticed the article at all, but should have

regarded it, as the silly production of some boyish correspondent of the paper, who was permitted by the Editor to occupy a little space in his columns either to gratify his vanity or secure his services as agent, or both, had he not at the close of the article, noticed the significant signature of the "Editor."

Though our Saviour speaks of the "first and great commandment," (not that of water baptism, however,) yet this sapient "Editor," who is undoubtedly a "great" man, [in his own esteem,] cannot conceive of any "great" duties to perform, either "moral, practical or social." He even ridicules the idea of such "great" duties.

The only thing that bears the semblance of argument in the article, is what the "Editor" says in the last division on 1 Cor. i: 14, respecting Paul's thankfulness that he had baptized no more at Corinth than he had. But in his zeal to show why Paul was thankful that he had baptized no more, viz. lest he might thereby have promoted sectarianism and divisions, and so have drawn the Corinthians away from the simplicity of Christ, (which view of the subject we presume no Christian ever questioned who had read the apostle's remarks in the context,) he entirely forgot or overlooked what Paul says immediately after, viz. "*For Christ sent me not to baptize, but to preach the Gospel.*" Was Paul a Gospel preacher? and was he commissioned especially and directly by Jesus Christ, to preach to Jews and Gentiles, to disciple people of all nations, and to work miracles in the name of Christ, and yet *not* sent to baptize, while yet baptism is an *essential ordinance*, and *indispensably necessary to discipleship*? Believe it who can. Perhaps the "Editor" of the "Primitive Christian" may, we can not. D. S.

THE RECORD

THE SOUTH CAROLINA CONVENTION met in Liberty meeting-house, Fairfield district, October 31st, 1836. Br. Allen Fuller, Moderator; Br. Jacob Feaster, Jr., (layman,) Clerk. The following report and resolutions of a committee appointed for that purpose, were *unanimously* adopted, the Council and the whole congregation voting in its favor.

Your committee, to whom was referred the subject of a theological seminary, would
REPORT,

That while we regard the progress of our cause in the United States as matter of gratitude and astonishment, we consider it, under the blessing of God, as having been the result of the *plainness* and *simplicity* of the truths we hold, together with the peace, harmony and Christian love, which have so generally prevailed amongst us, in addition to the purity of life, independence, firmness, zeal, and perseverance manifested by the public advocates of this cause. Having this view of the subject we are decidedly of opinion that a theological seminary ought not to be established by our order.

Because, while we highly appreciate learning and intelligence, we believe the plainness and simplicity of the truths of the Gospel are such, that an institution of this kind is not required, that it would be destructive of that peace, harmony, and love with which we have been blessed; that it would have a direct tendency to lessen the independence, firmness, zeal, and perseverance of those who might receive their theological education thereat; that it would be likely to substitute other qualifications instead of moral character in the candidates for the ministry; and that it would prevent many worthy persons from becoming public advocates for the truth, and, therefore, would destroy the prosperity of the cause.

But though we thus speak, we wish to be distinctly understood as cherishing a high regard for many of our brethren who have expressed a different opinion. We are far from impeaching their motives; but we firmly and solemnly protest against their pressing this subject to the injury of our cause. Observation has clearly proved to us that such institutions have been pernicious to the interests of truth in other denominations, and we

are fully persuaded they would be productive of the same consequences among us. Therefore,

Resolved, That this Convention unanimously disapprove the establishment of a theological seminary by the Universalists of the United States.

A committee appointed for the purpose, reported in favor of establishing a seminary of learning in a healthy part of the State, which shall be free from sectarian influence. The constitution was so amended as to prevent any business being transacted in the Council unless it was composed of at least half laymen—to provide for the trial of preachers by laymen, residing in his neighborhood, on written specifications, and after the directions in Matt. xviii: 15-22, and Luke xvii: 3, 4, had been complied with—and to prevent any withdrawal of fellowship from being couched in harsh or unkind language. Appointed Brs. D. R. Coleman, of Fairfield; Samuel Chapman of Newberry, and J. C. Holcomb, of Charleston to be the standing committee of the Convention, to act for it during its recess, receive complaints against members, and provide for the trial of preachers in its fellowship. Appointed Br. T. Fisk to deliver the occasional sermon at the next session—Br. Allen Fuller, substitute. Passed a tribute of respect to Gen. John B. Earle, late of Anderson district, and Col. John Summers, of Newberry, deceased—two eminent and valuable citizens of South Carolina, and active and consistent Universalists. Five sermons were preached by Brs. Linch, Fisk, Fuller, and Mulliken. Nine lay delegates present. Adjourned to meet in Anderson district, on the Friday preceding the first Sunday in August, 1837, and continue in session three days.

NEW SOCIETIES.—A new society, not hitherto noticed, was organized in Lockport, Ontario county, on the 12th of September last, under the labors of Br. Potter. It numbered thirty-one members—has probably much increased since then. Another was formed in Ashtabula, Ohio, in November last. Another in Yarmouth, Mass., on October 31st—it owns the new meeting-house recently erected on a lot of ground, presented for that purpose by a deacon of a Partialist church in that place, and recently dedicated.

NEW PREACHERS.—Br. Zephaniah Baker, of Dudley, Mass., has lately commenced preaching Universalism. Br. Boyden speaks of him as possessing good talents and character. Br. Dunbar B. Harris, whose abilities exerted as President of the Young Men's Universalist Institute, of Boston, Mass., have greatly aided our cause in that city, has also commenced preaching to good acceptance.

ORDINATION.—Br. Otis Warren was ordained, November 9th, in Williamsville, (Newfane,) Vt. Sermon by Br. A. Bugbee.

REMOVALS.—Br. O. A. Skinner has removed from Haverhill, Mass., to take charge of the Fifth Universalist society in Boston. He still remains Editor of the Gospel Sun at the former place. Br. M. H. Smith has removed from Quincy to supply the pastoral charge left vacant by Br. O. A. Skinner at Haverhill. Br. J. Hollister from Pawlet, Vt., to West Granville, N. Y. Br. J. C. Baldwin has removed from some place to Middlebury, Vt. Br. E. M. Wolley from East Hamilton to his farm in Cazenovia. He will continue his ministerial labors at Lebanon until they can procure those of some one else—and preach the remainder of his time in the vicinity of his present residence. Br. J. French has removed from Ellsburg, Jefferson county, to Denmark, Lewis county, where he is engaged to labor one-half the time. We augur well for the cause in that region from this removal. The region about Denmark needed the presence of a preacher.

MEETING-HOUSES.—One in Stafford, Conn., is erected and covered. A subscription of one thousand dollars has been raised towards erecting another in Newton, same State. The societies in these places are prospering under the labors of our active and faithful young Br. F. Hitchcock. A meeting-house is being erected in

Ohio City, where Br. Whitney, formerly of this city, is now laboring part of the time.

DEDICATIONS.—A new meeting-house was lately dedicated in Mattpoisett, Mass. Sermon by Br. Ballou of Boston. The society is prosperous under Br. T. K. Taylor's labors. December 1st, the new Union meeting-house in Contoocook village, (Hopkinton,) N. H., was dedicated. Sermon by Br. J. P. Atkinson. More than seven-eighths of the house are owned by Universalists. The day for dedication was beautiful—the house is elegant, and the congregation was large. December 14th, the new meeting-house in Essex, Mass., was dedicated. Sermon by Br. T. Whittemore. A sermon was preached in the afternoon by Br. T. F. King, and a conference or concert of praise held in the evening. December 15th, the new meeting-house in Cabotville, (Springfield,) Mass., was dedicated. Sermon by Br. H. Ballou, also in the evening. Br. C. Spear's efficient labors, we doubt not, have much contributed to the success and prosperity of this society, whose pastor he was until lately. The house has seventy-four pews, which have rented for \$800 per annum—the rent of the basement story already pays the interest of the cost of the house.

ITEMS.—The society in Cincinnati, is very prosperous under the labors of Br. West. The second collection for the Orphan Asylum, lately taken up by that society, amounted to about \$100—nearly as much as Dr. Beecher's congregation raised for the same purpose. Br. West officiates in turn, with the other clergymen of that city, in the Asylum—no small proof of the liberality of the good people of Cincinnati.

Br. F. W. Baxter, is engaged for three-fourths of his time in Frankfort, Maine. The Universalists own one-fourth in each of two meeting-houses in that town—one in the village; the other in the northwest part of the town. A. B. G.

MEETING-HOUSE DESTROYED.

A letter from Ellicottville, Cattaraugus county—as also the United States Gazette, from Philadelphia, Pa.—conveys to us the intelligence that the new meeting-house lately erected and nearly finished by our friends in the former place, was utterly consumed by fire on the 7th of December last. The fire, it is supposed originated in some shavings. The house was to have been finished before this time. Loss from seven hundred to eight hundred dollars. No insurance.

Trifling as the loss may seem to our wealthy societies, it is a serious one to our friends in that vicinity. They nearly exhausted their society means, to erect this, and are now without a house, and destitute of means sufficient to build another. They intend endeavoring, another season, to try it again, in the hope that some distant brethren will aid them. It is said that many of our opposers in that section, rejoice considerably over this disaster—if so, they but prove their want of manliness and of Christian spirit.

If any friends to the cause can conveniently aid our Ellicottville brethren, we hope they will do it. Remittances for any such purpose, until further directions can be given, may be received at this office—or placed in the hands of any ministering brother, and notice sent to this office. We will provide a way that the sufferers may receive it, when they need it; and if not needed, that it may be returned to the givers. A. B. G.

SOUTHERN PIONEER.—For several weeks we have not been favored with the sight of this periodical. Has Br. Andrews concluded to cast us off, as unworthy an exchange—or, has some one between this and Baltimore appropriated the copy intended for us to some other destination? We pause for a reply. A. B. G.

TO CORRESPONDENTS.—Br. Austin's second sheet has been received. Br. T. P. Abell's answer is perfectly satisfactory—let him give himself no further concern about it. Br. M. S., of Bath, N. H., will oblige us by occasionally (as time and inclination favor) sending us a full sheet. Br. J. H. S.'s favors are acceptable.

CLINTON LIBERAL INSTITUTE.—The second Winter Term of this institution will commence on the 23d inst.

THE individual who sent us a \$10 Rochester bill about the close of 1836, is informed that counterfeit money will not pay our debts. He will please inform us, as early as convenient, whether he chooses us to return it to him, or destroy it, and charge him with the amount. G. and H.

Br. Sanderson—Please send the Herald to Rev. J. H. Sanford, and to S. R. Crittenden, Belfast, Allegany county, per request of J. H. S.

Br. Tompkins—Please send current volume of the Repository to Miss A. T. Peake, Canajoharie, Montgomery county—and the latter half of current volume to Mr. C. T. Curtis, Madison, N. Y. Charge Br. C.'s to A. B. G.

CANADA.—Our subscribers in Maitland and Merrickville, U. C., will find appointments for their vicinities in the religious notices.

ERRATUM.—In current volume, page 1, column 1, fifth line from bottom of text, for David read Daniel.

* * In Br. Browne's notices, that for Trenton, should read Trenton Falls.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. BRITTON in Brownville village—Br. EDWARDS in Durhamville—Br. W. H. WAGGONER at Lowville, and at Denmark in the evening—Br. DELONG in Mount Pleasant, Pa.—Br. C. B. BROWN at Brewerton.

There will be preaching on the fifth Sunday inst., by Br. Sias in Potsdam—Br. BRITTON in Depauville, at 11 o'clock, A. M.—Br. WAGGONER in Adams village—Br. DELONG at Prompton, Pa.—Br. SKINNER in Fort Plain, and Br. BROWNE in this city.

Br. L. C. BROWNE will preach at Van Hornesville, on Tuesday evening, 17th inst.

Br. L. C. BROWNE will preach in the evenings of Tuesday, 24th inst., in Herkimer—25th, Newport—26th, Cold Brook—27th, Trenton Falls.

Br. W. M. DELONG will preach on the evenings of the 17th inst., in Binghamton, as Br. Bradford may appoint—19th, in Brooklyn, Pa.—24th, Honesdale, Pa.—26th, Germanville, Pa.—30th, Canaan Corners, Pa.

Br. Sias will preach on the evenings of Thursday, 19th inst., near McQuain's—20th, near Baggs'—23d, Antwerp, near Esq. Foster's—24th, Sommerville—25th, Canton—26th, Columbia village—27th, as the friends in Columbia may appoint—30th, Ogdensburg—31st, Morristown—February 1st, Maitland, U. C., as Br. W. Skinner may appoint—from February 2d to 8th, as Brs. Church and Graff, of Merrickville, U. C., may appoint.

CONFERENCES.—One will be held in Springfield, Erie county, on the second Saturday and Sunday in February. Brethren from a distance will call on Br. M. Strobe in the village.

One will be held in Wolcott, on the first Wednesday and Thursday in February. Brethren from a distance will call on Brs. B. M. and A. Underhill, Merchants. It is probable that Br. T. D. Cook will be ordained at this Conference. To both Conferences, ministering brethren are earnestly invited.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

P. M. Ellsworth, (O.) for A. F. R. F. A. A. S. C. N. W. F. W. B. J. S. and I. S.—J. R. Salua, for self, E. C. H. W. F. C. B. W. T. H. N. W. J. M. C. C. and B. H.—H. S. H. Adams, for A. T. W. D. S. I. N. and T. B.—J. M. Chateaugay, for self, J. F. F. J. A. S. D. W. A. M. and J. D. W. R. Fort Covington, for W. W. W. A. M. and E. B.—W. T. Howlet Hill, for I. E. C. B. H. C. J. P. R. P. M. and A. H.—L. S. Enosburg, (Vt.)—P. B. R. Jacksonopolis, (M. T.) for A. W. A. B. D. P. J. B. A. J. W. J. R. S. W. and S. W.—G. W. B. Brownville, for A. H. A. P. A. E. T. P. and P. H.—W. M. Meigs, (Ala.) for self and A. T.—D. L. Middletown, (Vt.)—W. S. F. Church Grove, (Conn.) for self and A. S.—E. T. Alexander, for L. R. B. K. J. N. S. N. R. W. and J. S. D.—P. M. Watertown, (O.)—A. B. Clinton, (Ia.) for R. W. J. B. J. C. W. R. R. W. P. T. E. S. and S. A. K.—T. A. G. Clunipson, for self and C. H.—W. W. Camillus, for self and A. B.—A. D. B. Marsailles, (Ill.) for self, J. S. J. F. I. M. W. C. and Mrs. P.—I. A. Bennington, (Vt.) for self and J. M.—S. D. Coffee Creek, (Pa.) for J. M. E. D. C. B. B. M. R. F. P. R. C. S. C. D. A. E. P. W. M. W. C. H. and P. C. H.—P. M. Champion South Roads, for C. H. S. D. O. H. D. N. R. W. T. E. P. D. S. D. O. D. and D. H.—O. R. N. Chittenango—A. G. Lafargeville, for self and H. C.—P. M. West Burlington—B. S. K. Newport, for D. P. and S. P.—S. Dundee—G. W. S. East Pharsalia, for self and A. G.—S. B. W. C. Cananovia, for D. F. J. M. W. and C. B.—Rev. M. S. Bath, (N. H.)—J. V. F. Big Island, (O.)—P. M. North Easton—S. P. 2d, Stratford—G. C. South Hartford, for C. T. and B. M.—P. M. Canandaigua, for J. G. C. G. and H. C.—A. P. Stockbridge, for B. P. S. B. A. L. and W. T.—S. B. Centre White Creek, for self, H. B. and J. W.—J. W. W. Newburg—T. F. Brimfield, (Mass.) for self and A. J.—Rev. L. P. Centreville, for L. B. U. P. D. and R. T.—Rev. P. M. Watertown, for J. W. J. M. C. and E. A.—A. C. Elbridge, for H. D. C. B. J. D. and J. R.—P. M. Friendsville, (Pa.) for self, D. B. and L. H.—J. A. Geneva, for O. A. I. F. I. A. and S. H. T.—J. S. Cherry Valley—J. H. McN. Mt. Morris, for L. L.—P. M. Java, for M. T. and H. C.—A. S. G. Salisbury, for self, R. T. A. T. and H. B.—P. M. Prompton, (Pa.) for self, S. W. P. A. and K. & E.

LIBERAL INSTITUTE.

P. T. Warsaw, \$1—W. M. Mt. Meigs, (Ala.) \$1—W. S. Lima, \$20.

POETRY.

For the Magazine and Advocate.

THE PRODIGAL'S RETURN.

BY REV. L. C. BROWNE.

The fond father rose from a pillow
Bemoistened with many a tear;
His head was bowed down like the willow,
For one, to his bosom was dear.

The sun had arisen in splendor,
The happy reunion to hail,
When he, with emotions most tender,
Looked out o'er the distant green vale.

A form bent and weary advancing,
Now draws indistinctly to view—
The eye of affection, quick glancing,
His own darling wanderer knew!

With rapture he hastens to meet him,
And fold him in joy to his breast;
With the kiss of affection to greet him,
And welcome him home to his rest.

"O Eber! O Eber! my dearest!
My Eber, again do I see!
Come hither! What is it thou fearest?
O hasten, my lost one, to me!"

"O Father! behold me in pity,
Thy wayward but penitent son;
I've wandered from city to city,
And many vile deeds have I done.

"Thy jewel and gold have I wasted
In riots and wassals impure;
The dregs of the wine-cup have tasted,
And followed the syren's false lure.

"Afar o'er the Aegean waters,
I've wandered from virtue and home;
Have revelled with Corinth's lewd daughters,
And learned the debauches of Rome.

"The prayer and the sacred hosannah
No more could my bosom inspire;
I knelt at the shrine of Diana,
And chaunted the song of desire.

"And oft have I sought (how mistaken!)
To quench my heart burnings in wine—
Unfriended, despised, and forsaken,
I fain would have shared with the swine.

"Of all thy kind words unobservant,
I claim not to call thee my sire;
But make me a menial servant,
'Tis only to this I aspire."

Again did his father embrace him;
With mutual tears did they greet—
"Let white robes and ornaments grace him,
And sandals prepare for his feet:

"Let music resound through my dwelling,
And let the best fating be slain—
Such rapture my bosom is swelling!
Our Eber salutes us again!"

And so let each prodigal spirit
From wand'ring and famine return;
No sinner that owns his demerit
The Lover of sinners will spurn.

CONTINUATION OF THE OFFERS.

PREMIUMS FOR PRIZE TALES AND ESSAYS.

The publishers of the Magazine and Advocate offer premiums to the amount of SIXTY-SIX DOLLARS, as follows:—

1. For the best essay, on the best practicable means of promoting the knowledge and practice of Universalism—Twenty dollars.

2. For the second best essay on the same subject—Ten dollars.

3. For the third best essay on the same subject—two free subscriptions to the Magazine and Advocate for one year—or one, for two years.

[It is designed that the essay shall embrace the best means for teaching the principles of the Gospel not only to the adult, by the preacher, but to the young, by the parent.]

1. For the best religious tale, embracing an illustration of the principles of Universalism—Twenty dollars.

2. For the second best tale of the same character—Ten dollars.

3. For the third best tale of the same character—two free subscriptions to the Magazine and Advocate for one, or one for two years.

[The especial object or aim of each tale is left to the

writer—but there must be one stated, worthy the principles embraced in it.]

Each essay and each tale to exceed three columns of this paper; in the largest type now used for matter in it; and not to exceed fifteen columns of the same.

The articles to be sent to the undersigned, free of postage, on or before the 6th day of April next, for submission to the decision of an impartial committee, and the after disposal of the proprietors of this paper. To do this properly, each essay or tale should be designated by one or more marks or mottos, and those marks or mottos should be enclosed in a separate paper, sealed, with the author's name within—this enclosure will not be opened until after the decision of the committee has been made.

In deciding on the claims of the various articles that may be submitted for premiums, the committee will be instructed to proceed in the following order with each. 1. Its adaptation to the object for which it is written. 2. The Christian feeling and spirit it breathes. 3. Its literary merit and finish. 4. Its grammatical accuracy and plain expression. 5. Its preparation for the press. 6. Its legibility in the manuscript. The article having the greatest number of these requisites, in the highest perfection, and in the order here named, (if coming under the conditions previously laid down,) will be preferred to all others. Those greatly deficient in them will be rejected altogether, even if they are the only articles of the kind that are offered.

If but one or two essays or tales deserving a premium, are received, the committee may award it any one, or to the two, any two of the premiums here offered. If more than three essays or tales deserving premiums are received, the committee may award to each over that number, a free subscription to this paper for not more than one year, as they deem proper—the objects of our offer being encouragement to authors, as well as the improvement of our paper, and the advancement of the cause.

The award of the committee, names of the successful authors, and one of the essays or tales to which is awarded the highest premium, will be published in this paper, on or before the close of April next.

A. B. GROSH,
O. HUTCHINSON.

January 6, 1837.

* * * Editors with whom we exchange will please copy, or otherwise notice the above, and the favor will be reciprocated.

G. and H.

MARRIAGES.

In Darien, by Rev. J. S. Flagler, September 15th, Mr. JOHN SUMNER, to Miss EMELINE HUGHES.—September 28th, S. MORRIS SLOAN, Esq., to Miss HULDAH WILLIAMS.—October 2d, Mr. WILLIAM CARTER, to Miss EMILY BAGLEY.—Same date, Mr. DAVID WOODWARD, to Miss SARAH ANN TIFFANY.—December 13th, Mr. ISAAC SMITH, to Miss HARRIET WHEELER—all of Darien, Genesee county.

In Fairfield, December 22d, by Rev. W. H. Waggoner, Mr. ORREN SEARLE, of Little Falls, to Miss EMILY A. HARRIS, of the former place.

In Eden, December 15th, by Amos Adams, Esq., Mr. SOLON RYTHER, to Miss SARAH WARREN, all of that place.

In Victor, November 3d, by Rev. K. Townsend, JAMES L. GILLIS, to Miss PAULINA CULVER, daughter of Abiather Culver, all of Victor—November 17th, ASABEL S. LOVELAND, of Avon, to Miss MARY JANE CONOVER, of Victor.—Same date, SAMUEL RUSSELL, of Henrietta, Monroe county, to Miss CATHARINE CONOVER, of Victor.

In Farmington, Ontario county, December 29th, by Rev. W. Andrews, Mr. SIMON B. SMITH, to Miss MARIA POWER, both of Farmington.

In Ellington, November 19th, by Rev. C. Morton, Mr. BENJAMIN O. SMITH, to Mrs. ABIGAIL COOK, of Randolph.

In Nunda Valley, December 20th, by Rev. T. P. Abell, Dr. GEORGE S. HARRISON, to Miss MARY S. SPRAGUE, of the former place.

In York, by Rev. J. Gage, 2d, April 14th, Mr. GEORGE DORRIS, to Miss CYNTHIA HULL, daughter of William Hull, Esq.—August 18th, Mr. JOHN HULL, to Miss MARY FISHER, all of York.—November 17th, Mr. WILLIAM G. SPRAGUE, to Miss PAMELIA ROOT, of York.

In Green Creek, December 15th, by Rev. D. R. Bidlecom, of Perryburg, Ohio, Rev. G. R. BROWN, of Michigan, to Miss JANE POGUE, of the former place.

DEATHS.

In Jacksonborough, Michigan, December 22d, of consumption, Mrs. JULIA BENNET, consort of Allen Bennet, Esq., late of Clyde, and formerly of Mohawk village,

N. Y., in the 41st year of her age—leaving a husband and three children to mourn their loss.

Though connected with no denomination of Christians, she lived a life of Christian virtue and morality, and died patient and resigned to the will of God.

In Sardinia, Erie county, August 1st, after a protracted illness, GEORGE I. SIMONDS.

In Chippewa village, U. C., October 20th, DANIEL, son of Silas and Polly Wheeler, in the 16th year of his age. His remains were deposited in the burial ground at Lundy's Lane.

In Bristol, Ontario county, November 20th, PLEO HICKS, aged 49 years. An amiable wife and numerous family of children are bereaved of their earthly companion and protector, by this dispensation—may they remember that another is their guardian, their Father in heaven. The funeral was attended at the Baptist meeting-house on the 22d—sermon by Br. Townsend.

In Victor, December 28th, MARY ANN, daughter of William Shute, aged 23 months. The mother was from home, when the babe was taken seriously unwell. Sermon, on the 29th, by Br. Townsend.

AGENTS.

NEW-YORK.

Adams, H. L. Hayward
Addison, I. W. Rowley
Alabama, Nelson Netheway
Albany, E. Murdoch
Albion, R. Caswell
Ames, A. Mudge
Amsterdam, Rev. M. B. Newell
Antwerp, Rev. A. Wood and A. Weeks
Appling, E. Howard, P. M.
Apulia, E. A. Mills
Attica, C. Lovelace
Auburn, Rev. G. W. Montgomery
Augusta, T. Smith
Aurelius, S. Lombard, Jr., P. M.
Avon, J. Raymond
Bainbridge, A. Stockwell,
Baldwinsville, Dr. S. Wallace
and J. M. Clark
Batavia, H. B. Crampton
Belfast, S. Wilson, Jr.
Bellville, I. Mendall
Bennington, A. Hayden
Berkshire, W. S. Smith
Binghamton, O. C. Bradford
Boonville, L. Gillson
Boston, Rev. J. Lewis
Brantingham, D. H. Higby, P. M.
Bridgewater, Rev. T. J. Smith
Brownville, Rev. J. Britton, G.
W. Britton and A. Skinner
Buffalo, Rev. R. Tomlinson
Burlington, Capt. E. Pratt
Byron, J. Seaver
Cambria, D. Rogers
Camillus, Charles Lund
Canadice, S. M. Frisbee
Canastota, T. Barlow, Esq.
Canton, L. Buck, Esq.
Cardiff, R. Tillotson
Carroll, Rev. A. Williams
Carthage, C. Arbor
Cato, A. P. Ferris, P. M.
Cazenovia, S. E. Ward
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[To be continued.]

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JANUARY 20, 1837.

NUMBER 3.

For the Magazine and Advocate.

UNIVERSALIST BELIEF.

A friendly Epistle, designed for the perusal of all Clergymen who hold the doctrine of endless misery, but addressed particularly, to those residing in the town and vicinity of Boston, N. Y.

BY EV. JASON LEWIS.

REVEREND GENTLEMEN—You are aware that a certain sentiment exists in these parts, denominated Universalism, and that it has increased considerably within two or three years, particularly in this town. During this period, and up to the present time, the doctrine has received from you a goodly share of attention; which in such circumstances, is certainly not more than would naturally be expected from honest men, believing, as you profess to do, that the doctrine of the endless sinfulness and misery of a part of mankind, is the immutable truth of Jehovah, revealed in the Gospel of Jesus Christ. Accordingly you have preached much against this new doctrine, so called, and have exhibited no little zeal in the endeavor to arrest its further progress, if not to banish it from the land. Whether your success has been equal to your expectations, or any way proportionate to your endeavors, is not for me to decide. But there is one circumstance to which I would particularly call your attention. In your remarks respecting Universalism, you are in the practice, so far as I know, of *misrepresenting* it. Whether you are aware of the fact, is another thing. But many, if not most, or all of you, very frequently set forth that Universalists believe, or profess to believe, points of doctrine which they not only do not profess, but some which they totally disavow. I am sorry to know that it is so, but I can not avoid knowing it. I have thought much upon the probable cause or causes which have given rise to such misrepresentation; and I have always been inclined to attribute it to any thing else, rather than to a wilful design of violating the ninth commandment. For to consider you merely as men in common station, desirous of extirpating a hated creed, and at the same time to conclude that you would misrepresent it purposely, is to suppose in you such a want of foresight as is scarcely compatible with even "the wisdom of this world." Because if the doctrine be *wholly* bad, to misrepresent it, would be to make it appear better than it really is, and thus aid its advancement. And if it be but *partly* bad, the setting of it forth as worse than it is, is certainly preparing the way for the enlistment of the public sympathies in its behalf, so soon as the fraud shall be detected. But you are not only men, but *clergymen*, professed servants and imitators of Him in whose mouth was found no guile. Hence, as all can see, to charge you with intentional misrepresentation, is to impeach your characters as ministers of the Gospel, as Christians, and as men. This being the case, I prefer the conclusion, that though Universalism is, in itself, by no means hard to be understood, yet from some cause or causes, separate from obtuseness of intellect, its opposers, as a general thing, do not understand enough of the system to be able to state it fairly. I have therefore thought proper to take up the subject, and shall endeavor to present you such information as I pray, and hope, and trust, may be profitable to you, if not acceptable.

In entering upon our subject, I deem it proper to give the following definition:

Universalism is that system of belief which teaches, that according to the Scriptures, spiritual salvation, as conferred upon mankind, in a hereafter state of being, by "the Father of spirits,"

through Jesus Christ, His Son, our Lord, shall ultimately be *universal*, as respects the human race.

The above presents, in a prominent manner, that particular point of doctrine which first gave the system its name; and I beg leave to recommend it to your serious consideration, as a fair and candid statement of Universalism, so far as it goes. I think, also, that it will be found to either express or imply, or lead to, every other article of religious belief held by Universalists. And it ought to be remarked that with the exception of the particular point of doctrine above specified, most or all of our articles of belief, are held by some other Christian sect.

Universalists, as a body, not only allow, but approve, and even take much pains to promote, the free discussion of religious doctrines, and free inquiry upon all religious topics. Hence, as is usually the case, amongst all sects who even *tolerate* religious inquiry, some diversity of opinion prevails respecting certain points of doctrine.—Yet I hesitate not to say that Universalists differ far less amongst themselves, than their opposers do with one another. And our differences are all upon minor points. In this communication, the views presented will be such as I doubt not would be readily subscribed by nearly every member of the denomination. But be it understood, that though I speak in the name of my brethren, I *pledge* no man but him who now addresses you.

It does appear to me, that any person of intelligence and candor, who should know no more of Universalism than is embodied in the definition herein given, might reasonably be expected to form a far more favorable opinion of the system, than what its opposers generally express. For example, I cannot think otherwise than that such a person, in such circumstances, though he should feel himself compelled to consider the doctrine untrue, ought in reason to be content with naming it *heresy*, without going on to denounce it as *infidelity*. Infidelity is usually understood to be a name for skepticism, atheism, or deism. But Universalism is a "system of belief"—how then can it be skepticism? It recognizes the existence of Almighty God—hence it is not atheism. It teaches that Jesus Christ is the Son of God—it therefore can not be deism. It also acknowledges the authority of the Scriptures, the reality of a future state, etc., etc. Shame on the folly of the assertion so oft repeated, that Universalism is but another name for infidelity! It is properly, and specifically, *Christianity, as understood by Universalists*. But as we lay no claim to infallibility, we are free to acknowledge that it is quite possible that our views of the Christian religion may not, in every particular, be correct. Yet sure am I, that if some of our views shall prove erroneous, we are but in the same predicament with ninety-nine hundredths of the Christian world.

If it be asked why I should be so sensitive respecting the charge of infidelity as brought against Universalists, I reply, no person who loves our Lord Jesus Christ in sincerity, loves also to be considered as a scoffer. If Christians of other denominations would feel hurt at being denounced as infidels, and treated as such, how much more a sincere and conscientious Universalist, who probably believes twice as much in Christ as those do who thus unchristianize him! "I speak as to wise men; judge ye what I say."

Permit me now to present you with some more particular specifications of Universalist doctrine.

I. As I have before intimated, and as the definition I have given of Universalism evidently im-

plies, Universalists believe in the existence of one and only one God, the Creator, Supporter, Benefactor, and Governor of all, whose character is revealed in the Scriptures, illustrated in his works and exemplified and demonstrated in the life and conduct of Jesus Christ. They believe the Deity to be possessed of all the attributes and perfections usually ascribed to Him by Christian philosophers and theologians—that He is a Spirit, uncaused, eternal, infinite, independent, immutable, all-pervading, all-knowing, all-wise, all-powerful, and all-controlling—also that he is a being of pure and perfect holiness and love; which last is the same as to say, that in his nature and character, are contained and exemplified all those virtues and excellencies which are known by the names of moral purity or goodness, truth, justice, judgment, equity, faithfulness, righteousness; also benignity, good will, kindness, grace, goodness or benevolence, gentleness, patience, forbearance, pity, compassion, mercy, etc. In other words, they believe all the teachings of Scripture upon this subject; as for example, that there is "One God and Father of all," who is also "Judge of all;" that he is "good to all," "kind to the unthankful and to the evil," and that "his tender mercies are over all his works;" that he is a "just God and a Saviour," "a God of truth, and without iniquity," "with whom is no variableness neither shadow of turning;" that he is "the Almighty God," and "the only wise God," and that "God is love."

II. Universalists believe not only that "there is one God," and in the language of Scripture, "*but one God, the Father*," but they also believe that there is "one Mediator between God and men, the man Christ Jesus," respecting whom they believe all that the Scriptures teach; as for example, that he was "a man approved of God;" that he "is indeed the Christ, the Saviour of the world," the personage "of whom Moses in the law, and the prophets [in their prophecies] did write;" that he is "the Son of God," "the image of the invisible God," "the beginning [or chief] of the creation of God;" that he "died for us;" "that he rose from the dead;" that he "is gone into heaven, and is on the right hand of God;" that he "being raised from the dead, dieth no more;" that "to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living;" etc., etc. Or in other words, they believe that Jesus of Nazareth was the promised Christ, or Messiah, expected by the Jews, the personage anointed or commissioned of God to reveal to mankind, more fully and perfectly, the Divine character, and will, and purposes, and to effect the salvation of mankind; that to qualify him for the accomplishment of these objects, the Divine spirit was communicated to him without measure, power and means were bestowed upon him in a plenitude of abundance, he was required to pass through death, was raised to an immortal existence, was exalted to a state of celestial glory, and is constituted Ruler, Governor, Prince, King, Lord, Judge, Redeemer, Deliverer, and Saviour, having jurisdiction over all the human race, not only in this state of being, but also in the invisible world.

III. In accordance with the foregoing, it is believed by Universalists, that the Old and New Testaments contain a true and faithful account of a revelation made from God to man, "at sundry times, and in divers manners," through the prophets, the apostles and Jesus Christ, his Son, and that this account contains numerous and sufficient specifications of the subject matter of said revelation. Of course, they believe in the authenticity

of the Scriptures, and their authority in matters of doctrine and morals.

IV. Universalists believe that man is "the offspring of God;" that we have "all one Father," even "the Father of spirits;" and that all persons, even though they may be undutiful and disobedient children, are authorised to address the divine Being by the appellation of Father, and are directed and commanded to pray "Our Father who art in heaven,.....forgive us our sins."

V. It is believed by Universalists that though all are God's children by creation, yet that those who imbibe his spirit, and imitate his character, become his children in a higher and more religious sense, being such from *moral resemblance*, and that such are represented in the Scriptures as being "begotten of God," "born of God," "begotten again," "born again," "born from above," "born of the spirit," "sons of God," "children of God," etc. For example, "As many as are led by the spirit of God, they are the sons of God:" "Love your enemies,.....that ye may be the children of your Father who is in heaven:" "See that ye love one another with a pure heart fervently, being born again:" "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

VI. Universalists believe that man is an accountable being, a moral agent or actor, and that therefore God "will render to every man according to his deeds," or will cause, (to use the language of another scripture,) "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad;" that is to say, will reward every individual for all his good deeds, and will punish every individual for all his evil deeds; hence, that rewards and punishments are positively certain. "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Again, God "will by no means clear the guilty."

VII. Though it is declared in the Scriptures, that God will by no means clear the guilty, yet in the same passage we read of his "forgiving iniquity, and transgression, and sin." And as the scripture writers so frequently speak of "the forgiveness of sins," etc., but never mention the forgiveness of punishment, except, perhaps, in some such case as that in Acts viii: 24, Universalists therefore believe in the forgiveness or remission, not of punishment, but of sins.

VIII. In like manner, they believe that *salvation* is a deliverance from sin, not from deserved punishment; for, said the angel who predicted the birth of our Lord, "Thou shalt call his name Jesus [or Saviour]; for he shall save his people from their sins." Says Paul, "All Israel shall be raised: as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." And says another, "Behold the Lamb of God who taketh away the sin of the world."

offending brother "seven times." But let them hearken to the reply of Christ, to such limited views:—"I say *not* unto thee, until *seven* times; but, until *seventy times seven*." The precept of Christ, thus expressed, is not all which should stimulate us to cherish and cultivate forgiveness continually. Behold, he hath given us an *example*. Before we give our enemies over to despair, let us review the sufferings of our Master, and mark the way by which he overcame the enmity of his tormentors. What did he not endure, and what barrier prevented the exercise of that principle of forgiveness which conquers enemies? Saducees and Pharisees combined their forces, to sink at once his cause and himself to destruction. But these *open* enemies probed not his heart with the keenest dagger. This bitterest pang was reserved for Judas to inflict. In view of this, hear Christ say, in the magnitude of his grief—"he that eateth bread with me, hath lifted up his heel against me." Look, Christians, see Judas leading the "chief priests and the scribes," armed with sword and spear, to take away your Master for crucifixion. When Judas comes up to Christ, with his malignant crew, what is the language of your Saviour? Does he tell his betrayer, he need not look again for mercy—that wrath and perdition must henceforth be his unmixed portion? Harken, ye who have enemies seeking your ruin: and ye who have set yourselves up as lights in the moral world, give ear. What is the language? "FRIEND, *wherefore art thou come!*" It was the language of friendship and affection. And what was the effect upon the corrupted heart of Judas? Did it lead him to cast off restraint, vent anew his calumnies upon the head of Jesus, and to retire from the field rejoicing in his conquest? no, far otherwise. This manifestation of his Master's tenderness and forgiveness, had a power upon his heart which malice itself could not withstand. It brought him upon the knee of penitence, and extorted from his lips the soul-melting exclamation, "*I have sinned, in that I have betrayed the innocent blood!*"

Indulgent reader, have you an enemy who was once your friend? Remember, Christ hath given you an example, by following which you can overcome his enmity, and enjoy his society and friendship. It can not be done by curses and retaliations. If you would effectually conquer your enemy, you should do it so as to obtain the victory. But, mind ye, he gets the victory, if you manifest an unrelenting disposition, or if you do not forgive him. The only way to destroy an enemy, so as to be victorious, is to make him a *friend*. This is the way that Christ destroyed his enemies, and he is still engaged in the same heavenly work by the power of the Gospel. "Go," kind reader, "and do likewise." If thou hast an enemy who is seeking to blast thy reputation, forgive him, pity his errors and treat him as a friend; until kneeling for peace, he will exclaim, "I have sinned, in that I have betrayed the innocent."

Bath, N. H. January, 1837.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER II.

BY REV. J. M. AUSTIN.

CLAIMS ON YOUTH.

The young should be fully aware that there are claims upon them, of the most important and enduring nature. It is, therefore, highly necessary, that they should become acquainted with the character of these claims, that they may qualify themselves to discharge their demands in an efficient manner.

1. *Society has claims on the Young.*—In every civilized and well regulated community, there are certain important duties, of a public and general character, which must be properly discharged, to insure the safety and welfare of its members.—Those who now execute these trusts will soon become old and pass from the stage of life. They can not always remain, to instruct by their wisdom, and guide by their counsels; but as time's un-

ceasing wheels roll on, they recede from our view, and no more mingle with us. "I look forward a few short years, and see the aspect of society entirely changed. The venerable fathers who have borne the heat and burden of the day, are dropping, one after another, into the grave, and soon they will all be gone. Of those, too, who are now the acting members of society, some have passed the meridian of life, others are passing it, and all will soon be going down its decline, to mingle with the generations who have disappeared before them from this transient scene of action. To a mind seriously contemplating this mournful fact, it is an inquiry of deep interest—who are to rise up and fill their places? To whom are to be committed the invaluable interests of society? Who are to sustain its responsibilities and discharge its duties? You anticipate the answer.* It is upon the young that these duties and responsibilities will devolve. You will soon be called to occupy all the various stations now held by those more advanced in life. You will become parents, and guardians, and directors, in all that pertains to the welfare of society. Soon will it depend upon you to determine, whether religion, morality and virtue shall prevail and shed their benign influences upon community, or whether infidelity, immorality and deep corruption, shall blight all that is valuable in our midst. Soon will it be your prerogative to declare, whether institutions of learning shall be fostered and multiplied, sending their light into the dark abodes of ignorance and raising man to that elevation in knowledge for which his faculties so eminently fit him, or whether the darkness and ignorance of ancient times, with all their follies, their superstitions and wretchedness, shall return and shut out the beams of science and art, and plunge this happy land into degradation and ruin. Soon will it be with you to decide, whether wholesome restraints, good order, harmony and peace, shall prevail and continue to impart their blessings, or whether all shall be unbridled profligacy and wild anarchy. Soon will it be in your power to perpetuate and hand down to succeeding generations, those wonderful improvements in the arts and sciences, and all that pertains to our prosperity which have so eminently characterized the present age, and which are sending their blessings to earth's far ends, or whether the spirit of improvement shall be arrested in its valuable career, all anticipations of future exaltation and perfection be cut off, and the mind, with all its high capabilities, made to stagnate in stupid indolence! In fine, all those interests which render life a blessing, will ere long come into the keeping and control, and be at the disposal of those who are now young.

Do you not, then, perceive that society has claims, deep, abiding, important claims upon you? And how will you answer them? Surely I can receive but one reply to this inquiry, from all youth of reflection and forethought. You undoubtedly discover the propriety, yea, the urgent necessity of preparing to discharge these claims with honor to yourselves and advantage to your fellow-beings. It becomes you, therefore, to study diligently the character of our government and the genius of our institutions—to meditate upon the peculiar nature of the privileges and blessings which we, as a people, enjoy—to reflect upon the nature of the true interests of society, and of the most efficient modes of forwarding them. As a spur to these duties, you have but to reflect upon the immense sacrifice of treasure and of life, by which our numerous high advantages were obtained. The blood of our fathers cries to us from the stained battle-fields of old, to cherish "as the apple of the eye," those exalted privileges, which it was shed to obtain. To this voice you will not turn a deaf ear. Permit not selfishness to chill your energies in this work of preparation. Let it be remembered that you are bound by a thousand ties, to your fellow-beings—your interests and enjoyments are indissolubly interwoven with theirs—and, therefore, in discharging public du-

Hawes' Lectures.

* Marginal reading in John iii: 3.

[To be continued.]

For the Magazine and Advocate.

FORGIVENESS.

BY REV. MERRITT SANFORD.

In this fluctuating world, where "offences must come," and where our happiness depends upon cultivating "a right spirit within us," forgiveness should have "free course and be glorified." To forgive, is the noblest act of humanity, the greatest work of the philosopher and the glory of the Christian. How it quenches the fire of revenge, softens the cruelty of resentment, and arrests the tornado of crime! But, alas! how few are the hearts that are pure enough for this Promethean spark; and how many, even under the garb of Christianity, harbor a spirit of retaliation, instead of forgiveness!

Too many there are, who, like Peter, think they have performed miracles if they forgive an

ties, and advancing public prosperity, you are but securing your own welfare and happiness. "He who does no good, gets none. He who cares not for others, will soon find that others will not care for him." He who neglects public interests, has no just right to expect that the public will cherish him; and the tendency of such neglect, is to produce this result.

2. *The world has claims upon the youth of this land.*—Here, under the blessings of Heaven, our fathers were enabled to establish a government upon the broad principles of civil and religious freedom. Here man enjoys all those rights to which, as an intellectual, religious and social being, he is entitled by nature and immutable equity. Here we are blessed with every privilege and with every means of comfort and happiness that can be expected in this imperfect state of existence. Here we enjoy liberty of speech, liberty of the press, liberty on all matters connected with religion, liberty in every respect, as far as accountable beings can possess it.

But let it be remembered that *here only*, are these privileges enjoyed. In every other section of the globe, mankind are deprived, to a greater or less extent, of these blessings of freedom.—Except in this land, justice, equality and liberty, in their true acceptation, are unknown on earth; and man's dearest rights are trampled beneath the iron hoof of tyranny! Among the greater proportion of mankind, all that elevates human nature, and causes it to put forth its high powers and capabilities, is wanting. Now if the nations of the earth are ever to become emancipated, it must be accomplished by the *spirit* which goes forth from this people—by the *example* which the inhabitants of these United States, set before the world. Let the flame of liberty which has been kindled in this land, continue to burn in its pristine splendor, and in due time, its pure and holy light will penetrate and dispel the darkness of other hemispheres. It will flash from land to land, from shore to shore, from the rivers even unto the ends of the earth—until man, every where, shall enjoy all those rights which his Creator has made him capable of exercising. But if the principles of freedom here established, become neglected—if the love for its blessings be swallowed up by selfishness, ignorance or corruption—the sacred flame will be quenched in darkness, the hopes of millions will expire, and earth again become an universal Aceldama!

And upon whom depends the preservation and perpetuity of our free institutions? Upon the *young*, does this high responsibility rest! Our fathers obtained the invaluable boon of liberty, by their sufferings and perseverance; and it devolves upon the generation now coming upon the stage of action, to determine the question, whether their toils and blood shall prove unavailing, or whether the fruits of their labor shall descend to posterity. Upon the young of the present age, depends to a great degree, the solution of the important problem, whether man is capable of governing himself—capable of enjoying liberty, without licentiousness and anarchy—or whether he can only be restrained by tyranny and oppression. This great experiment is now in progress; and the eyes of the philanthropist and the patriot—the eyes of the enslaved and the oppressed, throughout the world—are turned towards this land, and fixed, intensely fixed upon the young especially! With deep anxiety do they watch for every indication which shall develop the nature of the principles which are cherished, and which will, ere long, be brought into a testing activity, by the youth of this Union.

The world, thus, has claims—important claims—upon the young of this nation—claims recognized by philanthropy and humanity. The voice of enslaved millions, comes up on every breeze, beseeching the young, who are soon to become the pillars of our republic, to cherish and feed that flame of freedom, whose light they behold at a far distance, until they shall be enabled to bask in its grateful beams. Will you not listen to these

cries?—will you not recognize these claims, and be admonished of the importance of the position which you occupy? "Never, since the creation, were the youth of any age or country, so imperiously called upon to exert themselves, as those of this country. Never, before, were there so many important interests at stake. Never were such immense results depending upon a generation of men, as upon that which is now approaching the stage of action. The rising millions of this land, are destined, according to all human probability, to form by far the greatest nation that ever constituted an entire community of freemen, since the world began. To form the character of these millions, involves a greater amount of responsibility, individual and collective, than any other work to which humanity has ever been called. Now, it is for you, my young friends, to determine whether these weighty responsibilities shall be fulfilled. It is for you to decide, whether this *greatest* of free nations, shall at the same time be the *best*."* How important that the young should qualify themselves for the discharge of the high responsibilities thus resting upon them! How important that they should study the nature of enlightened liberty, and of the most effectual means of perpetuating our valuable institutions, with all their increasing blessings, down to posterity!†

3. *Your Maker has claims upon you.*—These claims are paramount to all others. He has given you life, sensation, and all the high endowments and capabilities which you possess. He has greatly elevated you in the vast scale of being, and given you dominion over all other forms of earthly existence. He has bestowed upon you numerous advantages in political and religious respects—permitting you to exist under the sway of just and equitable laws, which insure you "liberty and the pursuit of happiness," and enable you to worship God as your conscience dictates. In the land where your lot has been cast, every thing that can conduce to human improvement, elevation and happiness, is profusely scattered round. These blessings have come from the goodness of your Creator. Unsolicited and unmerited on your part, has he thus lavished the highest of earthly favors upon you; and you are honestly *indebted* to him for them. The Deity, therefore, has lasting claims upon you, to discharge this debt, as far as your capabilities and opportunities will allow. In return for his gifts, he claims of you a due cultivation and exercise of your intellectual and moral faculties. He bestowed them upon you, not to lie dormant, but for activity and improvement; and that activity and improvement he claims. He has claims upon your gratitude, your veneration and love, for his continued kindness and his tender mercies. He has, also, claims upon your obedience. His laws are instituted and exercised over the children of men, not for their injury, but for their benefit—to lead them into paths of peace and happiness; and he has therefore every just right to demand the obedience of mankind.—These claims of the Creator, exist properly against you. They grow out of the nature of the bene-

* Young Man's Guide.

† Let not the ladies imagine the remarks under this and the preceding heads, inapplicable to themselves. I deem them highly appropriate to their consideration.—Although it would be improper for them to become *politicians*, in the general acceptation of that word—yet that they can exert a powerful and enduring influence, either for good or evil, upon the institutions of our country, is an undoubted truth. They can most sensibly affect the character of brothers, husbands and especially sons.—They can influence them to public virtue and usefulness—to an interest in the welfare of the nation and the rights of mankind—or stupify them into negligence and inattention. In what work more worthy and important, can a mother engage, than instilling into the mind of a son, a love for the public good, and for the principles of civil and religious liberty! Let females, therefore, be interested in these topics, as subjects with which their happiness is intimately blended. Every woman should become familiar with the principles of our system of government, and with those peculiar characteristics which render it preferable to all other forms.

fits conferred upon you. And such is the character and undoubted value of the favors granted, that he is justified in urging and *enforcing* these claims, if we do not fulfil them voluntarily. And what renders these claims still more worthy your consideration, and portrays the goodness of God in characters surpassingly lovely, is, that in complying with them, you are only doing that which improves your character, enlarges your mind, and ministers greatly to your true enjoyments.

Let your minds become impressed with the importance of the claims which I have thus briefly brought to your notice. Reflect upon their character, the grounds upon which they rest, and the influence which their fulfilment will exercise upon your own happiness, and the welfare of your fellow-beings. And let the spirit arise within you, to meet their demands with that energy and fidelity which is the best guaranty of success.

For the Magazine and Advocate.

NATURE OF FEAR.

BY REV. L. C. BROWNE.

There are evidently two kinds of fear spoken of in Scripture; or rather, the word *fear* is used, in Scripture, in two different acceptations. Mr. Webster says, "In Scripture, *fear* is used to express a *filial*, or a *slavish* passion." It sometimes signifies a *dread*—a *shuddering anticipation*; and at others, a sentiment of *reverence* or *respect*.

It is in the former sense that the word is used 1 John iv: 18. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." The word is used in the other sense, Prov. ix: 10. "The fear of the Lord is the beginning of wisdom." Eccl. xii: 13. "Fear God and keep his commandments." 1 Peter iii: 15. "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Fear, in this latter acceptation of the term, is laudable, and perfectly consistent with the faith of the Gospel and the Christian character. In the former sense, it is an ignoble passion and never led to the performance of a noble action.

These remarks were suggested by the receipt of a religious paper, from a friend, sometime since, containing an article on *Fear*. It was written by a gentleman of considerable reputation as a teacher, and my friend had marked it as referring to a conversation which the writer held with the writer of this, last June. The gentleman was surprised at the assertion that "fear never led to the performance of a noble action;" and among other instances, refers to the conduct of Noah and Lot, who he says, were moved by fear.

It may be answered that the *nobleness* of an act consists not in its consequences, (unless such consequences were contemplated,) but in the motive that inspires it. And if Noah and Lot were moved simply by the *fear of death*, in escaping the flood and flame, these acts were no more *noble* in them, than they would have been in any other individuals. It would have been equally noble in Pharaoh to have attempted an escape from the waters of the Red Sea.

For the Magazine and Advocate.

CONFERENCE.

A Universalist Conference was held at Portageville, Allegany county, on the 24th and 25th of this month. The congregation was large and attentive. They contained individuals from the ranks of our opposers—all, however, seemed interested in knowing the truth. They appeared to be anxious to obtain and enjoy durable treasures of Gospel hope and heavenly promise.

Sermons were preached on the occasion, by Brs. I. Billings, C. Morton, T. P. Abell, I. Babcock and Lucius Brown. Usual addresses, by Br. Morton. Br. Babcock labors in Portageville one-fourth of the time. Hitherto he has had the soul-cheering satisfaction of seeing the work of the Lord prosper in his hands. May Heaven bless him and our holy cause, wherever he may go.

Perry, December, 1836.

T. P. ABELL.

LETTER FROM BR. GREGORY.

Toward the close of last volume, I noticed a pamphlet published by Br. Gregory, in which he handled very severely, and censured too indiscriminately, temperance societies and their members, and especially attempted to prove the pledge of total abstinence from all intoxicating liquors, to be opposed to the teachings of the Bible—also, the ridicule, invectives and appeals to prejudice used by some brethren at the East, against said pamphlet. I did not mean to “rebuke” either party, but to dissuade them from measures better calculated to destroy peace and affection, than to convince the judgment—to ruin each other’s characters, than to refute errors. In reply to that article, Br. Gregory has sent us the following letter, which I cheerfully insert. My forgiveness for his almost vindictive accusations of me, some years ago, was given him the next day, when he refused to retract them—for, as I then said, he knew not what he did. That forgiveness has never been retracted—he has it yet. I sympathise with him on his being subjected to the same charges from others, and still more so, as the violent severity of his pamphlet, and many injudicious expressions in it, give his accusers an advantage over him, and enable them to give a show of fairness to their charges, however false they may be. Br. Gregory will, I trust, learn charity to those who differ from him in relation to measures, from the lesson he is now reading, nor suffer his zeal as a new convert to any question, to eat him up, or ruin the cause he advocates. It is not necessary to destroy a man, in order to beat him in argument—unless he has truth on his side.

A. B. G.

BR. GROSH—From the time I first saw your paper I have been pleased with its judicious management—and therefore I felt it a duty incumbent upon me to do what little I could for its support.

The particular good quality of the Magazine is the independence manifested by its Editors. They started the work with the promise, that they would contend earnestly for RELIGIOUS LIBERTY, and the right of private judgment. On the subject of religion, our opposers have had “fair play,” and have had the privilege of laying their arguments before the Universalist public: and on the subject of abstinence, and the measures adopted to suppress intemperance, articles have been published for and against. But I know not that any Universalist or Partialist brother has been denied the use of your paper to vindicate his character and sentiments, against aught advanced in it. And I sincerely hope that no one will ever have cause to complain in this respect. Universalists profess much liberality, consequently we expect more from them, than from their opposing brethren. But when one brother assails another—misrepresents his sentiments, and endeavors to prejudice the public against him—it shows (in my humble opinion) that his profession is all a farce!

It will be recollected, that you took occasion to rebuke Mr. Whittemore, Editor of the Boston Trumpet, for his illiberal remarks on “The Bramble.” That Editor (and others) stated that I was opposed to temperance. I requested him to take back the assertion—*But he refused!!*

You will likewise remember, Br. Grosh, that you thought me severe, in my animadversions on temperance societies—and you referred to my denunciations against you, a few years ago, for not falling in with those measures. Well, Br. Grosh, I honestly confess that I did you wrong—and now take the opportunity of asking your forgiveness—“To err is human, to forgive divine.” But what was the charge I brought against you? The same that Mr. Whittemore and others have brought against me, viz. that you were opposed to temperance. As well might I contend, that you are opposed to religion because your views on that subject clash with the Partialist’s. I consider your views of temperance, to be compatible with reason and revelation.

But some will say, “this supposes a change of your sentiments, on that subject.” I think not,

when fairly understood. I never held to total abstinence, as held in New-England. I have always contended for *temperance*, and probably always shall. But I have changed my opinion in regard to the *measures* adopted in our land, to make people temperate. In short, Br. Grosh, I was (in those days, when I assailed you,) a young convert—and you know how young converts feel. I supposed that all who would not adopt certain measures, were opposed to temperance itself—Hence my assertions. If my friends in your vicinity wish to know what has changed my opinions, I will inform them.

Trusting that your paper will pursue the same straight forward course, that it has done formerly, I shall ever feel bound to support it, and remain your friend and brother,

JOHN GREGORY.

Woburn, Mass., December 20, 1836.

THEOLOGICAL DISCUSSION.

REV. ALEXANDER CAMPBELL vs. UNIVERSALISM.

The following important discussion was commenced, some months since, in the columns of the Millennial Harbinger, a monthly periodical, edited and published at Bethany, Va., by Rev. Alexander Campbell, the celebrated controversialist who successfully confuted and triumphed over the noted atheist, Robert Owen, at Cincinnati, a few years since, and is now, the leader of the class of Christians calling themselves *Disciples*, or advocates of the *ancient order of things*, but commonly called by other denominations, *Campbellites*. The first article is addressed to Mr. Campbell and signed “Spencer;” to which Mr. C. replies in the same number. The next was written by Br. G. W. Montgomery, of Auburn, in answer to Mr. Campbell, and replied to by him in the Harbinger of February, 1836. Here the discussion rested, till the present time. The discussion will now be revived and continued. We shall first publish the four articles above mentioned, then give a couple of brief notes from Br. Montgomery explaining the reasons why the controversy is transferred from his hands to ours, after which we shall answer Mr. C.’s last article: and the discussion will be continued and published entire in the Magazine and Advocate and in the Millennial Harbinger.

D. SKINNER.

No. 1—Spencer to Mr. Campbell.

RESPECTED SIR—You will not suspect me of insincerity or flattery when I assure you, that I know of no person in whose literary and biblical attainments I have a higher opinion than in yours. Hence, the propriety of my selecting you as one at whose hand to solicit help in some matters of importance, about which I have some difficulties. As I have some leisure from secular engagements, I have concluded that I could not do better than to employ those moments in disclosing to you those difficulties, a solution of which would be of importance to many of the community as well as to myself.

I begin with the Greek word *gehenna*. Dr. Adam Clarke says that *gehenna* is a compound of two Greek words, *ghe* and *hinom*, and means the Valley of Hinnom, south-east of Jerusalem. Mr. William tells us about the same words, and further observes that in this valley was kept a continual fire, from the days of Josiah, king of Israel, to consume dead bodies and unclean things. From the name of this valley originated the word *gehenna*, which is translated *hell*.

No. 21st of the Appendix to the new translation of the Living Oracles, says *gehenna* is compound of *ge* and *hinom*, the name of a person.

It does not appear from all the data before me, that the term *gehenna*, was ever used by the Jews to express future punishment, even down to the days of Josephus. Hence it would seem, that as the Scriptures were all written prior to the days of Josephus, the word *gehenna* was never used by our Saviour nor his apostles to express future punishment; but was used by them in reference to the Valley of Hinnom, near Jerusalem. So the phrase *hell fire* means the fire of Hinnom, in which

the filth of the city was consumed, and where criminals were sometimes burned to death.

Thus it seems that *hell fire* and *damnation of hell* simply mean temporal judgments executed in the Valley of Hinnom; and so we get a clue to the phrase *unquenchable fire*. This figure of expression would be very readily drawn from the circumstance of that *fire of gehenna*, being continually burning in the Valley of Hinnom, to consume the filth, and keep offenders in awe. The fire of *gehenna* was a place of capital punishment among the Jews, and calculated to terrify the mind; it was, therefore, a natural figurative usage, to express any severe judgment inflicted in this life. Thus Jeremiah calls it a fire that shall not be quenched, chap. vii: 20. See also chap. xvii: 27; Isaiah i: 31, and xxxiv: 8, 9, 10, 11. Temporal judgments are alluded to in the foregoing quotations; are they not?

Now, my dear Sir, if these things be so, how can we prove or rationally imbibe and sustain the doctrine that there is an eternal punishment for sinners beyond this life? Shall we say the Saviour, in speaking of *gehenna*, used it as an emblem of *hell*? Doctors Clarke and Campbell tell us that the Jews made the Valley of Hinnom an emblem of a place of punishment after death. But when did the Jews make this emblematic use of *gehenna*? Long after the days of our Saviour, and then they made it an emblem of the Pagan hell, the notion of which they borrowed from the Chaldeans.

Hell, says Dr. Adam Clarke, is derived from the Anglo-Saxon *helan*, which, in the Saxon language, signifies to *cover* or *conceal*. Hence the slating or tiling of a house in Cornwall, and the covering of a book in Lancashire, are called *helling*. “The term, *hell*” says the Doctor, “is now used to signify the place of the damned; but the word in the original has no such ideas attached to it.” And although the Doctor opines that our Lord used the term *gehenna* as an emblem of the place of future punishment, yet he does not venture to use it himself in that way, but simply calls it “the place of the damned spirits.” [Notes on Matt. xxv: 26.]

Now does it not appear that mankind have been shamefully hoodwinked by the priesthood in these matters? Have we not repeatedly had our ears stunned with the declamations of *hell fire* and *brimstone*, and when the truth comes out they all admit that the Valley of Hinnom, a place near Jerusalem, is alluded to by our Lord in those expressions. Some of the Jews imbibed the Pagan idea of future punishment of the wicked; and after the destruction of their city and temple, having seen so many dead carcases consumed in the Valley of Hinnom, they held the place in such utter abhorrence they made it an emblem of the infernal regions of *Pluto*. And after the Heathen became too enlightened to give further credence to such notions, they were engrafted with the mild and merciful Gospel of the compassionate Son of God.

Will it be admitted that the Jews borrowed their notion of a future punishment from the Chaldeans, while in captivity at Babylon? and is it not well known that they also borrowed the term by which those Pagans spoke of their place of punishment in their world of ghosts? Every Jewish writer, from the time they imbibed their notion of future punishment, spoke of the place by the term *hades*, until long after the days of our Saviour. Josephus speaks of it by this term, and I know of no Jewish writer, from the Babylonish captivity to Josephus, that speaks of these ghostly regions by any other name than that of *hades*. *Hades* is a compound of *a*, negative, and *idien*, to see; and literally means *hidden*, *invisible*, or *obscure*. *Hades* expresses the state of dislodgment of the soul from the body, but does not express the nature of that state only as it regards its obscurity. It may be a state of happiness or misery.

Orthodox critics say the outward and primary meaning of *gehenna* is the Valley of Hinnom, and was used by the Jews as an emblem of a future state of punishment. Before the name of one place can be used as an emblem of another, the place for

which the emblem is used must be known to exist. Now I simply ask, By what name was this place of punishment (if there was one) known before *gehenna* was used to express an idea of it? Our critics will not admit that either the Hebrew *sheol* or the Greek *hades* is a proper name by which this nameless place can be rightly expressed. It appears this "place of damned spirits" never had a name until long after the days of our Saviour, when some pious Jews thought proper to act as godfather to this *place of damned spirits*, and consecrate it to the valley in which his forefathers executed criminals—and thus furnish Christians with a *hell* for sinners. If the doctrine of a place of future punishment be a truth of revelation, is it not reasonable to suppose that some term of definite import, by which this place of damned spirits might be expressed, without borrowing the name of a valley in Judea, through the aid of Jewish chimera and superstition, would have been employed?

Now, Sir, if the Scriptures, both Jewish and Christian, can furnish evidence to prove a punishment for sinners after death, do let me have it; and if such punishment is established, then I want to know the nature of such punishment in point of duration.

Aion and *aionios* are the Greek terms which are in the New Testament translated *everlasting* and *eternal*. *Aion* occurs 117 times in the Greek version of the Scriptures, and is variously rendered. It occurs in the adjective form 69 times; also, differently translated. See 2d Balfour, page 251.

The corresponding word in Hebrew to these two Greek terms is *olem*; and in Latin it is *avum*. "The Hebrew *olem* and the Greek *aion* are both used to express a limited time; but, in general, a time, the limits of which is unknown." So says Dr. Clarke. "The Greek *aion* denotes time finite or infinite."—Ewing.

"*Aion* is a compound of two words, *ai* and *on*, *always being*. It denotes duration or continuation of time, but with great variety." This definition is given by Parkhurst. And on the Hebrew *olem* he says, "It seems to be much more frequently used for an indefinite than for an infinite time." In his Greek Lexicon, on the words *aion* and *aionios*, he says, "The Hebrew *olem* answers as the corresponding word for these two words in the Greek of the Seventy; which words," says he, "denote time hidden from man, whether definite or indefinite." "The words *kedesh* and *oa*, rendered by Turretine *eternity*, are like the Greek *aion*, that also signifies any thing ancient, which has endured, or is to endure for a long period."—Professor Stuart.

This is the substance of what all learned critics say with respect to the use of the Hebrew and Greek words which are translated *eternal*, etc. *Olem* is the original word from which the two Greek words in question are rendered. Hence it is, as seems to me, by the use of that word that we are to determine the sense—the true scriptural sense of *everlasting*, *eternal*, etc.

Olem, in Hebrew, signifies any thing old or ancient. Hence we read of the old (*olem*) way, the *olem* land marks, the *olem* times, etc. Circumcision is called the *olem* covenant—that is, the *everlasting*; the priesthood of Aaron is called an *olem* priesthood. All these, and many other *everlastings*, are translated from the Hebrew *olem*, and have had their beginnings and endings, and in this mode of existence, and in no case are they to be understood as relating to *eternity*.

Macknight and Wakefield both agree that *aion* and *avum* are used to express a limited time. For instance, the age of a man, or that of a child, if it should die at one day old. The word is used among the Greeks in a relative sense—it means a longer or a shorter period, according to the nature of the thing to which it is applied—as we use the phrase *a long time*. When we speak of a man who lives to be very old, we say he lived *a long time*; if we speak of one who died at twenty, we say he lived *a short time*. If a person should lie sick eight weeks, we would say he was sick *a long*

time; but if one were to go to Jerusalem and return in *six months*, we would say he was gone but *a short time*. If one had to hold his finger in the fire but for one minute, he would say it was *a long time*. In this sense it seems the Hebrew *olem*, the Greek *aion*, the Latin *avum*, and the English *everlasting* are used. When the Hebrews or Greeks spoke of a man's life time, they called it *olem* or *aion*—forever, everlasting, always being.

Now, Sir, I cannot avoid three conclusions as the result of all research which I am able to make in these matters; which I will name. The first is this: If *gehenna* means the Valley of Hinnom, near Jerusalem, then the Scriptures do not teach a punishment beyond the Jordan of death. 2d. If a future punishment should be proved, we have no knowledge in reference to the time of its duration; for there is no certainty whether *olem* or *aionios* punishment is one minute or a thousand years, or just a person's life time. 3d. If *olem* or *aionios* punishment belongs exclusively and is confined to this life, how can we get *aionios zoe* (eternal life) to extend its boundaries over or beyond the narrow limits of the present existence? A hint to the wise is sufficient. In carefully examining this communication, you will, I think readily apprehend my difficulties—a solution of which will confer a favor on several of the Lord's disciples, as well as your servant.

Your affectionate friend—and, forsooth, your brother in the Lord,

SPENCER.

No. 2.—Mr. Campbell to Spencer.

MY DEAR SIR—In all that appertains to religion, the first thing with me is, *What say the Scriptures?* The previous question undoubtedly is, Is the Book of the Law, and is the Book of the Gospel of divine authority? This question being decided, (and with me it has been long since most certainly decided in the affirmative,) what remains is to regard all its developments of the vast unseen and unbounded future as fixed and certain principles, no more to be doubted than the axioms of the most exact and demonstrative sciences. Faith, then, and not reason alone, is the rule of thought, of feeling, and of action.

Every thing in religion is supernatural. Its hopes and its fears are drawn from oracles superhuman and divine. No natural man, by all his senses and perceptions, by all his reflections and reasonings, unaided by the lamp of eternity, could arrive at the knowledge of immortality. Eternal life and eternal punishment, "everlasting salvation" and "everlasting destruction" are not deductions of reason, are not inferences drawn from the data of material nature, but revelations from the sempiternal Author of human existence.

That the words of this message are to be fairly interpreted not by by-laws and private canons, but by the universal and long since established laws in the dominions of language and mind, is also a principle as well ascertained as that God has spoken in human speech to mortal man. Through the imagery of nature, and the costume of society, ideas of things divine, spiritual and eternal, are conveyed by the spirit of wisdom and revelation into the mind of man: therefore, that imagery and those variant costumes of society must be understood as the stipulated signs of thought antecedent to a clear and full apprehension of the things revealed.

We have long since unanimously agreed that things figuratively represented, are to be understood in accordance with such representations; and that the unfigurative delineations of things are ever to be the landmarks of thought and inquiry by which the interpretations of metaphor, parable, and allegory are to be authoritatively decided. I say, unanimously; for all the educated of all parties and of all creeds have been compelled to this conclusion. Hence, when without figure, and with all the clearness and authority of supreme law, it is promulgated by the Christian Lawgiver, "He that shall believe and shall have been immersed shall be saved; and he that will not be-

lieve shall be damned, or condemned"—no allusion to ancient customs—no figurative representations through the imagery of nature, or costume of society, can have authority to make it read or mean, "He that shall believe, and shall have been immersed, shall be saved; and he that will not believe shall also be saved." *Saved* and *condemned* are opposites, and no reasoning upon any figure, custom, or form of speech, can make them identical. If *saved* is temporal, so is *condemned*; if *saved* is spiritual, so is *condemned*; if *saved* is corporeal, so is *condemned*: but *saved* and *condemned* are two states, fates, or fortunes, that are perfect contrasts. Life and death, good and evil, happiness and misery, yes and no, will as readily and as rationally mean one and the same thing, as *saved* and *damned*. These are by the Judge of all, by the Judge of the supreme court of heaven, declared to be the fate inexorable of two classes of mankind. Belief and unbelief are not the same; neither is salvation and condemnation the same thing—they form not the same character, and cannot issue in the same state—it is impossible.—Therefore, reasonings upon *gehenna*, and theory based on figure, or on the supposed nature and perfections of the Deity, must stand awant when they issue in results that falsify the promulgations of Heaven's own Lawgiver and man's Redeemer.

All that you, my dear Sir, say about *gehenna*, and more than you have said, may be admitted, (and indeed I have said more on the abuse of this term and its correlates than you have said, in the way of definition and illustration; and sometimes in the way of censure on those "hell-fire preachers," who seem to be guided more by apocalyptic vision and figurative representations, known only in Judea, but no where found in the teachings of the apostles to the Gentiles, than by the style of the Acts of the Apostles and the Epistles;) and yet eternal life and eternal death remain the immutable and invincible sanctions of God's last message to mankind; and yet your inferences and conclusions must be cordially and unequivocally repudiated by all the believers of Christ's Gospel. I say, in one short sentence, your remarks on *gehenna* and its correlates may be admitted as indisputable; and yet your inferences, or your seeming inferences, are essentially illogical and unscriptural—and, as such, must be repudiated.

The same concessions I would extend to your quotations and remarks on *hades*, on *olem*, and *aion*, and with all these criticisms and reasonings before me, I must reject your inferences as wholly at fault in the presence of all the oracles of reason, the decisions of logic, and the plain and unfigurative declarations of the apostles. I might, perhaps, make some exceptions to the extent and applications of your criticisms, and to the style of your reasonings upon these words; but to save time and labor (with me always a desideratum) I will concede the whole, and show that your inferences are necessarily and unavoidably to be rejected by every man who believes the apostles' doctrine:—

1st. Because your reasonings, by one fatal sweep, destroy the eternity of God and the immortality of man; for if the words *olem*, *aionion*, *avum*, [your *avum* is not Latin,] everlasting, eternal, applied to the destruction of the wicked, mean not duration without end—then have we no words in human speech that certify us that God, angels, or saints shall have duration without end. One of the oracles of reason and one of the decisions of logic say, that what proves too much proves nothing. Your reasonings, then, prove too much for you as well as for me. Therefore, you must reconsider the matter, if you please. There is no word in human language that expresses duration without end, which is not applied to the future punishment of the wicked. Because these words are sometimes taken only in part of their signification, is it good logic to say that they are never used in their full meaning! Or can you, with any reason or consistency, affirm that they are taken in their full signification when applied to future

bliss, and only in a part of their signification when applied to future misery!

2d. You say, "If *gehenna* means the Valley of Hinnom, near Jerusalem, then the Scriptures do not teach punishment beyond the Jordan of death." Your conclusion is not in your premises. To make it logical it must read thus: "If *gehenna* means the Valley of Hinnom, near Jerusalem, and if this word *gehenna* include all that the Scriptures say of future punishment, then the Scriptures do not teach any other punishment for sin than the Valley of Hinnom."

3d. You add, that there is no certainty whether *olem* or *aiônios* punishment means one minute or a thousand years; and so of eternal life and the eternal God. But, my good Sir, there are not minutes, hours, nor years after death, and all such reasonings are without definite terms, and therefore wholly fallacious. But if God be eternal, then are life and death, happiness and misery eternal realities.

Let me now say in conclusion of my present reply to all your inferences, that they are subversive of the most plain and express sayings of Jesus and the apostles; for all their teachings tend to the conclusion that it shall not be hereafter with the wicked as with the righteous; whereas you have no fears for the wicked, nor hope for the righteous—you have no eternal life and no everlasting destruction in your system; for the one makes the other necessary. And instead of everlasting life and an "everlasting destruction from the presence of the Lord and the glory of his power" at his appearing and his kingdom, you have not one minute of bliss to propose to the good, nor a second of woe for the greatest transgressor of the laws of Heaven. Now can it require more than a bird's eye glance at your philosophy, to assure the candid reader of the New Testament that it is clearly subversive of all the hopes and fears which the Lord and his apostles promulgated to the world, and makes the Gospel a dead letter? Be assured, my dear Sir, that he is no friend of Jesus who preaches that he who believeth not shall be saved; or who infers that the righteous and the wicked shall after death be equally pure, holy, and happy for one moment or for duration without end.

Your friend,

A. CAMPBELL.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JANUARY 20, 1837.

ROMANS IX: 22.—VESSELS OF WRATH.

Mr. SKINNER—Will you (or some one of your numerous correspondents) have the goodness to furnish your readers with an exposition of the following passage, found in the 9th chapter of Paul's epistle to the Romans and 23d verse? "What if God, willing to shew his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction."

I request this favor, Sir, because it is a portion of Scripture which is harped upon more than any other by those who believe in the eternal condemnation of part of the human family, and because I consider that it may be the means of throwing some light upon this somewhat mysterious passage.

With all due respect, I am, Sir, your obedient servant,

ASPASIO.

Hamilton, December 10, 1836.

ANSWER.

Although the advocates of particular election and reprobation have long considered this passage, with the context, as clearly teaching that sentiment, we must confess we have never been able to discover in it the least evidence of so monstrous a theory. Indeed, the scope of the 9th, 10th and 11th chapters of Romans, when taken in connexion, as they were obviously designed to be understood, stand out in bold relief most clearly and forcibly against the doctrine of Calvinism.

The grand mistake made by the advocates of Calvinism on this subject is, in supposing the election spoken

of means election to eternal life and immortal glory in another state of being; and that the rejection or reprobation is the predestination of others to endless damnation in the eternal world; whereas neither the one nor the other is true, nor does the context afford even the faintest evidence of any such position. The election spoken of means an election to the present privileges and external advantages of the kingdom of God, in this world; and reprobation or rejection, the not being favored with those privileges and advantages.

Dr. Adam Clarke in his Commentary, gives a summary view of the three chapters, (9, 10 and 11,) and we think very clearly shows that the common doctrine of election and reprobation was far from the mind of the apostle when he wrote them. He says:—

"The election of which the apostle speaks, took place, first in Abraham and his seed, before his seed was born; and then, (secluding Ishmael and all his posterity,) in Isaac and his seed, before they were born. And then, (secluding Esau and all his posterity,) in Jacob and his seed before they were born. But the Scriptures nowhere represent eternal life as bestowed upon any family or race of men in this manner. Therefore, this election mentioned by the apostle can not be an election unto eternal life."

The Doctor further remarks concerning these reprobates, as follows:—

"Now, if we turn back and review those three chapters, we shall find that the apostle, chap. xi: 1, heartily desired and prayed that those same reprobated and rejected people of Israel might be saved; he affirms that they had not stumbled so as to fall finally and irrecoverably; chap. xi: 11, that they should have again a fulness; ver. 12, that they should be received again into the church; ver. 15, that a holiness still belonged to them; ver. 16, that if they did not still abide in unbelief, they should be grafted in their own olive-tree again; ver. 23, 24, that blindness had happened unto them only for a time, till the fulness of the Gentiles be come in; ver. 25, and then he proves from Scripture, that all Israel, all those nations at present under blindness, shall be saved; ver. 26, 27, that as touching the (original) election, they were still beloved for the fathers' sake, the patriarch's sake, ver. 28, that in their case, the gifts and calling of God were without repentance; ver. 29, that through our (the believing Gentiles') mercy, they shall at length obtain mercy, ver. 31. All these several things are spoken of that Israel, or the body of people concerning whose rejection the apostle argues in the ninth chapter. And, therefore, the rejection which he there argues about, cannot be absolute reprobation to eternal damnation; but to their being as a nation, stripped of those honors and privileges of God's peculiar church and kingdom in this world, to which, at a certain future period, they shall again be restored."

The following is his comment on verse 22, chap. ix:—

"What if God, willing to show his wrath? The apostle refers here to the case of Pharaoh and the Egyptians; and to which he applies Jeremiah's parable of the potter: and, from them, to the then state of the Jews. Pharaoh and the Egyptians were vessels of wrath, persons deeply guilty before God; and, by their obstinate refusal of his grace, and abuse of his goodness, they had fitted themselves for that destruction which the wrath, the vindictive justice of God, inflicted; after he had endured their obstinate rebellion, with much long suffering: which is a most absolute proof, that the hardening of their hearts, and their ultimate punishment, were the consequences of their obstinate refusal of his grace, and abuse of his goodness; as the history in Exodus sufficiently shows. As the Jews of the apostle's time had sinned, after the similitude of the Egyptians, hardening their hearts and abusing his goodness, after every display of his long-suffering kindness, being now fitted for destruction, they were ripe for punishment; and that power, which God was making known for their salvation, having been so long and

so much abused and provoked, was now about to show itself in their destruction as a nation. But, even in this case, there is not a word of their final damnation; much less that either they, or any others, were, by a sovereign decree, reprobated from all eternity; and that their very sins, the proximate cause of their punishment, were the necessary effect of that decree, which had, from all eternity, doomed them to endless torments. As such a doctrine could never come from God, so it never can be found in the words of his apostle."

In the expression "vessels of wrath fitted to destruction," the apostle doubtless has reference to the parable of the potter's work mentioned in Jeremiah. "For the word came to Jeremiah from the Lord, saying, arise, go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house and behold he wrought a work upon the wheels. And the vessel that he made of clay was marred in the hands of the potter: so he made it again another vessel, as seemed good to the potter to make it."

Here it is worthy of remark that the potter is by no means represented as making vessels on purpose to dash to pieces or destroy; nor do we ever see rational men of this occupation making vessels of any description on purpose to destroy—all the vessels are made for some useful purpose or other. Some of them, it is true, are for more honorable places than others—some of finer and some of coarser materials, but all for some use.

Again, the vessel wrought by the potter, described by Jeremiah, became marred, or defaced, in the hands of the potter, and again "he made it another vessel, as seemed good to the potter to make it." Now suppose God had made a vessel, or any of the human family for endless misery, would such an end seem good to any benevolent mind? Could any good result therefrom, either to the sufferer, or to God, angels, devils, or men? Has any advocate of endless misery ever shown, or by any ingenuity been able to show, the least possible good in such a doom? Never. On the other hand, could a greater evil than endless misery possibly be imagined? No. Then the great Potter that moulded humanity into being never designed any part thereof for so horrid a doom.

But what is meant by "vessels of wrath fitted to destruction?" The same kind of wicked creatures as the Psalmist speaks of, Ps. cxlv: 20, "All the wicked will he destroy"—the same as Malachi iv: 1, "For behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch."

What is meant by the destruction of the wicked, or the vessels of wrath? We will give the reader a sample. The persecuting Saul of Tarsus, was most evidently a vessel of wrath, fitted to destruction. He breathed out threatening and slaughter against the church; and being exceedingly mad, he persecuted them even unto strange cities; and when they were put to death he gave his voice against them. Destruction and misery were in his way, and the way of peace he knew not. His mouth was full of cursing and bitterness, and his feet were swift to shed blood. This same vessel of wrath the great Potter, so to speak, saw fit to take in hand, and "dash him in pieces as a potter's vessel"—in other words, destroy him in his wicked character, (for all the wicked will he destroy,) and his old and corrupt man became marred in the hands of the potter, and again he made him another vessel—even a vessel of mercy—"a chosen vessel unto God, to bear his name before the Gentiles and kings and the children of Israel." Acts ix: 15. Thus the "vessel of wrath fitted to destruction" and "marred in the hands of the potter," and "made again another vessel," was in a short time, "transformed by the renewing of his mind," from the persecuting Saul of Tarsus, (every root and branch of which was destroyed and burnt up,) into the meek, and devout, and

zealous, and faithful apostle Paul, a chosen vessel of mercy. For the great Potter can easily break up an old vessel and mould it over into a new; for he “turneth the hearts of the children of men as the rivers of water are turned.” Thus also shall “the vessels of wrath” mentioned in Rom. ix: 22, in God’s own time be remoulded into vessels of mercy, (they shall obtain mercy that had not obtained mercy,) and be made living stones and pillars in the spiritual temple of the Most High, to “go no more out forever.” In proof of this, see Rom. xi: 23–36 inclusive. D. S.

HEBREWS IX: 27, ETC. ETC.

A correspondent who asks an explanation of the above passage will find two in volume 2, p. 177 and volume 4, p. 133. If he has not those volumes, and cannot find them in his neighborhood, he may gather the meaning by regarding the scope and subject of the context. The writer is comparing the high priest under the law, with Jesus our High Priest—showing that as the Jewish priest entered the holy of holies once a year with the blood of the sacrifices, (in which he died a sacrificial or figurative death,) so Jesus entered into heaven itself, once for all, by his own literal death. And as it was appointed unto the men who were high priests, once a year to die a sacrificial figurative death, and after this put on the breast plate of judgment, and appear to bless the people, (see Exod. xxviii: xxx; Levit. xvi: and Num. vi: 22-27,) so Jesus was once offered to bear the sins of the many, (the high priests only bore the sins of the Jewish nation,) and unto them that look for him shall he appear the second time without sin unto salvation.

The "etc., etc." passages named above, are—"As death leaves us so judgment will find" us, and "As the tree falls, so it shall lie." When our correspondent informs us in what book, chapter and verse of the Bible they can be found, it will be time enough to give an explanation of them. He will also be entitled to a reward of five dollars for finding either of them—but I give him fair warning that he will earn the money many times over before he will be able to claim the reward—for they cannot be found in the Bible.

A. B. G.

GENESIS XXII: 1; JAMES I: 13.

"And it came to pass after these days, that God did tempt Abraham," etc.

"Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man."

A correspondent requests an explanation of these two passages, which he deems contradictory to each other. That they are not so, will appear when we consider

1. Abraham was not tempted to do *evil*, (for if He who gave life has a *right* to take it away *when* and *how* he pleases, then to take life by God's *express command*, can not be *evil*), but to give evidence of his faith in the promise of God, by offering up that very son, in and by whom that very promise was to be fulfilled. But the passage in James treats only of *tempting to sin*, as is evident from the whole connexion. God does not tempt any one to do evil—and the reason is plain; for, says the apostle, “God can not be tempted with evil”—he has no desire to do wrong, consequently he can not, does not employ agents to do it for him.

2. The passage in Genesis would be better rendered, according to Dr. Clarke and others—"And it came to pass after these days, that God did *try* Abraham," etc.

Horne, in his Introduction to the study of the Scriptures, remarks on these two passages—"Temptation signifies nothing more than trial; any opposition or difficulty that may exercise our virtues and make them known. In this sense God may be said to *tempt* men, that is, he tries and proves them, and thus he tempted Abraham. Sometimes temptation means dangerous trials and enticements to sin, under which we are more likely to sink than to overcome them. In this sense, God "*tempteth not any man*;" nor, if we resist them, will he suffer us to be tempted above what we are able. 1 Cor. x: 13." Philadelphia ed., 1835, vol. 1, p. 414.

3. In relation to Abraham's motives in complying with the command to offer up his son, it may be remarked, that as he did not doubt God's ability to fulfil his promise in and by that very son, it is probable he supposed Isaac would again be restored to him, by Him who so miraculously gave him in the first place. If so, that he no more contemplated the total cessation of his son's existence, by the act of sacrifice, than if he had given him a powerful narcotic, which would cause his son to be dead, as it were, for the same length of time. At all events, the act, even if it had been accomplished, would not have been *murder*; for there was no malice in the act—no intention to injure Isaac, or any one else, but the contrary. But the act was not accomplished, nor intended to be. The trial of Abraham being complete, God rejected the sacrifice—a sacrifice which he ever after solemnly forbade.

In this explanation, I have proceeded on the common view of the subject—which, however, is not the only one that might be offered. Mr. Bellamy, in his translation of the Bible, so renders the passage as not to involve a command even to sacrifice Isaac. But not having his work, and distrusting my memory, I cannot here quote his rendering and explanation. A. B. G.

SUSQUEHANNA ASSOCIATION.

The minutes of this body, as published in the last volume of our paper, were corrected, and the manner of their preparation commented on, by Br. Bartholomew—which corrections, etc., I condensed in an editorial article, to save room. A reply by Br. Ames, the recording Clerk, has been received, which, also, I am under the necessity of condensing to find room for it. This reply, unless misstatements in important facts can be pointed out, must close the controversy in our columns. These matters should be so attended to, before their publication, as to need no wordy warfare afterwards.

After expressions of affection and friendship, which we believe are sincere, Br. Ames says the errors noticed by Br. Bartholomew, exist not in fact. He prepared the minutes between the forenoon and afternoon services of the last day, read them to Br. B., (who was one of the Clerks,) and corrected it as Br. B. then suggested. If errors therefore exist, the fault is Br. Bartholomew's as much as Br. Ames'. He also names some unimportant errors in Br. Bartholomew's corrections.

As to the remarks on the liberality and hospitality of our friends in Mount Pleasant, they are correct, and were omitted by Br. Ames only to save room, and because well known to all most concerned. Besides, he deemed most important to the Association, what he did write respecting the lukewarm and indifferent. As to Br. B.'s excuses for this class, the snow storm did not commence till the very night before the Association met—of course, kept none from coming; for the delegates who intended coming would already be in the neighborhood, if not in the place. As to the hilly roads, the societies to whom Br. A.'s remarks were applicable, had but at most eighteen miles of such roads, the rest being the valley of the Susquehanna. As to the busy season for *farmers*, it is no excuse for *mechanics* and *merchants*, of which some of those very societies are mostly composed. Br. Ames closes by hoping no offence will be taken at his plain speech, for none is intended. And thus, I hope, ends this subject. A. B. G.

SHALL WE JUDGE BY THE FRUIT?

The testimony which we receive from so many of our subscribers of the usefulness of our paper, is truly flattering, if not encouraging, though, by the way, they have different ways of manifesting their desire for its continued usefulness and prosperity. For example; we occasionally receive a letter couched in something like the following language :—

"Messrs. Editors—I have for some years taken your paper, and must say I am highly pleased with it. Myself and family have derived much pleasure and profit from its perusal, and it has

certainly been the means of doing much good in this region. Wishing you abundant prosperity in your attempts to spread the knowledge of God's impartial grace, and impart pleasing and useful instruction to your fellow men, I close by requesting you to discontinue my paper at the close of the present volume.

Your well wisher,

We proceed to comply with the request, wondering *how much* our friend wishes our prosperity, and with a heavy heart break the seal of another letter, and read as follows :—

“Messrs. EDITORS—I must say you have exceeded my expectations in making your paper both useful and interesting—indeed I feel too sensibly its importance, particularly to the rising generation, to relax my exertions in its favor. I herewith send you the names of eight new subscribers, the gratis copy you may send to Widow —, who is too poor to pay for it, but will receive it with a grateful heart—I will continue to do what I can for you, without interfering with other kindred publications.

Yours as ever,

Query: Which gives us the best evidence of his wishes for the prosperity of our paper? O. H.

The attention of our readers is especially directed to Br. Lewis' article as a brief, yet full and cogent summary of the belief of Universalists, (the first of the kind that has been published by us for some time,) in order that they may present it to the notice of those to whom it is addressed—especially that portion who frequently misrepresent our views. It is time for them to learn what they must oppose, if they would oppose Universalism. It was too long to be published entire in one number.

A. B. G.

ERRATA.—In publishing our lists of Agents, a few errors occurred, which we wish all interested would correct—as those lists may be used frequently for reference.

In No. 1, Michigan list, Jacksonapolis, for P. M. Ring, read P. B. Ring. In No. 2, Boonville, for L. Gillson, read L. Jilson—Camillus, for C. Lund, and C. Land—for Collinsville, read Colliersville. A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. SIAS in Potsdam—Br. BRITTON in Depauville, at 11 o'clock, A. M.—Br. WAGGONER in Adams village—Br. DELONG at Prompton, Pa.—Br. SKINNER in Fort Plain, and Br. BROWNE in this city—Br. ASPINWALL in the stone school house, near Col. Ives' in Turin—Br. S. BARNES at the Christian meeting-house, near Canal, and at Jordan in the evening—Br. T. J. SMITH at Richfield Springs.

There will be preaching on the first Sunday in February by Br. BRITTON at Tug Hill, and near Esq. Bush's in the evening—Br. M. B. SMITH in Cortland village.

Br. L. C. BROWNE will preach in the evenings, of February 7th, at Fordsbush—15th, Ames, Montgomery county—16th, Sharon—17th, Middlefield Centre—20th, Fly Creek—21st, Van Hornsville.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

M R C, Vermontville, (Ill.) for self, W C and I A L—P M, Auelius, for F M, E W S and S C—J A, Kollongsville, (O.)—Rev. C B B, for self, T G H and Capt. D—R S Jr, Corners, (Vt.) for H S and M D—A S, Brownville, for E M and R E—E M, Salisbury, for S T and W C S—O N, Smithfield, (Mich.)—O W H, Oswego, for self, A P, G E M, J C G, H S H and W B—R C, Merrickville, (U. C.) for self, R O, J G, H H W, N B Y, T E and T G—S C, Pittsfield, (Ill.)—J C, Louisville, (Ky.) for S G, J L S, S L, H C, J B, W I I, A W, J B and S S G—P M, Unadilla, for S B and J C—J U P, Whitford, (Mich.) for self, B J and L B L—E F, Martinsburg, (O.) for self and H D—A N, Jersey, (O.)—P M, Palmyra, (O.) for E I, J S B, C T C, B C and S B—C T C, Madison, for self, I S, S C, D B and J W—H F, Centur Square, for C G T—S J, Queensbury, for G W H and P B—J M, Perrinton, for S R T—J S, Byron, for E B, F J, E E, G L L, R M, W M E, H Z, T J C W and J H P—S D, Cooperstown, for O W, R H, P G, H C, S M, J C and A T—S G M, Hume, for T H, N N, J S A, W J R and J H—P M, Union Square, for S R M, S D and O—Rev. A K, Stafford, for J P R F and J A—C R, Rutland, (O.) for self, H H and W T—N S, Fort Wayne, (Ind.)—P M, Zoar, for self, A M P and B M—Rev. A P, Pavilion, for N R, W B, M H, P T, H B S, C, E O, J R, D I, L P, A B C and C S—P M, Johnson's Creek, for D B—S B, Salina, for J P and D C I—E L, Parisville, for self, I J, D, F P, F, D S S, A B, A S and H P—P M, South Venice—P M, Mount Hope, for B D and D C—S D, Secly Creek, for self, Z D, W P W and V H S—J H, Warsaw, for self, S H Jr and F F—P M, West Niles, for D W, A M and C S.

POETRY.

From the Universalist Union.

TO A FRIEND IN THE FAR WEST.

Thou hast left thy home, my sister,
With the friends who love thee best,
To make thy dwelling 'mid the wilds,
Of the far and lonely West—
Thou hast left a band of sorrowing hearts,
Whose hopes were locked in thee,
To seek in wealth's all-dazzling gifts,
A happier destiny.

We miss thee, oh our sister,
In all our smiling bowers;
We miss thee in our morning walks,
In evening's social hours;
We miss thy heart-enlivening smile,
Thy voice so warm and kind,
And the thoughts which fell like incense flowers,
From thy pure and lamb-like mind.

Lovely thou wert—aye, lovely,
In spirit and in form—
A sunbeam glancing o'er life's tears,
A rainbow through the storm;
A snow drop 'mid earth's darker hues,
Unwarmed by flattery's breath;
A harp-tone flung from cherub hands,
Wringing out joy from death.

Lovely thou wert—aye, lovely,
And sorrow shared with thee,
As if, magician changed, become
A pleasure unto me.

Life's sky, though clothed with tempest clouds,
Grew bright when thou wert nigh,
And tears e'er turned to smiles beneath
Thy angel-gifted eye.

Sister, my soul's loved sister,
A vacant heart is here:
The tide of happiness no more
Through its chrysalis depths glides clear.
Crushed hopes are on each tossing wave,
And broken ties beneath,
And a dark hand binds each sunny thought
With a Winter-woven wreath.

Sister, my soul's loved sister,
I have bidden thee farewell,
As one who seeks in fatal climes,
With the shadowy dead to dwell;
As one who seeks the dazzling mid,
Of the Saviour's white-robed band,
The garden where love hath no shade,
"The far and better land."

J. H. S.

Towanda, Pa., November, 1836.

THE BETRAYED.

Upon a sunny and unfrequented hillside, grew a solitary rose tree. By it stole a mazy pathway among myrtles and violets, which the stranger's footsteps had never pressed. It was in the strength of its maturity when a single bud burst from its topmost bough. This bud the Summer beam wooed with daily fidelity, and the bee loved to nestle among its petals. The lark stooped his airy wing in passing it by day, and the nightingale sang to it his sweetest serenade, on the nearest bramble, by night. But pride entered not the heart of this queen of flowers. It shed a perfume alike on the fragrant blossoms and the scentless herb. It bowed over a humble violet, and smiled upon the unpretending, modest daisy. Thus the charity and beneficence of a lovely female are diffused alike on the humble and the high, the poor and the rich.

The west wind was blithe to blow around it. But it turned aside from its dalliance, heeding not his whispers or his wooings. Other flowerets listened to his lures, and fluttered to his sighs. They were wafted far from the protecting spray, danced in gayety for an hour, then flung, unsheltered, on the cold earth. Remember, maiden, that the heart of her who holds the flatterer's breath, shall be thus gaily wafted, wrung, withered, and tossed aside!

Proudly the parent stem summoned all its energies to lift the head of its cherished offspring, that it might partake bountifully of the benignant light, and the invigorating air—that it might be seen and admired. The rose repaid this fondness with dutiful affection. Often, at morning, did it distil the fragrant tear of gratitude, and at evening it rested its fair head on the stem, as a prattler's round cheek reposes on a parent's bosom.

The fame of its beauty attracted a son of pleasure. It won his admiration. Regardless of the agony of severance, he snapped it from the stalk. While its beauty

lasted, he proudly displayed it to the giddy and the heartless, who envied its possession. But afar from the nourishing stem, its form languished in one fleeting day, and its color faded. Then it was cast like a loathsome weed, beneath the feet of the multitude, to wither and perish there.

Licentious profligate!—that rose was my only beloved Lina! I am the solitary, broken, bleeding stem!—*Knickerbocker*.

DEAN SWIFT.

This celebrated ecclesiastic was scrupulously exact in the exercise of his function, as well with regard to temporal, as spiritual things. He expended more money to support and adorn his cathedral than had been applied to the same use in any period since it was built. He was extremely exact and conscientious in promoting the members of the choir according to their merit, and never advanced any person to a vicarage, who was not qualified for it in all respects, whatever his interest, or however recommended. He once refused a vicarage to a person for whom Lady Carteret was very importunate; at the same time declaring to her ladyship, that if it had been in his power to have made the gentleman a dean or a bishop, he would have obliged her willingly, because, he said, deaneries and bishoprics were preferments in which no merit had concern; but the merit of a vicar would be brought to the test every day.

He could not bear to have any lies told him, which he never failed to detect; and when the party endeavored to palliate them, his usual expression was, "Come, come, don't attempt to darn your cob-webs." It was a saying of his, that an excuse was worse than a lie, because an excuse was a lie guarded.

AGENTS.

NEW-YORK.

[Continued.]

Fowler, Rev. O. Wilcox,
Frankfort, J. B. Dygert, Esq.
Franklinville, A. Baskirk
Fulton, Rev. T. C. Eaton
Gaines, Revs. A. C. Barry and
W. Andrews
Galway, R. Cogswell
Geneseo, E. T. Bond
Geneva, Rev. O. Ackley
Genoa, A. Avery
Gibbonsville, Z. Stone
Glen's Falls, O. Hubbard
Goff's Mills, W. Goff, P. M.
Governor, Chester Betts
Great Bend, N. A. Carter
Green, J. S. Avery
Greenfield, S. Gregory
Greenwood, L. Davis, P. M.
Hamilton, C. Smith and M. Clark
Hannibalville, M. Pierce
Harford, W. Rouseville
Harpersville, D. Barnes
Hartsville, E. Raymond
Hartwick, J. S. Perkins
Hastings, Rev. C. B. Brown
Henderson, D. Montague
Henrietta, Rev. N. Brown
Herkimer, W. B. Holmes
Herman, B. Healey, P. M.
Heuvelton, W. Thurston, P. M.
Homer, M. Berry
Hoosick Falls, J. L. Wells
Hopkinton, E. Seely
Hornby, F. Hendricks
Hornesville, Rev. A. Upson
Horse Heads, Dr. H. M. Graves
and J. M. Brown
Howlett Hill, W. Truesdell
Hume, S. G. Mills
Hunter, A. R. Benjamin
Jacksonville, J. Cooper, P. M.
Jamestown, W. H. Tew
Johnson's Creek, F. Butterfield,
P. M.
Johnstown, G. Van Nostrand
Jordan, W. K. Knowlton
Kempville, J. D. Cooper
Kingsbury, G. T. Leggett, P. M.
Kings Ferry, D. Adams, P. M.
Kirkland, D. Pixley
Knowlesville, J. Aldrich, P. M.
Lafargeville, A. Goodman
Lakeville, Rev. O. Roberts
Lancaster, E. M. Safford
Lansburg, Rev. W. Bell
Lasselsville, S. R. Dudley
Lawrenceville, D. C. Bastin
Lee, J. Matteson, P. M.
Leesville, S. Eldredge
Le Roy, S. W. Carpenter
Leyden, J. Rockwell, P. M. and
Rev. J. A. Aspinwall
Lima, W. Smith
Little Falls, D. W. Shaw and T.
Cole, Id
Lockport, Rev. J. Potter
Logan, J. S. Smith, P. M.
Lowville, S. Murray
Lyons, J. B. Pierce, W. Sisson
McLean, H. Boynton
Macedon Centre, J. M. Mott
Madison, C. T. Curtis
Madrid, Alfred Goss
Malone, S. Field
Manchester, A. Sisson, P. M.
Manheim Centre, D. H. Shonts
Manlius, W. M. Williams
Mansville, J. W. Persons
Martville, F. Austin, P. M.
Massena, J. Polly, 2d
Mayville, J. Pratt
Mendon, Squire Goff
Mexico, B. Thayer
Middlefield, W. Shipman
Middlefield Centre, Dr. A. Todd
Milan, D. Badgley, Jr.
Mohawk, P. H. Warren
Moriah, G. T. Barker
Moriah Corners, G. H. Blinn
Mortistown, Charles Carter
Mottville, Adam Thumb
Mount Morris, R. Daboll
Nelson, A. Donaldson
New-Berlin, Rev. W. M. Delong
New-Berlin Centre, M. L. Wood,
P. M.
New-Haven, T. Gridley, Esq.
New-Lisbon, E. Lull
Newville, Dr. A. Snyder
Nichols, G. W. Saxton
Nicholsville, W. Spencer
Norfolk, T. Kingsbury, Jr.
North Adams, B. F. Sweet, P. M.
North Boston, Peres Cobb
North Granville, S. Bateman
North Landing, Dr. D. Johnson
North Norwich, S. Waters
North Penfield, F. Robt.
Norway, N. Fosdick, Esq.
Norwich, A. Chandler, Esq.
Ogdensburg, H. Robbins
Olean, Dr. E. Finn
Ontario, J. D. Conis
Oran, C. Bartholomew
Oregon, L. Bump, P. M.
Oswego, O. W. Ranney
Otsdwa, W. K. Cook
Otto, S. St. John, P. M.
Owego, L. Truman
Oxford, H. Balcom
Paines Hollow, T. A. Paine
Palmyra, S. Birdsall
Parishville, A. Perkins, P. M.
Parma, Rev. W. Queal
Pavilion, Rev. A. Peck
Penfield, D. Foggate, Esq.
Penn Yan, Z. C. Andrews
Perrinton, A. Goodell, P. M. and
Rev. W. E. Manley
Perry, Rev. T. P. Abel
Perryville, A. Britt
Persia, Elias Hall
Philadelphia, J. H. Weeks
Pike, A. Adams
Pittsford, E. Beers
Plato, Rev. P. P. Fowler
Plattsburg, P. Marshall
Portageville, E. D. Moses, P. M.
Port Byron, H. Perkins, P. M.
Potsdam, J. Parkhurst, Rev. J.
Wallace
Pratts Hollow, J. F. Chamberlain
Preston, S. Wait, P. M.
Redfield, R. Drake, P. M.
Richford, H. O. Beardsley
Richmondville, J. Westover
Rochester, G. H. Roberts
Royalton Centre, Rev. C. Ham-
mond
[Concluded next week.]

MARRIAGES.

On Tuesday, 10th inst., by Rev. W. M. Delong, Mr. HIRAM H. KEELER, to Miss PAMELIA T. DELONG, both of Pittsfield.

In Ogden, on the 1st inst., by Rev. W. Queal, of Parma Corners, Mr. ERASTUS PARKER, to Miss HANNAH GOODRICH, both of the former place.

At the residence of Mr. John Hiscock, in Ogden, on the 5th inst., by the same, Mr. JOHN TOMLINSON, of Le Roy, to Mrs. DOROTHY BUEL, of the former place.

In Mendon, Monroe county, on the 1st inst., by Rev. K. Townsend, Mr. LUCIUS O. HILL, to Miss DELIA GOFF, both of that place.

In Fort Plain, on the 28th ult., by Rev. L. C. Browne, Mr. JAMES ZOLLER, of Minden, to Miss HULDAH GREEN, of Danube.

DEATHS.

In Niles, Berrien county, Michigan, on the 30th ult., JAMES HENRY ALEXANDER, printer, aged about 23, formerly of this city.

In Fulton, December 23d, IRA, only child of Luther and Charlotte Fowler. The consolations of the Gospel were tendered to the mourners the following day by Br. Eaton from Ps. xix: 75.

In Palermo, 22d September last, very suddenly, MARY J. SELEY, wife of Elisha Seley, and daughter of our esteemed Br. Wilkinson, in the 29th year of her age. The deceased was a kind, affectionate wife, a tender mother, and an amiable member of society. She sweetly fell asleep in Jesus who is "the resurrection and the life." Funeral sermon by Rev. Mr. Leavitt, Presbyterian.—Communicated.

In Ellisburgh, on the 30th of October last, Mr. ARFRED STEARNS, aged 33 years. He lived respected and died lamented by all who knew him. He made no profession of any particular religious sentiment, but was a believer in the fundamentals of Christianity, was comforted and sustained thereby during his last distressing sickness, which he bore with Christian fortitude, and died resigned to the will of the great Disposer of all events.

In Georgetown, December 17th, SETH HOLBROOK, in the 89th year of his age.

Thus has another of the heroes of the revolution, fallen to sleep with his fathers. The consolations of the Gospel were administered to the relatives and friends by the writer, from Gal. xiv: 14. A. K.

In Yorkshshire, Cattaraugus county, November 19th, Mr. GEORGE W. HIBBARD, son of Colonel Arunah Hibbard, aged about 23 years. His death was occasioned by a kick from a horse. The animal struck him a full blow on the abdomen, as he stood against a wall. He survived the hurt not quite twenty-four hours. During this period he suffered excruciating pain, almost without intermission, but bore it with remarkable fortitude and patience, and died in the hope of another and a better world, retaining his reason and speech to the last, and conversing upon the subject of his departure with as much composure as if it were but a journey of a few months.

He was an intelligent and worthy young man, whose decease will long be felt by his parents and relatives—but they mourn not as those without hope.

The writer of this (assisted by Br. Thornton, who was present and took part in the services,) attended the funeral on the 21st, and addressed an overwhelmingly large congregation on the all-important subject of the Christian hope, as founded on the universal and immutable promises of Jehovah, and endeavored to administer to the truly afflicted relatives the words of consolation inspired by the Gospel of Jesus Christ. J. LEWIS.

* * Will the Herald please copy?

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JANUARY 27, 1837.

NUMBER 4.

For the Magazine and Advocate.

UNIVERSALIST BELIEF.

A friendly Epistle, designed for the perusal of all Clergymen who hold the doctrine of endless misery, but addressed particularly, to those residing in the town and vicinity of Boston, N. Y.

BY EV. JASON LEWIS.

[Concluded from page 18.]

IX. As the divine Being is set forth in the Scriptures to be "the Father of spirits," "the Lord God merciful," whose "tender mercies are over all his works," it is believed by Universalists, for this, and for other reasons, that *punishment*, as inflicted by the divine Being on transgressors, is a disciplinary and remedial process, in a good degree analogous, in point of character, to that chastisement or correction which, in case of disobedience or vice, a wise and judicious parent would inflict upon a well beloved child, if he deemed it necessary to reduce it to obedience, and secure its reformation and future good. In support of this view of punishment, they adduce many passages of Scripture, a few of which follow. "Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." "We have had fathers of our flesh, who corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto those who are exercised thereby." The apostle also says that of this chastisement, "all are partakers."

X. Punishment from the hand of God, being paternal, therefore disciplinary, therefore remedial, the conclusion very naturally follows that, at some time or other, when it shall have accomplished the object for which it was inflicted, it will come to an end. And this consideration, corroborated by the argument drawn from the nature and character of God, the jurisdiction of Christ, the promises of the Gospel, and various other circumstances, and strengthened also by the fact that though in the Scriptures, the words *forever*, *everlasting* and *eternal*, are, in some instances, employed to express the mere *duration* of punishment, (which from this circumstance is supposed to be endless,) yet that in very many more instances, they are so employed as plainly to teach its *termination*, leads the Universalist to reject the doctrine of *endless* punishment, and to adopt the belief that punishment is limited in duration, and of course, that *forever*, and its kindred terms, when employed in the Scriptures to express the positive duration of punishment, are to be understood in a limited sense.

In proof of the fact, that *forever*, etc., are applied in more instances, in the Scriptures, to the limitation of punishment, than to its duration, even in a limited sense, take the following:

In Ps. lxxvii: 7-9, the Psalmist presents a number of inquiries, which appear to have, "troubled" his mind for a considerable time, and respecting which he tells us he came to the following conclusion, "And I said, this is my infirmity." "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" These inquiries

are all directed to two points—will the Lord cast off forever? and do those circumstances exist which would lead him thus to do? And it is certainly intimated in this passage, that in order for the Lord to cast off forever, his "mercy" must be "clean gone forever," and his "tender mercies" be "shut up in anger." Consequently, as long as his mercy continues, and as long as his anger is *not* continual, so long it can not be true that he will cast off forever. But it is declared in the Scriptures more than forty times, that "his mercy endureth forever," and quite a number of times, (in substance,) that "he will not keep his anger forever." Here then, to go no further, are about fifty passages of Scripture containing the expression, "forever," in which, to the understanding of the Universalist, the doctrine of endless punishment is negatived in the most pointed manner. It is also declared in the Scriptures, "The Lord will not cast off forever; but though he cause grief, yet will he have compassion." Again, (in the first person,) "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."

XI. It is a distinguishing article of the Universalist faith, that in pursuance of the grace of God, and through the mediation of Jesus Christ, all the human family will at length be *saved*, that is, will become holy and happy in a state of immortality. The following are some of their reasons for thus believing:

1. The Creator being good, not bad—benignant, not malevolent—would naturally, in the act of creation, be disposed to bring his creatures into existence under such circumstances, that the existence of each individual, taken as a whole, would be to such individual, a good gift, not a bad one—a blessing, not a curse—and especially so, since man had never *petitioned* to become "a living soul," nor had he even been *consulted* on the subject. But existence, in order to be a good gift, must be, to its recipient, productive of more good than evil—to be a blessing, must bring to him on the whole, more blessings than curses; therefore in the creation of mankind, Jehovah must have desired and designed, (so to speak,) not their ultimate misery, but their ultimate happiness. And if his *goodness* was sufficient to move him to *design* man's happiness, his *wisdom* must have been sufficient to qualify him to *devise* the best possible plan for the accomplishment of such design; and his *power* is certainly sufficient to enable him to carry into effect his own wise and benevolent purposes; therefore the ultimate happiness of mankind is certain. Not happiness in *sin*, however, for aside from the impossibility of such a state, the Creator is a perfectly *holy* being, and must therefore have desired and designed the perpetuation and final triumph, not of unholiness, but of holiness. And the present existence of sin and misery may be perfectly reconciled with the holiness and love of God, by supposing (what indeed the Universalist undoubtedly believes) that they are permitted, or appointed, to exist for a limited time, in order to bring about a greater amount of good than could otherwise have been produced.

Another form of the argument is the following: If but a part of mankind shall be finally saved, the reason must be, that the divine Being either could save all, but will not; or he would save all, but can not; or he could and would save all, but knows not how. But as no one will admit that the Deity he worships, lacks either the disposition, or the ability, or the skill, to effect

man's salvation, seeing that this would be to impeach either His goodness, power, or wisdom, it follows that God knows how to save all, can and will do it.

It is equally an impeachment of the Divine character, to say that ultimate universal salvation is inconsistent with the penalty of God's law, with his established method of salvation, with man's agency, or the like. For when God affixed the penalty to his law, established his method of salvation, gave man his agency, etc., he either did, or did not know that some of mankind would be ruined thereby. If he did not know, (admitting their future ruin to be a fact,) where, let it be asked, was his omniscience? If he did know, then where were his benevolence and justice, while he was thus contriving the ruin of thousands of his weak and wayward, though yet unoffending and innocent offspring? If, to save his wisdom and goodness, we adopt the conclusion that he was *obliged* to establish such a state of things as would insure the endless ruin of a great portion of his creatures, where could have been his almighty power? And where is it *now*, that it does not interpose, and by means of its omnipotent energies, change, or at least control those circumstances which are calculated to work results so repugnant to his goodness?

2. Jesus Christ, in order to encourage his hearers to attend to the duty, and avail themselves of the privilege of *prayer*, uses the following argument: "What man is there of you, who if his son ask bread, will give him a stone? or if he ask a fish, will give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to those that ask him?" This argument is manifestly based upon the principle that God loves mankind with a love analogous to, though far exceeding the love of parents for their children. And this principle being established, (for surely, the authority of Jesus is sufficient to establish any particular point of doctrine,) it follows, that as earthly parents desire, and, to the extent of their ability, endeavor to secure and promote the welfare and happiness of their offspring, so God our heavenly Father, as he is the "Father of all," will certainly provide for the well-being and felicity of "his offspring," even all mankind.

3. Jesus Christ loved mankind. His love was not merely "strong as death"—it was incalculably *stronger* than death. Hence we read that he "hath loved us, and given himself for us." His love was not produced by our good works; for he "died for the ungodly." His love will forever exist; for he is declared to be "the same yesterday, and to-day, and forever." Moreover his love is the love of God; for says Paul, "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." As God loves mankind, and declares by the prophet, "I change not," hence the propriety and sure grounds of Paul's confident persuasion, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

All are objects of Christ's love; for he "gave himself a ransom for all." Says John to the early Christians, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Again, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Our Saviour holds the destinies of all mankind in his hands; for, says he, addressing his Father, and speaking of himself in the third person, "Thou hast given him power over all flesh;" and says an apostle, "He is Lord of all."

Now, then, seeing that Jesus loves all the human family with an unfeigned love, even the love of God—seeing also that he is "Lord both of the dead and living," endowed, as he assures us, with "all power in heaven and in earth," and possessed of "the keys of hell and of death," what can be a more reasonable conclusion, than that he will prove to be, what in fact the Father sent him to be, the Saviour of the world? Not *in*, but *from* their sins; not by physical force but "according to the working whereby he is able even to subdue all things unto himself." "I, if I be lifted up from the earth," said he, "will draw all men unto me;" not drag, or drive, but *draw* them; that is *influence* them to come.

4. There are many passages of Scripture which are viewed by the Universalist as teaching, in express terms, that particular article of his faith which he believes St. Peter intended to inculcate in the use of the expression, "restitution of all things," and St. Paul, when he declared that God "will have all men to be saved." A brief glance at only a few texts, out of the very many that might be cited, must now suffice.

It is worthy of note that many terms which are now in very common use, are not to be found in the sacred writings. Thus the word *mankind* is not in the Bible; though the *idea* expressed by it, is often to be met with, as in the expression "all men," where no one supposes that adult males only are intended, but men, women, and children—the race of man—all mankind. In like manner, the *neuter* is sometimes used to signify intelligent beings, as in the expression, "all things," which frequently signifies all mankind, though it sometimes has a more extended signification, being synonymous with *universe*, another term not found in the Scriptures. But almost every variety of expression proper for the communication of the doctrine of ultimate universal salvation, and which can be formed out of the words contained in Scripture, the inspired penmen have employed. Thus,

We have the promise of Almighty God, confirmed by a solemn asseveration or oath, that "all the nations of the earth," and again, "all the families of the earth" and again, "all the kindreds of the earth," shall be "blessed" in the seed of Abraham, Isaac, and Jacob, which seed, or posterity, an apostle declares to be "*Christ*," and assures us that when this promise was made to Abraham, it was the preaching of "*the Gospel*" to him; hence he elsewhere speaks of "the fulness of the blessing of the Gospel of Christ." And the *nature* as well as the fulness of this blessing, may be learned from the apostle Peter, who says to the Jews, "ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, *in turning away every one of you from his iniquities*." It is believed by Universalists, that when this blessing comes to be conferred in its *fulness* all mankind will be saved from sin.

Says Jehovah, by the mouth of the prophet, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Says Paul respecting Jesus, "God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Says the Psalmist, "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Again, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the

nations shall worship before thee." Let these passages explain and illustrate one another.

The prophet assures us that "all the ends of the earth shall see the salvation of our God;" and again, as quoted in the New Testament, that "all flesh shall see the salvation of God." Jesus assures us that he came "to save the world;" and John testifies "that the Father sent the Son to be the Saviour of the world." Paul speaks of all things being *subdued* to Christ; of all things or the world, being *reconciled* to God by Christ; of all things being *gathered together in one* in Christ; of all being *made alive* in Christ; of God becoming all in all; etc., etc., etc.

XII. It is believed by Universalists, that there is a *present* salvation, (also denominated everlasting or eternal life,) which it is our duty to seek and cherish, and our privilege to receive and enjoy, and which consists in exemption from the miseries of fear, unbelief, unreconciliation, enmity, sin, and guilt, and in the enjoyment of that peace and happiness which arise from the exercise of faith, hope and confidence, love to God and to our fellow creatures, the practice of good works, the possession of a conscience void of offence. The following scriptures illustrate this point: "We who have believed, *do enter into rest*;" "In whom believing, ye rejoice with joy unspeakable and full of glory; *receiving* the end of your faith, even the salvation of your souls;" "He that heareth my word, and believeth on him that sent me, *hath* everlasting life."

XIII. It is believed by Universalists, that in the absence of the above described salvation, men are in condemnation, damnation, or death, a situation exactly the opposite of the former. "He that believeth not, is condemned *already*;" "*Having* damnation, because they have cast off their first faith;" "He that loveth not his brother *abideth* in death;" "There is no peace, saith my God, to the wicked."

XIV. Universalists believe that although salvation in this world is evidently conditional, that is to say, is enjoyed only by means of faith, good works, etc., yet that salvation in a state of immortality, is by no means suspended upon any exercises or acts of the creature while in this state of being. "Having made known unto us the *mystery* of his will, according to his *good pleasure* which he hath *purposed* in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ.....in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

XV. Universalists believe, that as Jesus came to "bear witness unto the truth," not to originate it; as he hath "brought life and immortality to light," not created them; as the salvation of the future world is wholly "the gift of God," therefore the object of pure religion, as possessed and practised in this life, is not to purchase or secure the blessings of an hereafter state of being, but to benefit mankind here, by rendering them better and happier.

XVI. Without pretending to infallibility, Universalists believe that the system of doctrine held by them, approximates far more nearly to the perfection of primitive Christianity, than any other system of Christian doctrine extant. In proof of this, they appeal to the Scriptures generally.

I have thus placed before you the principal items in the religious belief of Universalists, and have given a few specimens of the proofs brought in support of the same. Though somewhat lengthy, I have been as brief as the nature and importance of the subject would possibly admit. The communication would have appeared some months ago, had I not been prevented from finishing it by the sickness of myself and family, a consequent accumulation of business, and some other circumstances beyond my control. I have used a plain simple style, because I wish to be clearly and fully understood by all whom this epistle

may come. You will perceive that, except in a few instances, the sentences and expressions marked with double commas, are quotations from the Scriptures; and that I follow the common version, even in its supplied words, except in a few passages where *grammatical propriety* requires a slight emendation, as for example, the changing of *which* into *who*, where the relative relates to persons. I have not given chapter and verse, because you are supposed to know what the Bible contains, and to possess the means of readily finding every text therein. It will be expected that hereafter, should you still be opposed to Universalism, you will not employ *misrepresentation* in your endeavors to put it down. The use of this weapon cannot subserve the interests of your cause any great while longer. The abandonment of its use will be the best evidence you can give of your sincerity in time past, to say nothing of the future.

In closing, I entreat you to investigate the subject of religious truth candidly, carefully, prayerfully and thoroughly; and I pray God that both you and he who now addresses you, may be found in possession of that truth which maketh free.

For the Magazine and Advocate.

FAITH AS A GRAIN OF MUSTARD SEED.

BY REV. A. C. BARRAY.

When Christ entered this world of sin and sorrow, mankind despised and rejected him; bigotry, intolerance, superstition and prejudice, were arrayed against him and his cause, and persecution approached him in every shape that "malice could grasp or cunning invent." His disciples became intimidated, and began to consider his mission as a fruitless undertaking. It was a work in which all the powers of man must be brought into exercise—there were obstacles to surmount, and difficulties to overcome. They seemed to the disciples, like a huge, rocky barrier, uprising before them; its summit resting amid clouds and storms, and its base reaching far beyond the scope of human vision. They shuddered as they viewed it, and looked upon it as something which they could not go round nor pass over. It was to banish such ideas from their minds—to encourage them onward in the glorious cause they had espoused, and to reprove them for shrinking back in the work of emancipating a world from darkness and ruin; that our Saviour declared unto them, that if they had faith as a grain of mustard seed, they should say unto this mountain, remove hence to yonder place, and it should remove. "There is a lesson inculcated, and a principle disclosed in these words, which are of vast importance to the world of man; and the one should be learned, and the other practiced in every department of life"—*especially* in some of our *religious compacts*.

There is much at the present day which seems to hinder our advancement as a denomination. The days of excitement are over and gone, and in our societies are found many cold and heartless believers—many *false professors*; hence Universalists, as a religious body, in many sections of country, are on the retrograde. There is a mountain in their path, which impedes the march of their prosperity, and discouragement has reached the hearts of those most firm and unwavering in the faith. They look upon the obstacles which rise before them, and feel that they are getting too mighty to be overcome.

But this is a wrong state of feeling. It produces lukewarmness, and listless and inactive emotions in the heart, and will pave the way for our downfall and ruin! Let the *truly good*, and faithful members of our societies, have faith as a grain of mustard seed, and they should say unto this mountain, remove hence to yonder place, and it should remove. Faith is the *confidence* of things hoped for; and we hope for better things, let us add to it *confidence*—a confidence that every obstacle or hindrance in the way of our prosperity, *can* and *shall* be surmounted or overcome—no matter how broad its base, or how high its summit!

Gaines, January 15, 1837.

For the Magazine and Advocate.

DIALOGUE BETWEEN TWO NEIGHBORS.

Messrs. EDITORS—Some things have actually taken place within the circle of my acquaintance, out of which I have formed a kind of dialogue embracing considerable of the original, which I submit to your disposal.

E. Brother R, you have not attended one of our meetings for three months!

R. I know it.

E. Well I suppose you know it, of course; but I am astonished that you can do so. You have not only neglected our meetings, entirely; but I am informed you embrace every opportunity to hear *Universalist* preaching! How you can possibly leave our blessed meetings, where the truth is taught "as it is in Jesus," and listen to that "damnable heresy," *Universalism*, is more than I can conceive!

R. I acknowledge that "after the way which ye call heresy, so worship I the God of my Fathers; believing all things that are written in the law, and in the prophets; and have hope towards God, that there shall be a resurrection of the dead, both of the just and unjust." And I am at a loss to know how you can call your meetings "blessed meetings," in which the greater part of mankind are endlessly damned! Blessings showered down in this manner, would be very partial blessings; and unworthy of a God who "created all"—who "is the Father of all"—who "is good unto all"—and of whom it is said "His tender mercies are over all his works;" and that he "is without partiality." St. Paul has taught us, in more than one place, that all shall be raised from the dead; and our Saviour says that those who obtain that world, and the resurrection from the dead—are equal unto the angels, and are the children of God.

E. I have no doubt but the Devil assists you in thinking of, and arranging Scripture to answer your present purpose!

R. I think you must have changed your mind of late. Not many months ago I heard you declare, when in conversation with a certain sister, respecting the Sunday school, that the "Devil would not, on any account, have any thing to do with Scripture"! That he "would not enter a house, when by looking through the key-hole he could discover the Bible lying on the shelf over the fire, unless he could smell dust on the cover"! That "he would never go in sight or hearing of a child who attended the Sunday-school, and was in the habit of repeating Scripture every day."

E. I shall not attempt to argue with you, for I already perceive there would be no use in that; but I should suppose that after sorrow, sickness, and death had visited your family; you would be apt to mingle with your Methodist brethren for sympathy and consolation.

R. I will tell you a story. My child was sick, for some time like five weeks. The last three weeks, very sick. You will not dispute me, when I tell you I am poor, and that my family depends on my daily labor for support. These things you, and my other Methodist brethren know, and cannot suppose I had much store laid up beforehand. The last three weeks of its sickness, myself and wife were continually engaged, day and night, in taking care of it. I had neither time nor inclination for any thing else. We did not go to bed during that time; and what little we slept, was in our chairs, with our loved sick one in our arms. To add to our troubles—to make our sorrows still harder to be borne—we were hungry ourselves, and our children were crying with hunger around us. The nights were then, indeed, "long and dreary." The "days moved tardily away." Did the tears of "sympathy and consolation" flow like rivers from the eyes of my Methodist brethren and sisters at that time? We were "sick," but did they "visit us"? We were "hungry," but did they "feed us"? No; they came not near us! We saw not one of them! There were two Universalist ladies in the neighborhood, who found out we were "sick," and they "visited us"—they found us "hungry," and they "fed us!"

Forgive my tears, brother—they flow spontaneously—they are the tears of gratitude, and when I think of these things, I cannot prevent them!

But to return to my story—my child died.—When the day of burial came, did my Methodist brethren turn out to assist me in performing the last melancholy rites? Oh, no!—A Universalist in the neighborhood came with his carriage—took the corpse of my little child, and my pale and weeping wife, with her little ones, and conveyed them to the grave-yard, nearly two miles, waited till the dust was returned to dust, and conveyed my wife and children home again. By these, and some other circumstances, I have learned that, as far as I am acquainted with the two denominations, the Limitarians *profess* great goodness, but the Universalists *practice* it. These things set me to *thinking*, and *searching*—and I believe have been the means of opening my eyes to the light, and to the truth! And now, brother, if you can explain—

E. Good-bye, Sir!

RICHLAND.

Richland, Oswego county, N. Y.

For the Magazine and Advocate.

UNIVERSAL PRAYER.

Eternal Essence! Cause of causes! Intelligence! Life! Light! God, or by what name best known! Power by which I was created, exist and am sustained! Thee I address in my ignorance of all things proper to be thought or acted by man! Thou Cause and Author of all things, whatsoever thou art, or wheresoever thy abode, hear me and pardon my ignorance and errors!

If thou hast ever desired prayer from mortals, if thou hast ever answered the fervid desire of man for aid, O vouchsafe to hear me, and grant my earnest petition. Direct me in *all* things as I should go; guide me through life in safety; save me from pain and disease, from crime, suffering, and danger; implant in me an agreeable and benevolent temper, may it be my desire to do good to my fellow creatures, and may that desire be gratified; and O grant what I ask for myself, to my friends, to my kindred, and to the family of man; give me wisdom to discern truth from error; to seek the one and flee the other; and finally grant, if the affairs of this world, of this life and the things of time, are to influence the state of another world, of a life hereafter, or the things of eternity, that this life may be so conducted as shall, in *all* things, result for the best.

If I have asked any thing amiss, withhold it; or left any thing right unasked, still give it. Do thy will with me in all things, and I am satisfied. AMEN.

The author of the above prayer was from childhood, taught the Methodist doctrine, forced strictly to hear weekly their itinerants hold forth what they firmly (no doubt) believe to be the Gospel, and till the age of fifteen, as firmly believed as they freely preached the doctrine.

About that time, accident threw in his way a mutilated volume of a paper published at Little Falls, (name of paper and Editor now forgotten,) which taught and advocated the doctrine of Universal salvation. The work was read with all the insatiable ardor of that period of life, (added to an unbounded love of reading, which had already been largely gratified with historical books,) and begot a spirit of doubt and inquiry which resulted in the determination to pursue the investigation, and if possible know more of the matter.

To believe at this time, with the weight of early prejudice, and the shackles of paternal authority still in force, was out of the question; and to seek farther, the only resource.

A few months only elapsed, before the agency of a friend procured him a perusal of Winchester's Dialogues, and the work was done. Every thing was plain—all so different from the gloomy system he had been years in learning—love unbounded in every line—the character of the Deity was love—all was bright and beautiful, and before eighteen, he was a confirmed Universalist, and vain enough to think he could defend the doctrine in argument.

Time passed thus a few years, till in the study of his profession, (medicine,) the sciences began to unfold themselves—till anatomy unveiled its mysteries, and *doubt* came again to disturb his belief; and this time levelled its shafts not against any particular creed of the system, but against the system itself.

The search now became more strict; and with the advantage of increased years and experience, he perused some of the most popular facts adduced by authors in proof of Christianity, as also the evidences against it—endeavored to compare its internal evidences—but the more he sought, the less plain every thing appeared—the more he groped, the greater the darkness. Christianity he could not, would not and *does not* reject; but still there were many difficulties—its mysteries (for all its teachers and most ardent believers agreed in *one* thing, its mysteriousness) were a stumbling block; for if a revelation, why a mystery? or if for the good of *all* men, why left unintelligible to *some*, and to *all* so that their pretended knowledge only involved them in continual disputes and persecutions? If divine, why not so unequivocal that no mistakes could obtain, no difference of opinion exist amongst its votaries?

Such were some (and these only a *very* few) of the thoughts that agitated his mind, and were the cause of the production of the annexed prayer, and such are still his difficulties.

His attendance is still upon the preaching of Universalism, and he still thinks if any doctrine upon earth will stand the test, it is this—but feels uncertain, unestablished, wandering in darkness and ignorance. M. D.

Minden, (Montgomery county,) December 28, 1836.
[Remarks in our next.]

For the Magazine and Advocate

ORGANIZATION.

There is one particular to which I beg leave to call the attention of our friends—I mean organization. In every place where there are five believers, a society should be immediately organized. The advantages of this measure are probably obvious to all. Unless we are sufficiently interested to form societies, and to preserve them in existence as such, we cannot suppose that we shall be permanently prosperous as a denomination. In the formation of societies, prudence and caution are necessary. Universalist societies should consist of believers in the doctrine who regulate their lives by its requirements; and the Constitution of each society should admit of females as well as males for members. There are many places in this vicinity where such societies should be formed.

For the encouragements of friends in places where no societies exist, I would refer to Watertown, Wilna, South Champion and other places, where societies are already established and their advantages realized.

Some parts of this county answer very well to the description, given by Br. M. Ballou, at the United States Convention, of Cheshire county, N. H., "they very much resemble a field where the timber has been felled and the fire run over it—neither cleared nor yet a forest."

In the process of clearing and improving land, the process is only partly accomplished by felling the trees and burning it over; it is necessary that it be cleared, subdued and fenced. And for the production of a crop, the seed must be sown and cultivated. The case is similar in the moral field. In this region, the pioneers have done well in penetrating the dark places, and demolishing the strong holds of error, and preparing for the reception of the seeds of truth. The field should now be cultivated and enlarged as circumstances demand. Believers should be gathered into societies for their own improvement, and that we may know who are for us, and who are for our enemies.

Brethren, may this matter meet with due attention, and at the next meeting of our Association, may we be permitted to hear of the success of your efforts and well directed zeal. J. B. Jr.
Brownville, Jefferson county, N. Y.

For the Magazine and Advocate.
FAME.

It is natural for man to aspire to honor and distinction, and to seek renown by a course of virtuous conduct, is undoubtedly commendable. This passion is to be condemned only when it becomes the great spring of action, and its gratification is sought by the sacrifice of every thing ennobling and lovely. This may be regarded as one of the greatest of the various causes, which in former times, contributed to infuse into the youthful mind wrong principles and motives, and to scatter among mankind the seeds of wretchedness and vice.—Under the ancient systems of education, it could not be otherwise. As a leading feature of those systems, was inculcated the principle, that the attainment of glory and renown was the sole, and ultimate object of life—and to indulge in a course of licentiousness and crime, was regarded a proper preliminary step for its attainment. Their ideas of honor and fame comprehended whatever was base, unnatural, cruel and inhuman. The manner in which their historians embellished with all the charms of language, even the greatest crimes, and in which their poets recorded deeds at which humanity shudders, can not be sufficiently despised and deprecated. Even we of modern times, can not arise from the perusal of their works without being in some degree inspired by the brilliant display of their enthusiastic zeal and heroic exploits, with a desire to attain, by the same means, a like immortal renown. Such, briefly, is the character of the ancient authors, whose writings placed in the hands of youth as their sole guide through life, could not fail of inspiring them with schemes of cruelty, revenge and unbounded ambition. Under their influence, the youth was compelled not only to stifle the generous sensibilities of his nature, and discard from his bosom every feeling of kindness, humanity, and God-like benevolence, but also to regard with scorn and contempt, every individual actuated by their heavenly principles. An insatiate thirst for fame became his ruling, his all-absorbing passion, and in its pursuit he was obliged to forego every consideration, which could obstruct his onward course. He consequently determined that the sufferings of his fellows groaning under the yoke of oppression, which he hoped to place upon their necks, should be by him unheeded—that the expiring agonies of the myriads, who in defence of their rights should fall by the hands of the slaughtering armies, whom he should lead forth to battle, should be disregarded—that the shrieks and lamentations of the widowed mother and her babes, by his blood-stained hands made orphans, should be wafted on the winds from one end to the other of a continent, the current of whose rivers, by his demoniac troops, he fondly hoped should be crimsoned with blood, and whose broad and fertile plains should be whitened by the bones of his brethren, bleaching in the noon-day sun.

But this darkness has forever passed, and a glorious day has dawned. Now education is a process—not of sowing the seeds of revenge and cruelty—but those of forbearance and humanity. Its efforts are directed to the improvement of mind and heart—to the elevation of affections, and the diffusion of virtuous principles. True, some of the ancient authors are still in use. But the pernicious influence of their baneful principles is counteracted by modern works of a higher order. But is the influence of a desire for fame upon us necessarily lost? Is there no honorable course by which to render our names illustrious? Can not the passion for fame so congenial to the youthful feelings, so natural to the human mind, be innocently indulged? Must this glorious incentive no longer prompt to noble and illustrious deeds? To these interrogatories we are happy to answer—the prize is before us, and we have only to press forward in its pursuit, and it becomes our own. The innovations of education have not deprived us of this glorious boon. On our course we need not oppress our fellows—listen to agonizing shrieks of dying sufferers, nor wade through the blood of slaughtered myriads, but may scatter blessings among man-

kind and become their benefactor and friend. As literary men—as philanthropists and Christians, we have before us the brightest of prospects. For us, spread out in all their beauty and loveliness, are the manifestations of the awful majesty of the Creator. For the poet, the same glorious firmament on which the Grecian and Italian bards once gazed, is extended above our heads. We may gaze in untiring admiration upon the lofty mountains, which from our extended and fertile plains, rear their majestic summits above the clouds—upon the heaving ocean as its swelling waves lash the rocky shore—on the majestic cataract, whose rising spray is lighted up by the matchless colorings of the rainbow, and from these majestic displays of beauty and sublimity catch the spirit of inspiration. Nor are we wanting in materials for eventful history. Our early struggles for liberty—the gallant exploits of our heroes—the wisdom of our counsellors—sister republics in fair perspective—their conflicts for existence against the arm of despotism—their successes and reverses, are subjects well calculated to arouse the slumbering energies of the historian, and kindle the hidden fires of genius. The field for scientific investigation is becoming more and more extended—new discoveries in philosophical science are constantly being made, and in all probability the work is but just commenced. In addition to these, a wide range is given for the exercise of benevolent exertions and Christian sympathy.

In view of these, what can hinder us from putting forth every exertion of our immortal minds for acquiring fame as poets, celebrity as historians, or renown as the benefactors of mankind? What mighty inducements are presented for seeking, by a course of honorable and upright conduct, the honor of man and the blessing of the Creator.

Hamilton, January, 1837.

BETA.

For the Magazine and Advocate.

THE YEAR BEFORE US.

When I look back on the transactions of the few past years—when I reflect that but a comparatively short time since, not only myself, but numerous others that could be mentioned, were bowing down before the dagon of Partialism, feeding on husks, and endeavoring to satisfy ourselves with the “transitory things of time and sense,” I am led to exclaim, “it is the Lord’s doings, and is marvellous in our eyes.” Brethren, a new year has just commenced, and with it new cares, and new responsibilities. Now, what say you? shall we not, one and all, resolve that from this time forth, we will endeavor to walk more worthy of our “heavenly calling”? I do not know how it may be with you, but for myself I can truly say, that I have made many “crooked paths,” I have often deviated from “wisdom’s ways” during the past year. But, with God’s assistance, I am determined to return “unto the Lord, who will have mercy; and unto our God who will abundantly pardon.” “Create me a clean heart, O God; and renew a right spirit within me.” Psalm li: 10.

J. M. C.

For the Magazine and Advocate.

COMBE ON THE CONSTITUTION OF MAN.

I have just finished a perusal of this work, and must acknowledge that my expectations have been more than realized. I fully agree with Br. Thomas, in saying that “it is the best work that I have ever read excepting the Bible.” It should be read by every man, woman and child, capable of understanding it, and possessed by every family in Christendom. I have heard many remark that they should like to obtain the work, but that poverty would prevent it at present. If such individuals will purchase it, read it, and endeavour to follow its instructions, by obeying the physical, organic, and moral laws, I will guarantee that the time they will save, in twelve months, (saying nothing about the expenses of medical aid, and the extreme suffering usually attendant upon disease,) will more than compensate them for the expenses. Indeed, the pleasures of reading it will be a sufficient compensation for its cost to those who have a moderate thirst for information.

W.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 3.—Mr. Montgomery to Mr. Campbell.

DEAR SIR—My attention was forcibly attracted by a letter from Mr. Spencer, on the scriptural meaning of the words *gehenna*, *hades*, *olem*, and *aton*, and your reply thereunto, contained in No. 10, Vol. 6, of the Millennial Harbinger. With the major portion of Mr. Spencer’s letter I am much pleased, for his remarks bring many facts to light. It gave me much satisfaction to perceive that you also was much pleased with it because you admit the truth of his quotations and remarks, simply excepting his inferences. You indeed observe, “I might, perhaps, make some exceptions to the extent and applications of your criticisms, and to the style of your reasonings upon these words; but to save time and labor (with me always a desideratum) I will concede the whole, and show that your inferences are necessarily and unavoidably to be rejected by every man who believes the apostles’ doctrine;” but, dear Sir, your time and labor are professedly devoted to the elucidation of Scripture, and consequently, if you could prove that the extent and application of his criticisms and reasonings were incorrect, it appears to me it should have been done, maugre time and labor.

My object in addressing you at the present time, is to consider some portions of your answer to Mr. Spencer, which, in my judgment, contains positions directly calculated to mislead the minds of your readers. It appears to me that the passage by you brought to prove endless misery, and your remarks on some of Mr. Spencer’s inferences, do not sustain your conclusions. I therefore write to present my views on this subject, praying you to point out wherein you deem me to be in error on the momentous question of scriptural knowledge.

After having remarked that unfigurative delineations of things form a key by which to unlock the true interpretation of metaphor, parable, and allegory, you say—“Hence, when without figure, and with all the clearness and authority of supreme law, it is promulgated by the Christian Lawgiver, ‘He that shall believe and shall have been immersed shall be saved: and he that will not believe shall be damned, or condemned’—no allusion to ancient customs—no figurative representations through the imagery of nature, or costume of society, can have authority to make it read or mean, ‘He that shall believe, and shall have been immersed, shall be saved; and he that will not believe shall also be saved.’ *Saved and condemned* are opposites, and no reasoning upon any figure, custom, or form of speech can make them identical. If *saved* is temporal, so is *condemned*; if *saved* is spiritual, so is *condemned*; if *saved* is corporeal, so is *condemned*; but *saved and condemned* are two states, fates, or fortunes, that are perfect contrasts.”

I have here quoted a sufficiency from your reply, to present your precise meaning, at the same time urging the reader to again peruse the whole paragraph from which it is selected. That *saved and condemned* are direct opposites, no person can deny, for one is exemption from any evil or evils, while the other is to endure them—but does it therefore follow that the opposite state of the unbeliever will always continue?—does it present any obstacle to the final return of the condemned, to stand in the condition of the saved? Saul of Tarsus was a noted unbeliever, and of course *condemned*; but he afterwards, as Paul of the Gospel, became *saved*. You seem to base your whole reasoning on the assumed position, that the passage entirely alludes to a future state, and hence the inconsistency of affirming that *saved and damned* mean the same thing. But, Sir, would it not be well to establish premises before proceeding to reason from them? If the passage does not refer to a future state, you will at once discover, that a person through life may experience the miseries of unbelief, and still, by the chastising hand of God, become like the reformed prodigal.

Let the inquiry then be made, What part of the passage by you quoted, proves that it refers to a

future state? Is it the word "saved"? If this is affirmed, is it true that the word "saved" has such a distinct meaning, that when used, it means salvation from endless misery? We certainly read, that Noah and those with him in the ark, were saved by water, 2 Peter iii: 20; but it was salvation, not from endless misery, but from destruction by the deluge. The term "saved" in Mark xvi: 16, may also have a temporal signification. It is well known to you that the apostles, even to the very last moment previous to the ascension of Jesus, were inclined to unbelief—so much so, that when, after the resurrection of Jesus, they met him by appointment at a mountain in Galilee, some doubted. Matt. xxvii: 17. Had the apostles continued in unbelief, would they not have experienced condemnation in the signal overthrow and terrible calamities which fell upon their nation like a storm? But their unbelief was removed, and as a consequence, they were saved from the horrid evils which Titus flung upon the Israelites. In this sense, at least, it means temporal salvation.

Again; is it clear that the word *dammēd* fixes the reference of the passage to a future world? If this is asserted, I inquire of you if the term *dammēd* means endless misery in its original signification? Dr. George Campbell affirms that *dammēd* is not a just version of the Greek word. "The term *dammēd*, with us, relates solely to the doom that shall be pronounced upon the wicked at the last day. This cannot be affirmed with truth, of the Greek *katakainō*, which corresponds exactly to the English verb *condemn*. It may relate to that future sentence and it may not." Note on Mark xvi: 16. In imitation of this learned author, in your translation, you give us the word *condemned* instead of *dammēd*. Will it not be well, instead of assuming, to prove that this condemnation is in a future world, especially as Jesus expressly declares, "He that believeth not, is *condemned* already"? John iii: 18. It will be remembered that the Jews rejected the Messiah, not from want of evidence, but from perverse prejudice. They were obliged to admit that he performed miracles, but they denied that those miracles established his pretensions. For this practical unbelief they were condemned, and the sentence was executed when the King "sent forth his armies, and destroyed those murderers and burned up their city;" Matt. xxi: 7, in which destructive operation their temple and nation were rooted up. Here is palpable evidence of their condemnation, but it by no means proves that all Israel will not be saved, when the fulness of the Gentiles shall be come in.

It appears to me, that the passage has no reference beyond the apostolic age—for proof of which the context is confidently cited—"And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents with safety; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover;" verses 17, 18. These signs were as expressly to follow the believers, as condemnation was the unbelievers. Admit that the application of the passage by you quoted, is correct, where can you find a true believer now? Is there a person in the present age who can cast out demons, speak with new tongues, or drink poison without injury? Certainly not! How is the conclusion to be avoided then, that of all who profess to believe in Christ, not one will be saved? Your penetration will readily perceive the power of this difficulty. Limit the passage, however, to the apostolic age, and all difficulty vanishes. These signs were performed during that time, and I may add, that the Jewish unbelievers experienced certain condemnation also at that time.

I now leave this point, to consider a few of your remarks on Mr. Spencer's inferences. After stating that every believer in the apostolic doctrine must reject those inferences, you give as a reason—"Because your reasonings, by one fatal sweep, destroy the eternity of God and the immortality of man; for if the words *olem*, *aiōnion*,

aeuvum, everlasting, eternal, applied to the destruction of the wicked, mean not duration without end—then have we no words in human speech that certify us that God, angels, or saints shall have duration without end.—There is no word in human language that expresses duration without end, which is not applied to the future punishment of the wicked." Dear Sir, I am much surprised at this statement, for certainly there are expressions, independent of those you mention, which prove unceasing duration. Do we not read of the "incorruptible God"? Rom. i: 23.—are we not assured that Christ was made a Priest "after the power of an *endless* life"? Heb. vii: 16.—are we not certified that "this corruptible must put on *incorruption*, and this mortal must put on *immortality*"? 1 Cor. xv: 53. Most certainly we are—and yet are these expressions applied to the punishment of the wicked. Besides this; even if we admit that the term *everlasting* means duration without end, in its primitive signification, have you shown, that when it is applied to the punishment of the wicked, it is not among those instances where it is taken in part of its signification? for you admit that it is sometimes so taken in the Scriptures.

Again; you quote from Mr. Spencer this expression, "There is no certainty whether *olem* or *aiōnion* punishment mean one minute or a thousand years," and from it you draw the inference, "and so of eternal life and the eternal God."—And you presently add, "But if God be eternal, then are life and death, happiness and misery eternal realities." If a Jew could read this statement, he might finish your argument, by affirming, that, "if God be eternal," the "everlasting priesthood" is an eternal reality, and consequently Christ is an impostor and his system a fable, because he endeavored to remove that covenant which God had permanently established. Your conclusion, that if everlasting and forever are indefinite in their meaning, the existence of God is also indefinite, is unwarrantable. It appears evident to me, that the meaning of these terms is determined by the various subjects to which they are applied. There are many words in the English language, which are used in this very manner. We say, a tall man, tall tree, tall tower—wise boy, wise man, wise God—great man, great mountain, great God. In these instances, the adjectives tall, wise, and great, take their peculiar meaning from the subjects to which they are applied. It is the same with the words everlasting and forever, as used in the Scriptures. In Exodus xxi: 6, we read of a servant, that he should serve his master *forever*—in 2 Kings v: 27, we read that the leprosy of Naaman should cleave to Gehazi *forever*, meaning his life-time—in Jeremiah xxiii: 40, we read of an "everlasting reproach" which was applied to the captivity of the Jews in Babylon, which lasted seventy years—in Genesis xvii: 7, we read that the land of Canaan was given to the Jews for an "everlasting possession," which they retained a number of centuries—in Matt. xxv: 46, we read of "everlasting punishment," which the Jews have already endured longer than they retained their "everlasting possession"—in Genesis xlix: 26, we read of "everlasting hills," which means as long as the hills shall last—in Hab. iii: 6, we read of the "everlasting ways of God," which means the infinitude of the Almighty, because we know that he must be "without beginning of days or ending of years." In all these cases, the meaning of these terms *everlasting* and *forever*, is determined by their application. Consequently, it does not follow, that if these words possess an indefinite meaning, the existence of God himself is doubtful.

Besides, as has been remarked, if we admit that these terms mean duration without end, your conclusions are not even then established. For, you must concede the fact, that they are sometimes used in a limited sense, and hence, when they are applied to the punishment of the wicked, it can be shown that they belong to that class of instances, for the nature of punishment in connexion with express passages of Scripture, show that chastise-

ment will end in obedience, and consequently can not be endless. Even "eternal life" is enjoyed on the earth, as any person may perceive who will consult John xvii: 3. And if a person should ask me for evidence of life hereafter, I should not direct him solely to these terms, but to the account of the resurrection, to the fact that we shall become equal unto the angels of God, and to the truth that we must put on immortality.

In the light of these remarks, it is unnecessary for me to consider your concluding paragraph, for it is obviously fallacious as well as null in its reasoning. And though I know of no person who preaches that any man will be saved in unbelief, or that the wicked as such will be as happy as the righteous, yet if to preach, that in the fulness of time, mankind shall be saved from sin and adopted into the liberty of the truth, constitutes a person an enemy to Jesus, you may look upon me as one—for it is my hope, my joy, and my faith, to believe that Christ is the Saviour of the world. These remarks are offered in the expectation that they will receive a portion of your attention, for the purpose of casting more light upon the page of Scripture. Yours, in love and good will,

GEO. W. MONTGOMERY.

Auburn, N. Y., December 16, 1835.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JANUARY 27, 1837.

1 SAMUEL XXVIII.—THE WITCH OF EN-DOR.

A correspondent requests some information respecting this chapter, and the little-understood personage named in it. Could he procure Balfour's Three "Essays," in that "On the intermediate state of the dead," (pp. 59 to 66,) he would find the subject discussed at length. But as it is probable that he can not procure that work where he is, I offer a brief explanation of the subject, derived principally from other sources, so as not to burden the readers of Br. Balfour's work with a second edition of what they have already perused.

Nearly all Partialist authors suppose that it was really Samuel who was raised (not by the woman, however, but contrary to her expectations, and before her jugglery could deceive Saul) by the power of God, for the warning and punishment of Saul. To this generality we are furnished with one exception—the late Dr. Osgood, of Medford, Mass., who, in a posthumous work, after examining the hypotheses of various commentators on this subject, says—"I therefore ask your attention to the history itself, that we may see whether upon a critical examination, it states any facts or circumstances, which may not easily and naturally be resolved into the arts and management of imposture." He then proceeds to show that the phrase "a woman that hath a familiar spirit," if literally rendered from the Hebrew, would read the "mistress of the power of the cavity"—belly—or bottle—Aub being rendered by both these last terms. Josephus calls such, "women that could speak out of their bellies"—or stomachs, viz., VENTRILOQUISTS.—They pretended to the power of raising the spirits of the dead—of communing with the gods, or infernal deities, and of thus foretelling future events; and though these pretences were recognized as realities by the Heathen, the Jews were ever required to treat them as falsities, and to punish those who practiced them as impostors. This is evident from every passage of the Old Testament where they are named. Their punishment was also increased, because their pretences tended to seduce people into idolatry, and their practices often abounded in dangerous and demoralizing abominations. With these prefatory remarks, I proceed to the explanation of the particulars of the case now under consideration—premising that the reader had better read the chapter, and follow my remarks book in hand, if he feels any special desire fully to understand the subject.

Though Saul disguised himself in dress, yet as he was "higher than any of the people from the shoulders and

upward," (i. e., nearly two heads taller than any man in Israel—see 1 Sam. x: 23, 24,) he was known at first sight even by those who had only heard of him, as this Ventriloquist undoubtedly had. And though outwardly disguised, he did not disguise his speech, but gave a promise, (see verse 10) that none but the king could fulfil—"As the Lord liveth, there shall no punishment happen thee for this thing." But the woman pretends not to recognize him—for she is the best practiced in deception—as she designs to make that recognition subservient to her reputation in her art. Hence, when she commences her incantations, she cries out in surprise, (verse 12,) as if some figure she had raised informed her who Saul was. This confirms Saul in his superstitions, blind confidence in her, and he eagerly asks what she saw—for he sees nothing. Her reply is in accordance with her Heathen notions and pretences, verse 13—"I saw gods [infernal deities, which are not recognized in the Scriptures as realities] ascending out of the earth." But Saul, intent only on Samuel's appearing, asks respecting one, only—"What form is he of?" He sees nothing yet. The woman answered by describing Samuel as he appeared when living—"an old man covered with a mantle"—and Saul, by her description, not by his own sight, "perceived that it was Samuel," and prostrated himself accordingly. Now, even admitting that Samuel had a ghost, and that it could be thus raised up, surely I may be permitted to doubt whether his "mantle" had one! And if mantles have no ghosts, and Samuel's was not buried with him, and carried thence with him, how could it be made to appear upon him?

But, to proceed. From the pretended appearance of Samuel, to the close of this remarkable interview, Dr. Osgood's remarks will probably be more conclusive than any I can offer. I therefore transcribe them for the reader's perusal.

"At this stage of the process, the woman disappears in her own person; and through the remainder of the scene, by her art of ventriloquism, supports the character of Samuel, whom she had made Saul to believe to be now present, come up out of the ground. But before she could venture to make her ghost utter oracles, it was necessary to draw out of Saul the object of his inquiry. Accordingly she puts this interrogatory into the mouth of her pretended Samuel: "Why hast thou disquieted me, to bring me up?" Are not these words precisely in the style of pagan witchcraft? Do they not explicitly recognize its powers to evoke the dead? Had the true Samuel been present, sent by God, as so many learned commentators have taught; would he have thus attributed his coming to Saul, or to the witch at Saul's instigation? Would he have thus complained of the disturbance given him, or of the force put upon his inclinations? For the words, "disquieted me," in the original Hebrew signify, "moved and disturbed by violence," and are similar to the boast of the Thessalonian witch in Lucan's Pharsalia, that she could in *actus invitos præpere deos*,—"constrain the unwilling gods." Would the true Samuel, sent by God, have appeared ignorant of the purpose of his mission, and humbly asked of Saul, why he had been sent for? On the contrary, would he not have opened upon the delinquent with a sharp rebuke of his recourse to a witch, and at once thundered in his ears the impending judgments of Heaven? But the artful woman assumes no more of the character of Samuel, than might be consistent with the reputation of her profession; and suffers not a word to escape him tending to its disparagement—no rebuke upon herself, nor upon Saul for applying to her.

"The pretended Samuel having put Saul upon stating his case, it is thus described: "I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do." This information was amply sufficient to serve as a clue in directing the woman what response should

be given by her feigned Samuel. Nothing could be more obvious and natural, than this reply: "Wherefore, then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" What follows in the two next verses, is but a repetition of the things which all Israel knew Samuel had long since said to Saul: "And the Lord hath done to thee, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore the Lord hath done this thing unto thee this day." The witch knew that she was upon safe ground, while she thus confined her ghost to the very words before spoken by the prophet.

"The remainder of the response has, indeed, the air of prophecy; but was, in fact, conjecture founded upon the highest probability. She knew that David, with his brave band of heroes, by whose aid Saul's former victories had been generally obtained, was now in the camp of the Philistines;—that their army, in other respects, was more numerous and powerful than it had ever been before; while that of the Israelites was disheartened and in a state of dismay, partaking in the terrors of their king and commander. From these circumstances, she was led to conclude that the time was at hand when God would fulfil to David his promise of giving him the kingdom. In order to his accession to it, the death of Saul and his sons seemed necessary. She had heard Saul confessing that God had forsaken him. In this case, she well knew that his defeat and destruction were inevitable. These considerations might inspire her with the confidence to make her pretended Samuel add, "Moreover, the Lord will also deliver Israel, with thee, into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me." Undoubtedly the death of him and his sons was the more willingly foretold, on account of his former persecution of the witches. The Hebrew word rendered, *to-morrow*, is indefinite and ambiguous; as it may mean the next day, or some future time. It is elsewhere rendered, "in time to come." Had Saul survived the approaching battle, this latitude with respect to the predicted time of his death, would have admitted of an interpretation consistent with the truth of the oracle."

In conclusion, I would remark that the historian has nothing to say either on the philosophy or morality of the account he records. He neither comments on Saul's weak and wicked compliance with Heathen notions and pretences, nor exposes the falsehood of the Ventriloquist's declarations, or explains the means by which she effects her impositions. He merely records what is said and done—what is transacted as it *appeared* to the witnesses, and what they said according to those appearances.

As to the prophecy (as it is commonly called) of the woman, it could not have been of God, if confined strictly to the events of the literal "to-morrow;" for it was not fulfilled as respected all the sons of Saul. Ishbosheth, the son of Saul, lived for more than two years after this event. See 2 Sam. ii: 10. For further explanations and remarks, the reader is referred to the work of Br. Balfour, already named. A. B. G.

MATTHEW III: 12.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire."

The brother who requests an explanation of this passage, can be gratified with an exposition of my views of it generally, by consulting Ballou or Whittemore on the Parables, or Paige's Selections from Eminent Commentators. The latter quotes Pearce, Hammond, Cappe, Clarke and Kenrick to show that the land of Judea is here represented as the threshing floor of the Lord—by his fan is meant the Roman army, the instrument he used in punishing the Jews, and in causing the Christians to be separated from them—by wheat, the Christians preserved in Pella, in Cælo Syria—by chaff, the persecuting Jews—by unquenchable fire, a temporal judg-

ment that could not be extinguished by man, or while materials remained for it to consume; as was the destruction of Jerusalem and the punishment yet resting on the Jewish people—by burning up, the utter extinction of the Jews as a nation, and even of their earthly lives as individuals. He also quotes Lightfoot, and shows that that theological giant only applied this passage *in part* to the unseen world, and because he supposed some similar parable should be thus applied; but in all other respects he agreed with the above quoted authorities. This parable is supposed to accord fully with the parable of the Axe, verse 10, and with the denunciations of verse 7, of the same chapter—only that it speaks of rewards as well as of punishment. With these references and brief remarks the subject is submitted for further consideration. A. B. G.

THE TRINITY IN UNITY.

In the Methodist articles of faith, we have the following curious statement, viz.—"There is one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness," etc. "In unity of this Godhead there are three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

Reader, look at the above, and then compare it with Scripture testimony and acknowledged facts. This article says God is "*without body or parts*." Jesus Christ, the Son, had a *body* when on earth—he has a *body* now in heaven, and we expect to be "*fashioned like unto his glorious body*." Now let us use a syllogism or two for illustration.

God is without body or parts: Jesus Christ had on earth, and has in heaven, both body and parts: Ergo, Jesus Christ is not God. Again. The one true God, whom our Trinitarian brethren worship, is without body or parts: our Trinitarian brethren worship Jesus Christ who hath both body and parts, as the true God: Ergo, there are two true Gods, or else Trinitarians worship what is not the true God. D. S.

DR. ELY.

Will Br. J. B. W. please inform the public *when or where* Dr. Ely declared openly and boldly, that "THE ORTHODOX ARE ENDEAVORING TO UNITE CHURCH AND STATE IN THIS REPUBLIC"? I well know that Dr. Ely has laid down directions for conduct, in his memorable Sunday School Union Report, and in his 4th of July sermon, which would lead to such a result—but I also know that the Doctor has openly and boldly declared, that a union of Church and State would *not* be the result, and was not the object of his recommendations. But J. B. W. quotes the language he has given above, as Dr. Ely's very words. If the Doctor has uttered these precise words, it should be known—if not, they should not be attributed to him, and J. B. W. is in duty bound to explain his conduct.

As the article here alluded to was published in the Star of December 31, I ask room in that paper for this call for information. "Let justice be done, though the heavens fall." A. B. G.

CHRISTMAS EVE.

We have received one or two communications giving an account of celebrations in their respective places, for which we have not yet found room, and propose therefore at this late hour, making an editorial summary of their contents, with notice of ours in this city. Respecting the latter, some curiosity, I find, needs gratification.

IN UTICA.—Notices of the celebration and concert, and of the object to which the proceeds were to be applied, (viz., the liquidation of the meeting-house debt,) were handed to the clergy of the city, with requests that they would read them to their respective congregations on the preceding Sunday. Every clergyman courteously complied with the request, except Elder Kingsford, Baptist, and Rev. Mr. Proal, Episcopalian. Rev. Mr. Mitchell, the Episcopal Methodist clergyman, added a few words calculated slightly to discountenance an at

tendance; and Rev. Mr. Shaw, one of the Presbyterian clergymen added a few calculated to encourage an attendance. I mention these things merely to show where courteous and liberal feelings do exist—names of sects are no guides in these matters—facts are the best proofs.

The house was comfortably filled at an early hour, with persons belonging probably to every denomination in the city, and some friends from the country. The house was beautifully decorated—light, neat, tasteful. The choir, composed of singers from several of the other churches and our own, aided by a few instruments, and led by Mr. Lyon, filled the ear and stirred the heart with enrapturing music. Of the sermon, our first number renders it unnecessary to speak—as our readers have all seen it—save that Br. Skinner's indisposition did not mar its delivery. All present were, I believe, highly gratified with the celebration. After deducting all expenses, one hundred and thirty dollars remained towards the liquidation of the debts of the society.

NORTH BLOOMFIELD.—The spacious meeting-house was completely filled with attentive hearers, who listened with delight to an introductory address from Br. N. Brown, and an appropriate discourse from Br. O. Roberts, of Lakeville, who preaches here steadily. The house was illuminated and tastefully decorated with evergreen, for the occasion. The singing was excellent and appropriate, and joy and delight appeared to pervade every bosom.

PARMA.—The Universalist meeting-house was splendidly illuminated and decorated for the occasion, and it is supposed that more than one thousand persons united in the celebration. Every countenance beamed with joy and gratitude to God, during the interesting and appropriate exercises. The sermon was by Br. Queal.

WOLCOTT.—Here also was an interesting celebration of the great event of a Saviour's birth. The Universalist meeting-house was brilliantly illuminated, tastefully decorated, and completely filled with a happy and attentive auditory. Sermon by the pastor, Br. T. D. Cook.

Want of room obliges us to omit the remarks on the appropriateness of these celebrations, and the happy effects resulting from them. They need no apology—for they do honor to the hearts of those devising them, and form a bright spot in each year, over the remembrance of which piety, joy and religion delight to linger.

A. B. G.

THE HERALD OF TRUTH.

Twice has a notice of this able co-worker in the cause of impartial grace, been crowded out by a press of other matters. It commenced its fourth volume on the 6th inst.—so that, of course, three numbers have already been received. It is well filled and well printed. The terms and size are the same as our own sheet. Br. Sanderson, proprietor—Brs. Sanderson, Chase and Hammond, Editors; Montgomery and Barry, Corresponding Editors. Published simultaneously in Rochester and Auburn, N. Y.

Br. J. F. Owen, of Peru, Ohio, requests us to say—
"Br. Sanderson—Send the Herald to Thomas Hews, Huron, Huron county, Ohio, with a prospectus. He will act as your agent."

A. B. G.

THE KNICKERBOCKER.

This excellent monthly, containing 100 pages in each number, has commenced a new volume with the year. The first, or January number has an article for nearly every imaginable taste—and an Editor will certainly be pleased with the whole banquet. The first article, intended to disprove the too common and erroneous opinion that Republics are less favorable to the encouragement of the Arts and Sciences than Monarchies, is deserving of a general perusal by every freeman. It carries the war into the camp, and proves exactly the reverse of that opinion to be true, by an appeal to facts. Nor is this the only article worth notice—there are many others equally good and interesting. Ollapod is there, also. The Editor's Table is well filled with a very agreeable variety, among which the pepper, vinegar and mus-

tard may be found, dealt out to Dr. Reese for his unblushing mendacity and misquotations of Brigham on Religion, in a review of the Reply of the latter to Dr. Reese's "Fruits of Phrenology." Any person wishing to procure a large, cheap, and original monthly, cannot do better than to subscribe for this. I. Tiffany, Esq., (at H. and E. Plimney's Bookstore,) of this city, is the agent. Terms—for one year, (two volumes,) five dollars—for six months, (one volume of 600 pages,) three dollars.

A. B. G.

THE NEW-YORK MIRROR.

The last number of this elegant weekly was a plate number—a fine engraving of the landing of Columbus—and entirely filled with original articles. Nothing can be neater than the paper and typography of the Mirror—its pictorial embellishments are usually of the best—and its contributors rank very high in the literature of this country and England. In our humble opinion, his readers will thank him for omitting, at least, its "Sunday Evening Readings." It would have been to the credit of the Mirror, had they been omitted earlier, or filled with something less Heathenish, absurd and unscriptural than the dogmas of the trinity, total depravity, and some others. A piece of poor poetry or nonsensical prose can better be endured, than treatises of false theology in a literary journal.

A. B. G.

EDITORIAL CORRESPONDENCE.

This is the season when we receive numerous letters from our friends, containing various interesting items which we deem worthy of being communicated to our readers. Our limits compel us to be more select and brief in our extracts, than we could wish. The first selections will tend to show what a very little exertion on the part of each subscriber might do to hold up and strengthen the hands of our publishers in these times, when the price of our periodicals is not much more than half their worth, if compared with the present high prices of all other articles in the markets. We hope and pray these extracts may have some effect on the minds of our patrons every where, and would add to such as intend to follow these and other good examples that might be named, "What thou doest, do quickly."

"Peru, Huron county, O., January 8, 1837.

"Br. Grosh—Being struck with the propriety of some remarks by a correspondent of yours, urging each one of your subscribers to procure another subscriber, I resolved to set about the work, when the question arose, 'for what paper shall I get the new subscriber?' I esteem both the Magazine and Advocate, and the Herald of Truth, as very valuable periodicals. I therefore resolved to get a new subscriber for each of them, and then set about the work. With a very little exertion I got a good and lasting subscriber for each. And I think that every subscriber to your paper, however remote, can get another one. You have eighteen subscribers to your paper in this place, and there is not one of them but what can get a new subscriber, if he will but use a little exertion. All have some friends living in the adjoining towns, or some old acquaintances whom they can influence to take the paper with but a few words. I wish, Br. Grosh, there could be a simultaneous movement to this effect—only calculate what good might be done—where there are now, fifty readers of your paper, there would be, then, one hundred! Let every one set about the work, and the advancement of the cause, so far as it depends upon the spread of knowledge by our periodicals, will be double in 1837, to what it was in 1836.

"Yours in the spirit of the Gospel,

J. F. OWEN."

"Hamilton, December 30, 1836.

"Brs. Grosh and Hutchinson—Look here—right in the very seat of Partialism I have obtained nine responsible subscribers for your excellent and valuable paper—all, save one, to be mailed to this village. I am persuaded, from the little trouble I have had in procuring these names, that if one-fourth of your subscribers would spend even a portion of the time they now probably waste in some useless employment, each one might obtain from four to six or eight good subscribers to your paper. Thus would they not only enable the pub-

lishers to meet their engagements easily, throughout the hard times, but be instruments, under God, in spreading the benign and happy influences of Gospel truth, until fanaticism and error would cease to have a place in an enlightened community.

"Awake, ye sleeping brethren—arouse from your drowsy slumbers—try your strength in doing good; for no man can tell his strength until he has tried it. Remember, 'I can not' never accomplished any thing—but 'I can' and 'I will' have performed wonders. Try it. M. C."

But we must stop—nor have we room for the *per contra* letters containing one, three, six, eight, ten, fifteen or twenty discontinuances each—enough to chill one's blood these cold mornings in these hard times. Truly, a subscription list is a fluctuating and variable barometer by which to foretell future pecuniary prospects! A. B. G.

NEW AGENTS.

Hiram McHuron, Clay—S. Boothe, Cente White Creek—L. Bancroft, Springfield, O.—Stephen Averil, Northeast, Pa.—M. R. Coon, Vermillionville, Ills.—Richard Brownson, Lapeer, Mich.—Selleck Seymour, our former agent at Tecumseh, Mich., has removed to Cold Water where he will hereafter act as our agent, and Sylvanus Lannard will be our future agent at Tecumseh—R. Emery, Gallupville.

* * W. S. Fleming, Church Grove, Tennessee, is informed that United States, Northern, Eastern or Western bills are preferable to Southern bills. The discount on South Carolina bills is about 6 per cent.

The sermon by Br. Ames was duly and thankfully received—was supposed to have been noticed—and will appear as soon as convenient to give it place.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. S. R. Smith in Hampton—Br. Edwards in Snyder's school house at 10, A. M., and in Clockville at 2, P. M.—Br. L. C. Browne in this city.

There will be preaching on the first Sunday in February by Br. Britton at Tug Hill, and near Esq. Bush's in the evening—Br. M. B. Smith in Corland village—Br. C. B. Brown at Williamstown—Br. Aspinwall at Trenton Falls—Br. C. S. Brown at Lisle—Br. Edwards in Caneseraga—Br. Queal at North Penfield.

There will be preaching on the second Sunday in February, by Br. M. B. Smith in Cedarville—Br. O. Roberts in Lakeville—Br. C. B. Brown in Mexicoville—Br. Britton in South Champion, and in Copenhagen in the evening—Br. Sias in Depauville at 10, A. M., and at Clayton in the evening—Br. C. S. Brown in Harford—Br. W. Andrews in Middleport, Niagara county.

Br. Britton will preach in the evenings of Tuesday, February 7th, near Bagg's—Monday, 13th, in Podman—14th, Adams village—15th, Wardwall's settlement, Ellisburg—16th, near Br. Persons'—17th, Muskallunge.

Br. Sias will preach in the evenings of February 13th, in Lyme—14th, Fox Creek—15th, Pleasant Valley—16th, near Br. Perry's—17th, Pillar Point, near Br. Stone's—20th, Long Island, U. C., as Br. Hitchcock may appoint.

CONFERENCES.—At Cincinnati village, on the first Wednesday and Thursday in February.—At Wolcott, Wayne county, same days.—In Springfield, Erie county, on the second Saturday and Sunday in February. Visiting brethren will call on Br. M. Strobe, in the village.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

P. D. Meadville, Pa., for self and P. D.—J. D. Harbor Creek, (Pa.) for self, E. B. L. F. and S. McC.—S. W. Grand Rapids, (Mich.) for self and H. G.—P. M. Flowerfield, (Mich.) for self and R. W.—P. M. Chardon, (O.) for V. B. J. F. Jr. A. U. and S. J.—J. F. O. Peru, (O.) for A. B. and H. G. W.—D. M. Sandy Creek, (Ill.) for self, S. V. W. and A. H.—D. W. Gilbertsville, for self and W. F.—P. M. Smyrna, for T. P. R.—J. S. Fort Wayne, (Ind.)—P. M. Hamilton, for C. S. B. L. and S. M.—P. M. Preston, for self, W. M. G. W. D. McC. L. S. A. G. C. and L. G.—J. H. P. Marshall, (Mich.) for self, J. C. J. B. W. P. C. J. B. C. P. C. S. A. and J. W. C.—J. P. Liverpool, (Ind.)—M. and S. Milwaukee—P. M. New-London, (N. H.)—A. P. Akron, for S. R. E. B. and J. H.—D. G. Danville, for self, G. R. and J. C.—P. P. H. Poughkeepsie, for D. S. and J. C. H.—P. M. Lawrenceville, for J. J.—Rev. G. S. A. Athens, (Pa.) for self, J. F. L. and R. K.—A. T. Cuba, (O.)—L. B. Springfield, (O.) for self, M. W. O. R. P. J. T. R. W. G. C. I. and M. A. T.—L. B. Canton, for A. C. J. C. T. P. W. D. M. L. W.—P. M. Borodino, (Mich.) for self, A. B. H. E. K. and W. L.—J. D. Parkman, (O.) for self and S. S.—P. M. Chardon, (O.) for S. D. and E. P.—L. C. Kempville, (U. C.) for self, H. C. S. G. J. B. L. H. and H. H.—Rev. C. S. B. Upper Lisle, for self, G. B. E. L. C. L. B. J. R. H. G. S. T. J. G. A. D. and E. M. F.—P. M. Concord, (O.) for self, H. N. C. G. M. D. P. B. G. E. M. C. I. and C. M.—S. S. Tecumseh, (Mich.) for self, J. T. F. A. K. and S. L.—W. W. Cleveland, (O.) for A. H. B. and M. E.—P. M. Rollin, (Mich.) for E. L. M.—P. M. Lovettsville, (Va.) for H. C. and J. P.—A. W. S. Pembroke, for self and M. B. N.

POETRY.

The following lines, cut from an old newspaper, I consider beautiful, and should be glad to see them in a corner of your useful paper. If you are of the same opinion, you will, when convenient, let them appear. Respectfully Yours, A. S.

THE ALPINE HORN.

"This instrument is constructed of the bark of the cherry tree, and conveys sound to a great distance. The shepherd who dwells highest on the Alps, the moment the last sun-beam is on the summit, takes his horn and calls aloud 'Praised be the Lord.' Every echo catches it; every voice on the hills repeats the name of God, and every knee is bent in prayer. After their pure worship in the open air, the simple shepherds with their families retire to the rest of innocence."

Day fades apace; its broad red glow
Went up from all the vales below,
And like a flash of lightning sprung
From Alp to hoary Alp, and flung
A momentary crimson streak
On every snow-wreathed mountain peak.
Dark are the clouds that late were roll'd
In red and purple, green and gold;
Even Jura takes a deeper blue,
And all the hills their cold gray hue;
All save Mont Blanc—the king of day
Still lingers on his icy rills,
And throws his last and brightest ray
In farewell to the king of hills.

Hush! 'tis a sweet and solemn sound
Floats downward on the clear cold air;
And happy voices wait it round
And grateful hearts are framed to prayer—
"Praised be the Lord!" thine are the days
When storms the mountain cottage blanch;
Thine, vintage-time, thy hand upstays
The snow-wreath and the avalanche.
"Praised be the Lord!" it echoes round—
Nor one eternal Alp is mute!
And distant cities catch the sound,
Like the low breathing of a flute.
"Praised be the Lord!" fear not to sleep—
His eye shall see—his hand shall keep.

CONTINUATION OF THE OFFERS.
PREMIUMS FOR PRIZE TALES AND ESSAYS.

The publishers of the Magazine and Advocate offer premiums to the amount of SIXTY-SIX DOLLARS, as follows:—

1. For the best essay, on the best practicable means of promoting the knowledge and practice of Universalism—Twenty dollars.
2. For the second best essay on the same subject—Ten dollars.
3. For the third best essay on the same subject—two free subscriptions to the Magazine and Advocate for one year—or one, for two years.

[It is designed that the essay shall embrace the best means for teaching the principles of the Gospel not only to the adult, by the preacher, but to the young, by the parent.]

1. For the best religious tale, embracing an illustration of the principles of Universalism—Twenty dollars.
2. For the second best tale of the same character—Ten dollars.
3. For the third best tale of the same character—two free subscriptions to the Magazine and Advocate for one, or one for two years.

[The especial object or aim of each tale is left to the writer—but there must be one stated, worthy the principles embraced in it.]

Each essay and each tale to exceed three columns of this paper; in the largest type now used for matter in it; and not to exceed fifteen columns of the same.

The articles to be sent to the undersigned, free of postage, on or before the 6th day of April next, for submission to the decision of an impartial committee, and the after disposal of the proprietors of this paper. To do this properly, each essay or tale should be designated by one or more marks or mottos, and those marks or mottos should be enclosed in a separate paper, sealed, with the author's name within—this enclosure will not be opened until after the decision of the committee has been made.

In deciding on the claims of the various articles that may be submitted for premiums, the committee will be instructed to proceed in the following order with each.

1. Its adaptation to the object for which it is written.
2. The Christian feeling and spirit it breathes.
3. Its literary merit and finish.
4. Its grammatical accuracy and plain expression.
5. Its preparation for the press.
6. Its legibility in the manuscript. The article having the greatest number of these requisites, in the highest perfection, and in the order here named, (if coming under the conditions previously laid down,) will be pre-

ferred to all others. Those greatly deficient in them will be rejected altogether, even if they are the only articles of the kind that are offered.

If but one or two essays or tales deserving a premium, are received, the committee may award it any one, or to the two, any two of the premiums here offered. If more than three essays or tales deserving premiums are received, the committee may award to each over that number, a free subscription to this paper for not more than one year, as they deem proper—the objects of our offer being encouragement to authors, as well as the improvement of our paper, and the advancement of the cause.

The award of the committee, names of the successful authors, and one of the essays or tales to which is awarded the highest premium, will be published in this paper, on or before the close of April next.

January 6, 1837.

* * Editors with whom we exchange will please copy, or otherwise notice the above, and the favor will be reciprocated.

A. B. GROSH,
O. HUTCHINSON.

AGENTS.

NEW-YORK.

[Concluded.]

Roylton, Rev. L. Knapp
Rome, S. B. Stephens
Rush, L. Treadwell
Sacketts Harbor, Z. Allen, P. M.
Salisbury, A. S. Gage
Salisbury Centre, O. Ives
Salina, J. J. Rice
Sandy Hill, J. Lamson
Sandy Creek, L. Mallory, P. M.
Schenectady, Rev. T. J. Whitcomb
Scipio, Jesse Babcock
Scipio Centre, Rev. H. Boughton
Seely Creek, S. Daggett, Esq.
Sherburne, N. Starr
Siloam, D. Dickie, P. M.
Smithborough, S. Saxton
Smithville, L. M. Winslow
Smithville Flats, Eli Tarble
Sociality, E. Dutton, P. M.
Somerville, A. Thompson
South Cameron, A. Frisbe
South Chili, W. Pixley, P. M.
South Edwards, J. C. Haile, P. M.
South Le Roy, E. Olmsted
Southport, W. Cook
South Wales, W. C. Russell
Springville, M. Stroppe
Springwater, D. Goff
Stafford, Rev. A. Kelsey
Stockbridge, A. Pratt
Stockton, S. Thompson
Sullivan, E. Swift
Summerhill, L. Maltby
Syracuse, T. Swan
Taberg, B. Hyde, P. M.
Theresa, G. W. Cornwall
Throopville, L. S. Ashley
Tully, H. Chapin
Turin, H. Ragan
Union Square, Hon. A. Skinner, P. M.
Union Town, A. W. Garret, P. M.
Victor, Rev. K. Townsend, A. Berry
Virgil, W. Lincoln
Waddington, P. T. Ingram
Warren, E. Stetson
Watertown, Rev. P. Morse
Waterville, D. Bangs
Wethersfield, D. B. Green
West Almond, Ira Baker
West Bloomfield, E. D. Wight, P. M.
West Burlington, Rev. M. B. Smith
West Chazy, S. A. Goodrich
West Constable, S. Felton
Westfield, A. L. Wells
West Harspersfield, J. Bristol
Westmoreland, L. Clark
West Richmond, J. Morse, Jr.
Wheatland, J. Ryan
Whitestown, N. Jones
Williamstown, J. Potts, P. M.
Willink, J. Washburn
Winfield, B. Carver, P. M.
Wolcott, J. Landin, Rev. T. D. Cook
Wyoning, A. Paddock
Yatesville, S. Corey
York, J. Russ, Rev. J. Gage, 2d
Yorkshire, R. Thornton
Zoar, J. Hill, P. M.

NEW-HAMPSHIRE.

Claremont, Rev. J. G. Adams
Westmoreland, T. Skinner
Portsmouth, Rev. M. Ballou

PENNSYLVANIA.

Athens, Rev. G. S. Ames
Beaver, Rev. Finney
Bethany, A. Swart
Brooklyn, Col. F. Bailey, Rev.
T. S. Bartholomew
Coffee Creek, S. Dutton, Esq.
Cassewaga, R. Temple
East Hempfield, Rev. J. Myers
Erie, R. Cochran, P. M.
Friendsville, C. Leet, P. M.
Great Bend, S. Hatch
Harbor Creek, John Dodge
Little Meadow, D. Barney, P. M.
Marietta, Hon. J. Grosh
Mount Pleasant, F. Wheeler
New Milford, B. H. Foot
Penn Line, L. Wright
Philadelphia, Revs. A. C. Thomas, S. W. Fuller
Prompton, E. Jenkins, P. M.
Sheshequin, J. Kingsbury, P. M.
Sugar Creek, S. Chrouck

MASSACHUSETTS.

Boston, Abel Tompkins, Marsh
Capen and Lyon
Chelsea, Calvin Hinman
Cummington West Village, H.
H. Chesbro
Danvers, Rev. J. M. Austin
Dudley, Rev. J. Boyden
Florida, D. Thayer, P. M.
Lynn, E. Thompson
Palmer, C. Chase
Petersham, C. W. Millen
Provincetown, J. H. Mason
Springfield, Rev. C. Spear
Webster, Rev. J. Gregory

VERMONT.

Bennington, James Bushnell
Brandon, L. C. Lawrence
Burlington, J. Pennel
Corners, R. Strow
Finneyville, Rev. H. Gifford
Guilford Centre, W. Martin
South Shaftsbury, D. R. Allen
Swanton, Rev. E. Ballou

CONNECTICUT.

Canterbury, R. W. Robinson
Danbury, Rev. S. C. Bulkeley
Hartford, Rev. A. Moore
Norwich City, Rev. J. H. Gihon

MAINE.

Baring, M. Fowler, P. M.

RHODE ISLAND.

Providence, Rev. W. S. Balch

TENNESSEE.

Church Grove, W. S. Flemming

CANADA.

Bath, John Dean, P. M.
Brookville, A. B. Dana
Chippewa, S. Wheeler
Delaware, A. Ladd
Godmanchester, J. S. Lewis
Gossfield, J. Strong
Hamilton, C. Mitchell
Kempville, L. Clothier, Jr.
Merrickville, Dr. B. R. Church
St. Thomas, J. Chase, 2d
Toronto, A. Millie
Van Kleeks Hill, J. Griffin
Waterford, I. W. Flint and A. Murphy, P. M.

MARRIAGES.

In Portlandville, 10th inst., by Rev. Mr. Crandall.
Mr. LEVI M. MASON, of New-Hartford, to Miss SUSAN
C. BARTLET, of the former place.

In Leyden, 8th inst., by Rev. J. A. Aspinwall, Mr. JAMES
M. MURRAY, of Martinsburg, to Miss ANGELINE K.
WETMORE, of the former place.

In Hume, 8th inst., by Hammond Webster, Esq., Mr.
OLIVER M. RUSSELL, to Miss SARAH ANN BRONSON, all
of that place.

In Geneseo, 11th inst., by Rev. O. Roberts, Mr. SHU-
KEY S. RAYMOND, of Avon, to Miss HARRIET PERKINS,
of Geneva.

DEATHS.

In Holland, Erie county, December 14th, 1836, Mrs.
SARAH DAVIS, wife of Nathaniel P. Davis, aged 25
years. I was informed by her friends, that Mrs. Davis
made no pretensions to religion until a few days previous
to her decease, when she embraced Jesus Christ as the
"Son of God and the Saviour of the world;" in which
faith she died resigned and happy.

The funeral services were performed on the 16th by
the writer, and a discourse delivered to a numerous con-
course of people who assembled upon the occasion.

L. PAINE.

In Marshall, 13th inst., Mr. JEREMIAH SAWYER, aged
39 years. He has left a wife and three small children to
lament the loss of a kind husband and an affectionate
parent. May they be consoled by the promises of that
Gospel which proclaims salvation for all the kindreds of
the earth in Christ Jesus, the promised seed of Abrah-
ham. The funeral was attended by Elder Beach, Metho-
dist, and a sermon delivered from 1 Cor. xv: 21, 22.

B.

In Boston, N. Y., December 26, SOPHRONIA, infant
daughter of William and Azubah Andre, aged 9 months.

In the city of New-York, about October 1st, 1836,
Mrs. JULIANA GOODRICH, consort of Mr. John Good-
rich, of Springfield, Bradford county, Pa., aged 22 years.
She was on a visit in that city with her husband. On
her way thither, she complained of her side, injured
about three years since, by a fall from a horse. The
journeying increased it, and in defiance of the best medi-
cal aid, she fell asleep in Jesus. Amiable, discreet and
pious, she was beloved and confided in by all who knew
her—the hope and joy of her husband, and the ornament
of society.

Her remains were taken to her late place of residence,
and on the 29th of October, the consolations of the
Gospel which cheered her in life and supported her in
death, were tendered to an exceedingly large congrega-
tion, by Br. G. S. Ames, from 1 Cor. xx: 57.

In Sheshequin, Bradford county, Pa., December 20,
Mr. MOSES WOODBURN, aged 72 years. In his decease,
his family have lost a supporting father—community, a
penetrating observer and successful adviser—and the
State, a respected and devoted citizen. He died as he
had lived, a firm believer in the Abrahamic Gospel, and
selected, in his last moments, Heb. xi: 9, as the subject
of his funeral discourse, and the writer as the feeble in-
strument to deliver it—which was attended to, on the
2d inst., by a large concourse of sympathising neighbors
and friends of all denominations.

G. S. AMES.

In Columbia, Bradford county, Pa., about November
11th, 1836, Mr. DUNBAR SMITH, aged 37 years, leaving
an affectionate wife and a large family of children to
lament his departure. The funeral discourse from Ro-
mans viii: 38, by Br. Ames.

Drowned in the Susquehanna, November 7th, 1836,
Mr. JOHN MOORE, of Litchfield, Bradford county, Pa.,
aged about 30 years, leaving a wife and a number of
small children to deplore the death of their chief sup-
port in life. The hopes of the Gospel were tendered
for the consolation of the numerous mourning relatives
and sympathising friends, by Br. Ames, of Athens, Pa.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, FEBRUARY 3, 1837.

NUMBER 5.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER III.

BY REV. J. M. AUSTIN.

FORMATION OF CHARACTER.

That a good character is to be prized above all other earthly considerations, is a position which few will controvert. To a young man, it is the foundation—and the only sure one—upon which he can rationally base any expectation of future respectability and prosperity. Youth should not believe they can arise to eminence in any calling or profession—in any situation or condition in life—without possessing a good character. Whoever cherishes such anticipation, is most certainly doomed to bitter disappointment. As reasonably can they expect to "gather grapes of thorns, or figs of thistles."

The young man who is studiously intent on establishing a good character, may be considered rich, although destitute of property. He is rich in the esteem of community—rich in the confidence and trust reposed in him, by all to whom he is known—rich in possessing the good wishes, and in receiving the kind offices of those around him—rich in the assistance cheerfully granted him in the hour of misfortune, the most readily by those who best know his worth. But without a good character, and without a desire to obtain one, a young man is in reality, poor, though possessing the wealth of the Indies. He is poor in every consideration wherein the other is rich. Poor in the respect, trust and confidence of others—poor in every thing that can render life happy or desirable, to an intellectual being. The consciousness which he carries about with him, that he is despised by the virtuous and respectable, is a sting that will embitter his days.

In meditating plans for his future prosperity, the young man should consider a good character, as the first important acquisition to be secured. If he makes a mistake here—if he views character as an indifferent consideration—a matter of no consequence, worthy of no thought or exertion—his condition is extremely precarious. He has turned his face toward the downward path of dishonor and wretchedness—he has already taken one long step therein—and unless he speedily changes his course, and rectifies this primary error, his career will be one of disappointment and ruin. Reflect, for one moment. Suppose a young man is known to be a spendthrift—known to be ignorant, indolent, dishonest, intemperate and vicious—what are his prospects? Who will repose confidence in him, or trust him, or encourage him, or stand by him in the hour of misfortune, or aid him in times of trial? On the other hand, let it be known that a youth is well informed, industrious, economical, strictly temperate and moral, and the whole community are his friends—all are ready to employ him, and assist him to rise to circumstances of competency.—Between these two conditions, every wise young man will rightly choose the latter in preference to that of the former; and must, therefore, perceive the immense importance of a good character, and the great necessity of striving to obtain it.

Fair reader, need I speak of the vast importance of a good character to the young lady? Need I say, it is her all—that with it, she is every thing, and without it, nothing—yea, *worse than nothing*? These positions are so plain, that, it would seem, all young ladies must be aware of their propriety! If not, one moment's reflection must satisfy them of their truth. Let it be known that a young lady is idle and uninformed—that she is

fond of gossiping and "spinning street yarn," rather than of engaging in some laudable means of industry—that she is better acquainted with the heroes and heroines of silly novels, than the rules of housewifery and domestic economy—that her virtue, honesty and veracity are suspected—and who does not perceive that, with such a name, her prospects of forming an eligible connexion, and of prospering in life, are entirely destroyed? But one whose character is the reverse of this—who is intelligent, prudent, industrious and virtuous, has every advantage of which the other is deprived.

The necessity, therefore, of a good character, both to young ladies and gentlemen, must be perfectly obvious. And how is such a character to be obtained? Can you inherit it, as you do your name? Can you purchase it with gold, or obtain possession of it by theft? No—no. A good character must be *formed*—it must be *made*—it must be *built up*, by your own individual exertions! If you are negligent or indifferent in regard to this subject—if you leave the character to form itself, as chance may direct—"if, instead of exerting reflection for this valuable purpose, you deliver yourselves up at so critical a time, to sloth and pleasure—if you refuse to listen to any counsellor but humor, or attend to any pursuit except that of amusement—if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion, or of licentiousness, may chance to give you—what can you expect to follow from such beginnings? While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not those consequences extend to you? Can you attain success without that preparation, and escape dangers without that precaution, which are required of others? Will prosperity and happiness grow up to you of its own accord, and solicit your acceptance, when to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labor and care? Deceive not yourselves with such hopes."* I repeat, the character must be *made*—it must be a *work*—and a work, too, of meditation and forethought.

The characteristics by which you desire to be distinguished through life, should be *selected* by your own well exercised judgment, and established by your industry and perseverance. Ask yourselves what character you would like to possess before the world?—whether you would be respected or despised, by the good and virtuous?—and act in accordance to your decision. And remember, all the excellence of character you obtain, must be the fruit of your own labor—the result of your own exertions. Friends may cheer and encourage you, but they can not do this work for you. They can not be industrious, or virtuous, or well informed, or honest, in your place. These characteristics, if you possess them at all, you must obtain by the diligent exercise of your own faculties and advantages.

To arrive at excellence of character, it is well to adopt models for imitation. Think of some individuals, the excellencies of whose characters you would be pleased to possess. And let not these standards be low ones. They should be high—they had far better be too high, than too low. It is an old proverb, that although he who aims at the sun, will not reach it, yet his arrow will fly much higher, than if aimed at an object on a level with himself. So in the formation of

* Blair.

character. Let your models be exalted ones; and although you may possibly fail of reaching their elevation, yet, undoubtedly you will ascend much higher, than had you selected some inferior patterns. Let your models be frequently before your mind—imitate the conduct and disposition which characterized those you would copy after—mark the course which they took to obtain their good names, and do thou likewise.

I can not better close this subject, than in the words of the lamented Wirt. "Take it for granted that there is no excellence without great labor. No mere aspirations for eminence, however ardent, will do the business. Wishing and sighing, and imagining and dreaming of greatness, will never make you great or respectable. If you would get to the mountain's top on which the temple of fame stands, it will not do to *stand still*, looking, and admiring, and wishing you were there. You must gird up your loins, and go to work with all the indomitable energy of Hannibal scaling the Alps. We can not all be Franklin's, it is true; but by imitating his mental habits and unwearied industry, we may reach an eminence we should never otherwise obtain. Nor would he have been the Franklin he was, if he had permitted himself to be discouraged by the reflection that we can not all be Newtons! It is our business to make the most of our own talents and opportunities; and instead of discouraging ourselves by comparisons and impossibilities, to believe all things imaginary, possible; as, indeed, almost all things are, to a spirit bravely and firmly resolved."

For the Magazine and Advocate.

RELIGION.

BY MRS. E. L. WHISTON.

People are too apt to associate the idea of religion, with gloom and sadness. Piety and melancholy are with many, synonymous terms. To the young, in particular, she appears clothed in the habiliments of mourning, with a stern aspect, and hollow voice, prohibiting all enjoyment as sinful and displeasing to God—with one hand pointing to a steep and rugged path, which she calls the only road to Heaven, while with the other she directs their eyes to the broad road of iniquity, which she warns them to avoid, but at the same time represents it as strewn with flowers. But, my young reader, this is not *true* religion. It is only called so by those who have never experienced that love which "purifies the heart," and renders all its requirements easy and delightful—her real name is superstition. "Pure religion and undefiled, is this, to visit the widow and fatherless in their affliction and keep oneself unspotted from the world"—to "love the Lord thy God with all thy heart, and thy neighbor as thyself," and manifest this love by "doing unto others as ye would that they should do unto you." Is there any thing in all this calculated to inspire feelings of melancholy and sadness? No; religion will never deprive you of any pleasure worthy the name. I would not be understood to say that Christianity imposes no restraints, far from it, but its restrictions are such as will remove envy, pride, malice, uncharitableness and every thing calculated to mar our pleasures. It does not lessen, but adds to our *enjoyment*—*excess*, in any thing, is not enjoyment. It does not forbid our drinking of the waters, but cleanses the stream from the impurities which cause it to overflow, and renders it wholesome and refreshing to those who partake with moderation. Look at the man who is conscientious in the discharge of every duty to his neighbor and to his God, who indulges in amuse-

ment as a relaxation from business; and then at him who makes pleasure a business, regardless of the calls of charity, of sympathy with the afflicted, and of duty to his fellows; and ask your own conscience, which enjoys the greatest amount of happiness? I am now making a comparison while in the possession of health, friends, and in the uninterrupted tide of prosperity. Here the comparison ceases; for in the day of adversity—stretched upon the bed of sickness—when called to part with friends dear to us as our own existence, and in the last and trying hours of death, what can console us if we are deprived of the consolations of the Gospel?

If any doubt that there is more pleasure in following the ways of her, whose ways, the Bible tells us, are those of "pleasantness," and whose "paths are paths of peace," let him study diligently and faithfully, the precepts of that holy Book, and fulfil, as far as he is capable the commands therein enjoined; (from love to their great Author;) and his doubts will be removed, his joys increased an hundred fold, and he will be ready to exclaim with the Psalmist, "make me to go in paths of thy commandments; for therein do I delight."

Cooperstown, 1837.

For the Magazine and Advocate.

TRUTH IS GOOD.

BY REV. W. S. BALCH.

"There be many that say, who will show us any good?" Ps. iv. 6.

Man is a progressive being. His physical, moral and intellectual powers are developed by degrees. In infancy his capabilities are limited, and little is required. As his capacities increase, the field of knowledge and usefulness widens, till earth can no longer limit his aspirations or set bounds to his "bold imaginings," he quits this vale of tears, and ranges through the immensity of the Creator's works, beholding, and wondering, adoring and praising as long as "life, or thought, or being last." No subject is too high for his contemplation, no truth too low to deserve his notice. In every thing that fixes his attention, he discovers traces of the wisdom and power of the great parent Mind, and is led into that train of action and peaceful thinking which constitutes the boon of man's highest enjoyment.

To a mind thus chastened and well directed no truth is unimportant. Whatever tends to develop the physical, intellectual and moral laws of Deity, be it ever so minute, excites in him a train of reflection at once agreeable and profitable.—There is no science which he regards as unimportant, be it new or old, for truth is immutable.—He will never repudiate a sentiment because it is ancient, nor refuse to examine a new proposition because it is an innovation. His well balanced mind appreciates every thing according to its inherent and relative value, in the exhibition of truth and production of human happiness. Wherever the light of truth leads him, thither he goes, and with willing feet.

Human character and happiness, and the means of promoting them in the highest degree, are among the leading subjects that claim his attention. And this he finds it possible to do, alone by the enlargement and purity of the moral and intellectual faculties, and in their free and vigorous action. He finds his duty to exist, not in the mere avoidance of guilt, but in the faithful employment of his mental and physical powers, to enlarge the sphere of human thought, and ameliorate the condition of his race.

In the active discharge of duty he finds a reward amply sufficient to compensate him for all his labors. By promoting the happiness of others, he finds his own increased. And in the peaceful consciousness of having been the humble instrument in reflecting upon others the truth and joy which has been shed upon his own mind, and thereby preserving them from the miseries of ignorance and guilt, he finds a harvest more than sufficient to remunerate his toils. He demands not the beatitudes of the immortal state as the

price of his labor; but is satisfied to feel that heaven has approved his work. "Well done, good and faithful servant," is the joyous reflection produced by every act of duty and love.

Low and grovelling, indeed, must be that mind which would inquire, "Who will show any good" to such a person? Those who would do so, have no means of determining the quality of true enjoyment. They measure every thing by their own limited and beggarly views. The lower propensities have gained the ascendancy in such minds, and they behold and estimate every thing as seen through their own perverted or jaundiced visions. Happiness to them consists in the gratification of the lowest faculties—mere sensual pleasure, and isolated and selfish enjoyment.—They talk of heaven, as a condition in which the most selfish of all faculties will be indulged without restraint. In addressing the unconverted, they appeal to this passion only—the fear of hell, and how to escape it—the hope of heaven, and how to secure it. Such persons may well wonder what inducement the true Universalist can have for serving God and doing his duty. The fact is, their minds are not properly cultivated. They do not appreciate things according to their real value. And until their moral and intellectual powers shall be enlightened and invigorated, they are not fitted for the reception of the light and truth of the Gospel of the blessed God.

The very manner in which the Psalmist puts this question, authorizes the conclusion that none but the ignorant or skeptical would employ such language. Experience had doubtless taught him, as it does all others who will be taught by it, that good, alone, is to be found in the performance of duty—a strict observance of the laws of God as instituted for the regulation of moral beings; and that there is no good to be found in any other condition. Let the reader, then, who desires to secure his own happiness, qualify himself for its bestowment, by a willing obedience to the divine law, and then he will find that "great peace have they that love thy law, and nothing shall offend them."

Providence, R. I.

For the Magazine and Advocate.

SALVATION OF JUDAS.

Brs. EDITORS.—While I am communicating, I believe I must take our friend Pomeroy in hand. In a discourse last Sabbath, he abused poor Judas in the "old beaten way." He sent him off to that terrible place—there to endure "endless sufferings." He had not the least doubt but that Judas was in hell, and would there remain and be endlessly miserable! But why should the poor man endure so much? The amount of it is this—he was born for this purpose.

The text which our friend selected, and his comments thereon, were designed to show that Judas was born for this and no other purpose. He was avaricious. He was born to be avaricious, and this avarice was the cause, says our friend, of his miserable destiny. "The Son of man goeth as it is written of him, (this is the text) but woe unto that man by whom the Son of man is betrayed; good were it for that man if he had not been born." But so it must be. He was born, and the prophets had written concerning him—they had prophesied that he should betray Christ, and it was impossible to be otherwise. Nay, this was all done by the "determined counsel and fore-knowledge of God." So says the Scripture—so says our friend Pomeroy. Well, we have no objections. But when we hear our Partialist neighbors denouncing Judas as the worst being in the universe, and exclaiming that he ought to be damned—that endless misery in hell is good enough for him—that he might have behaved himself, and not betrayed the Saviour, etc., etc., it seems they have lost sight of, not only, pity for poor Judas, but their creed, and the "determined counsel and fore-knowledge of God." They seem to forget that if Judas had been a much better man, and had not betrayed Christ, Christ would have told an untruth, when he said "verily I say

unto you, that one of you shall betray me." They seem to forget also that the Scriptures would have been broken, which testified of him—now if it was necessary for Judas to betray Christ, it was just as necessary for him to have the disposition to do so, as it was to have the Scripture true. It seems to me hard, certainly, if not unjust, to send Judas to an endless hell for doing what he could not possibly avoid! It will not do to say, Judas might have done better and escaped this awful destiny. The only reply that can be made is, "It is none of your business—Judas was born to betray Christ and to endure endless suffering in hell for so doing, and it's none of your business."

But to return. Our friend P. observed, in substance, that he would not maintain that Judas was sent to an endless hell on account of his being a great sinner merely, but because Christ had said "Good were it for that man if he had not been born." Now I do not see a word in this saying, even intimating that Judas had gone to an endless hell. No, not a word. But our friend argues, that if Judas had endured ever so much misery in this life, or in the future, in any limited period of time, be it ever so long, and then be received into heaven to partake of its joys forever, it could not then in truth be said, "it were better for him not to have been born." His existence would, on the whole, be a blessing rather than a curse. The conclusion our friend then draws is, that the existence of Judas must be a miserable one throughout eternity, in order to make the declaration of the Saviour true, that it were better for Judas never to have existed at all.

But there are one or two things which our friend ought to notice. And first, that Jesus did not say it were better for Judas that he had never had an existence. No—but he says, "Good were it for that man if he had not been born." There happens to be a difference between not being born and not having an existence. A person may have an existence and not be born. The prophet Job seemed to have this view of the subject. See Job iii. 16; also Jer. xx. 17, 18. Had Judas never been born, as Job wished he never had been on account of temporal calamities, then he would have been where (Job says) "the wicked cease from troubling and the weary be at rest." Had this been the case with Judas—the Saviour could say with propriety, "Good were it for that man if he had not been born."

But with what propriety, or even with what sense could he say, good were it for that man if he never had had an existence? What kind of being is that, that never had an existence? It is a solecism—a saying destitute of sense, and wholly unworthy the saying of him who spake as never man spake. Besides this, it seems a little derogatory to the character of the Father of spirits to give existence to an apostle—ordain him to the work of the ministry, and afterwards render that existence, an endless curse!

But there is another passage of Scripture which our friend introduces to support the idea that Judas has gone to an endless hell. It is recorded in Acts i. 25—"That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." The place assigned for Judas, our friend Pomeroy says, is hell—but with what authority this is asserted, we are not informed. Good Commentators inform us that the place, in this passage, relates to the place which Matthias was to occupy in the apostleship, and not to the place which Judas was to occupy after his decease. Thus, "That he (that is, the one chosen, Joseph, or Matthias,) may take part of this ministry and apostleship, from which Judas by transgression fell, that he (the one chosen) may go to his (Judas's) own place. As it is written in the Scriptures, 'His bishoprick let another take.'" But if it be insisted on, that the place means the place of Judas after his decease, I see no evidence that an endless hell was to be that place. His place I should be apt to suppose would be where Christ said it should be. Addressing himself to his

twelve disciples, Judas with the rest, he says, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." If Jesus spoke the truth, Judas has not gone to an endless hell, unless one of those twelve thrones be the endless hell.

Much more might be offered against the common notion concerning this apostle, but want of room forbids.

A. C.

Elbridge, N. Y.

For the Magazine and Advocate.

THE SKEPTIC.

Extract of a letter from a skeptic to a young female Christian.

An inspired writer has observed, and justly too; "He hath made every thing beautiful in his time." Yes, the works of creation, of nature, of Providence and especially the productions of earth, are all beautiful, and even the blinded skeptic can gaze upon the starry heavens with seeming rapture, and contemplate the movements of the solar system with delight; but his mind is mostly engrossed with the lovely scenes of earth, although the most fading and transitory. The shooting grass, the springing corn, the prophetic buds and fragrant blossoms of the peach, the apple, the cherry and the grape, seem to feast his soul and for some moments "sing his tedious hours away," and transports of pleasure carry him briskly onward until his soul is aroused to reflection upon the ripening of his earthly gods, and bring to his mind a sense of the approaching Autumn of human life, and the dreary and much dreaded Winter of Death.

Then it is, that the soul pants for the healthful and life-giving waters that flow with unmingled felicity, proceeding from the throne of God and the Lamb; and he looks around for the cooling spring, the low murmuring fountain of durable pleasure, desiring to obtain some light to enlighten his pathway to the end of his short career, the journey of human life, and shed a halo upon the dark prospects of an eternal sleep to which he is fast approaching: but alas! what light shines upon his way? His light is turned to darkness, and his hopes are driven "upon the wings of the wind" to "the land of oblivion!"

He looks upon his fields—he must soon leave them! Upon the ripening fruits—he cannot carry them to the shades of unending darkness and gloom: looks around upon his friends, his neighbors, the companion of his bosom and his lovely and tender offspring, with whom he has tasted the sweets of life, which have caused him to long for immortality—and lo! he soon must bid them an eternal farewell. He looks at religion! There the Hindoo is seen prostrating himself before the car of Juggernaut, to be crushed under its massy wheels! Or, again—another is plunging himself into the Ganges to secure his own happiness, or to appease the wrath of the gods, or another is striking a dart through the body of an invalid, to ease himself of the burden of providing for his wants—or another is placed upon the funeral pile and burned to death with the dead body of her companion! and his soul is vexed with the inconsistency and barbarity of those who profess and practice the religion of their Fathers. He beholds the devotees of Popery submissively bowing before the priest at the altar, waiting for that remission which they buy "with a price"—he sees the iniquity, intrigues, and debauchery of even the priests; those who set themselves up as teachers of the "ignorant and those who are out of the way," the tyranny and usurpation practiced by those whose talents and fortunes have gained an ascendancy over the more ignorant and unenlightened of their fellows—he is disgusted with their abominations, and cries, "Away with this fellow, we will not have him to rule over us!"

At another view he beholds Servetus roasting upon a pile of green wood to appease the wrath of John Calvin, whose religion had taught him that the God of heaven would burn the sinner in an endless hell—and being a follower of God, as a dear child he attempted to imitate the God he

worshipped; and brought the heretic to the painful and lingering death of "burning by a slow fire!" He attends the "house of prayer" to listen to the "preaching of the Gospel," and he hears thundered from "the sacred desk," in awful peals, the soul-chilling doctrine of "eternal death," unending wo and excruciating agony to be endured by those who doubt the truth of the "doctrines of the church," or perhaps he is singled out to the gaze of the congregation, and the vengeance of an angry God is invoked upon his defenceless head; he is told that "God is angry with the wicked every day"—and that he will soon "come in the clouds of heaven" and "take vengeance upon them that know not God and obey not the Gospel" etc. He hears them warn sinners to "flee from the wrath to come," and denounce them in the most bitter terms; while he is credibly informed, (and the records of our courts of justice testify,) that those same priests, or some of the most zealous of them, are often indulging in crimes of the blackest dye. From his very soul he abhors their conduct, and says, "If this is religion, away with it! I desire not that religion which makes men worse."

He attends a "protracted meeting"—the wrath and vengeance of an angry God are portrayed to his bewildered senses, he is told the day of grace with him is almost past, and the door of mercy is almost closed upon him forever—he hears the shrieks of mothers who have been made to believe their offspring is now weltering in the liquid lava of an endless hell, and the hollow sounding groans of those who have been brought to believe that their "eternal damnation is sealed," and in a few days they fall victims to suicide, or are lodged in an insane hospital. His heart recoils within him, and he is ready to exclaim in the bitterness of his soul, "Religion is a farce—the Bible is a fable, and Christianity is an unpleasant dream."

He takes into consideration the whole sum of Partialism, and finds it to be nothing but a mixture of truth and falsehood, joy and sorrow, as well as hope and fear, love, hatred and despair alternately; condemning reason the richest and best gift of God to our natures; and branding all others with the opprobrious epithets of heretic, infidel and blasphemer! And who that sees nothing but this confused mass of contradictory ideas, and such diversity of character and conduct in the devotees of religion, would not from his heart disdain the very thought of being religious, or even entertaining the most distant thought of embracing a system thus abounding with absurdity and contradiction?

And yet another system of religion is offered for his consideration, which is called by its advocates "The faith of Abraham—the doctrine of the Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

He examines it and finds it faultless with a few exceptions; he wishes it true, for it embraces so noble an object. It discards and condemns the doctrine of endless suffering, and teaches, in opposition to the doctrine of the "Trinity," that a man is not his own son, neither is a child its own father, and announces that Jesus Christ is the Son of God and the Saviour of the world, by whom all the wayward sons of fallen man will be brought from their wanderings to their "Father's house," and from the error of their way to the knowledge of the truth; to meet around our heavenly Father's throne and chant pæans to his praise, world without end.

He fain would embrace this system were it not for a few particular objections which seemingly appear in his way. He has been driven by the stormy winds of Partialism, and tossed upon the rolling billows of life's tempestuous sea, and finally wrecked upon the rocky shoals of skepticism. He has lost all regard for the Scriptures of divine truth, and this religion being founded upon the doctrine of the Bible which he has been taught is fraught with the doctrine of endless suffering; and from which all the various religionists with whom

he has been so much disgusted, have attempted to prove their contradictory creeds, he is ready to conclude that *this* is one of the *many*, and belongs to the same family; he says "caution is the parent of safety"—and he can depend upon nothing but what he sees and hears, for he *knows* nothing else. However, finding no fault with the maxim "By their fruits ye shall know them," he looks for the fruits of *this* religion.

He sees here and there a zealous advocate for the cause, proclaiming the love, the goodness, the benevolence and mercy of our Father in heaven, who is impartial in all his ways, and whose tender mercies are over all his works. Their words and works agree, and many of their disciples are honest and upright in all their dealings, and adorn the doctrine they profess with well ordered lives and godly conversation—but many who are called by their name, are almost lost to a sense of their duty, regardless of religion or even morality—take the name of God in vain, and even bring a reproach upon the whole denomination by dealing unjustly, and indulging in crime while they are called by that name to take away their reproach.

Taking the whole into consideration, and judging by external appearances, he rejects *this* religion also, and says "it must soon die and be buried in the dust of oblivion, and be numbered with the things which have been and are not."

JOHN.

For the Magazine and Advocate.

NORTH BLOOMFIELD.

This is the place where the late Wm. I. Reese labored as a faithful minister of the Gospel, and where he was instrumental in building up a society of believers in the Abrahamic faith. Here, as in every place where he was known, he had many warm and faithful friends. And while memory lingers upon his piety, meekness and Christian deportment, his name will be ever embalmed in their affections. The Society worshipping here, and which enjoyed his labors for a considerable length of time, has a large and pleasantly located brick meeting-house. I have preached here during the last six months, and found the society true and faithful. Though it is not as large as some in the vicinity, yet its members both male and female, render it strong and respectable by their steady, undeviating course of moral rectitude. This is what alone will make a society strong and enduring. Numbers do not always constitute strength.

ORRIN ROBERTS.

Lakeville, January, 1837.

For the Magazine and Advocate.

ANECDOTE.

"The Auburn Banner" of the 12th inst., contains an article under this head, the circumstances of which are said to have taken place at the village of M—. The writer is correct as to the place, but wonderfully mistaken as to the preacher. According to the best of my recollection, the facts of the circumstance are these: Mr. P., a Methodist (*alias* Partialist), preaching at the village of M—, spent much time in endeavoring to convince his hearers that a believer in Partialism had two chances to a Universalist's one—admitted that Universalism was preferable to live by—said that if he were a Universalist, he would rob the first man he met in the dark!—told his hearers that if Universalism were true, they ought to go home and murder their families and send them all home to heaven at once! At the close of his discourse, he notified his hearers that, if they wished he would leave an appointment to preach again in two weeks, "when Mr. C., a respectable merchant, arose and replied, 'Sir, if your doctrine is true, we do not need you; and if it is false, we do not want you.'" W.

January 19, 1837.

WISHES.—Our wishes are but the idle blossoms of the tree of human life, seldom bearing fruits.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 4.—Mr. Campbell to Mr. Montgomery.

January 26, 1836.

DEAR SIR—As I am wont, in all matters of much concern, to let my readers hear, if they choose, both sides, I have laid your ingenious epistle of the 16th ult. before them. Having in my former volumes, as I conceive, fully established all my premises and conclusions on the subject of *Universalism*, I shall, with great brevity, notice the chief points of difficulty in your letter now before me.

1. All that you allege on Mark xvi: 16, concerning "he that believes and is baptized shall be saved, and he that believeth not shall be condemned, or damned," will be disposed of in a remark or two. You accord with me in understandings *saved* and *damned* as perfect contrasts—as designating two states essentially opposite. Well—but I ought to have proved that a person once an unbeliever, once condemned, must always remain an unbeliever—always condemned! No need of this my good Sir, because I neither believe, teach nor affirm any such proposition. What then? In accordance with all the rules of interpretation I must regard the passage as meaning that he who hears the Gospel, and rejects or disbelieves it *when heard*, is not saved, but condemned; and so continuing, or, if you please, so dying, shall always be unsaved, or condemned; and he who, when hearing the Gospel, believes and obeys it, is saved from sin; and so continuing, and so dying, shall be saved from all its consequences.

But from this you dissent, and interpret as follows:—He that hears and believes the Gospel, and is baptized, is saved; and so continuing, will always be saved—living, dying, and forever. But he that on hearing it, disbelieves it, and rejects it, and so continues all his life, is now condemned, or damned; but shall hereafter be eternally saved. This is your interpretation, if you dissent from mine. It is not now material what meaning you annex to the words *saved* and *condemned*. They are opposites. You will, however, have the believer and the unbeliever during this life in opposite states, but in the same state hereafter!—presuming, no doubt, that during death, or after death, unbelievers will all become believers and obedient good Christians! This being out of the Record, is to me a new revelation, which, because of a defect in the evidence, I cannot believe. I would not choose Pharaoh, Nero, Caligula, Heliogabalus, Judas, Voltaire, and such spirits for my companions for ever; unless in some unknown purgatory in another world they should hear some Gospel and be saved from those hateful characters in which they passed over Jordan. It is judicious and kind on your part to promise us their future conversion.

But it appears to you that "this passage has no reference beyond the apostolic age; for proof of which the context is confidently cited." No; nor has it reference even to the apostolic age, if your mode of reasoning be correct. What is your syllogism? "These signs shall follow them that believe: in my name they shall cast out devils, they shall speak with new tongues," etc. But after the apostolic age this promise failed; therefore, this promise was only for the apostolic age. But, from these premises the following conclusion is more natural and more logical; therefore, there were no believers after the apostolic age.

But I have said you prove that this passage has no reference to the apostolic age; for your syllogism is, "These signs shall follow them that believe: in my name they shall work miracles," etc. But those signs did not in the apostolic age accompany believers; for multitudes believed that could work no miracles: therefore, this promise respected not the apostolic age.

Now, without either thinking or intending it perhaps, you have in this mode of reasoning hit upon the true meaning of the passage: for it was, in truth, uttered with reference to no age, but in reference to certain apostolic persons, who were

then, as you say, *doubting*; for some of the commissioners doubted and "were slow to believe all that the prophets had spoken;" and, therefore, after giving them a commission to all the world, he very graciously added, "These signs shall follow them [of the persons addressed] who shall believe." In demonstration that such is the meaning of the passage, I appeal to the next verses; for, says John Mark, "They went out and proclaimed the tidings every where, the Lord co-operating with them and confirming their doctrine by miracles accompanying."

Thus we dispose of the second great difficulty in your way, and this leaves the promise of salvation and condemnation on the same conditions—as perpetual as time, and as extensive as all the nations and generations of men.

The third point is an exception taken to the correctness of my remark, viz. that "if the words rendered *everlasting*, *eternal*, applied to the destruction of the wicked, mean not destruction without end, then have we no words in human speech that certify us that God, angels, or saints shall have duration without end."

You proceed to adduce other terms that "prove unceasing duration; such as *incorruptible* applied to God, Rom. i: 23; *endless life*, Heb. vii: 16; this *corruptible* must put on *incorruption*, and this *mortal* must put on *immortality*; 1 Cor. xv: 53. You ask, "Are these words applied to the punishment of the wicked?" I answer, No, nor to the happiness of the righteous; nor to simple *duration* at all. Two of them are *substantives*, and therefore can not be used as epithets—namely, *immortality* and *incorruption*; and the other three apply to *beings* or to material substances, in reference to simple indissolubility; not one of them could properly be applied to a simple state of being, or to happiness or misery: for although the word "*endless*" might seem to be an exception, when the original word is considered, it is not. It only *figuratively* signifies *endless*, as any one may see who will examine either the etymological import or the common use of *akatalutos* in Greek writers. It literally signifies *indissoluble*, *incapable of dissolution*. Hence it figuratively may be rendered *endless*, as it is *once* only in the New Testament.

But you append to this exception a remark that deserves notice—viz. If *everlasting* means duration without end, in its primitive signification, you ask, "When it is applied to the punishment of the wicked, is it not in those instances where it is taken in a part of its signification: for you admit that it is sometimes so taken in the Scriptures?" For two reasons we must answer, No. 1st. Because it is taken in a part of its signification; or, rather, it is used figuratively only when applied to subjects in which there is a physical impossibility that it can be taken in its full and literal import. But more especially as Montesquieu says somewhere, "In all laws, enactments, and statutes, words are taken and to be interpreted in their most common and literal acceptance." I quote from memory: but, at all events, this is an oracle of reason: for if words are used figuratively or taken only in a part of their meaning in charters, grants, statutes, and laws, there is an end to all certainty in human affairs. Orators and poets for figurative language; but lawgivers and the founders of states and institutions for perspicuity, precision, and the literal and current acceptance of words.

But as I study brevity, I hasten to your fortification in the fastnesses of the alleged ambiguity of the words *everlasting*, *eternal*. To this you again and again recur as the Gibraltar of universal salvation, or rather of your scrupulosity touching the ultimate destiny of ungodly men.

You very pertinently, and rationally, and logically assert that "adjectives sometimes (and especially some adjectives sometimes) take their peculiar meaning from the subjects to which they are applied." This, I agree with you, is strictly true of the words under consideration. This single fact sufficiently explains all those applications of the word *everlasting* in a limited sense; because

the subjects to which it is applied physically preclude the proper sense of the word. It is therefore used *figuratively* (for I do contend that this is what is grammatically and rhetorically called the figurative meaning of the word) when applied to all things that necessarily must have an end. It is never used figuratively when the subject to which it is applied does not necessarily require a limited sense; or, to express the same idea in other terms, it is only used figuratively, or in a part of its signification, when the *substantive to which it belongs absolutely demands it*. Now all this only puts it upon you to show, that, in reference to things beyond this life, there is such a necessity existing as to preclude the possibility of its being used literally, or in its proper signification. And this, give me leave to say, with all emphasis, no living man can do. I feel myself logically, grammatically, as well as theologically and religiously, compelled to affirm this proposition—that in reference to things mundane, or to things of this life, the words *everlasting*, *eternal*, and their *representatives*, in all languages, are used figuratively—from the aforesaid law, or necessity of language, which you affirm—viz. that adjectives must sometimes take the extent of their meaning from the substantives to which they belong: also, that in reference to things not mundane or belonging to this life—(that necessity of yours and mine being removed)—that is, in things beyond time, these words must be used literally, or in their full and proper meaning, if such meaning they have. From all of which facts and reasonings it would follow, that if the words *eternal*, *everlasting*, ever mean what they comprehend, it must be in reference to the future state of men and angels, good and bad, or to spirits that live beyond the landmarks of time: for as they can not be taken in their full and literal import in reference to earthly things; if they are ever so taken, it must be in their application to things beyond the confines of time and sense.

To this you may make (logically, perhaps,) one, and only one exception, in your own relief; and that is, that these words have no literal and proper meaning. But then this will undecify our Creator, and annihilate the universe! I trust, then, that it is by a happy necessity you are constrained to admit, that, in reference to life and death, happiness and misery, as well as in reference to God and all spiritual existences, these words necessarily must have their *literal and proper signification*.

To this your own good sense had almost constrained you in the close of your epistle: for your last effort is to assume that there is a physical or moral impossibility in the way of its applying to future punishment; because, indeed! all punishment is mere chastisement, and that all chastisement will necessarily eventuate in reformation. So that when the Judge shall say, "Depart, ye cursed, into everlasting punishment prepared for the devil and his angels"—it means, Depart, ye blessed, into everlasting chastisement prepared to bring the devil and his angels and all wicked men to true repentance and to everlasting glory. Pardon me, my good Sir, if, while I have the canons of logic and philosophy in my eye, I must regard this as somewhat visionary and romantic—too romantic for grave consideration and logical reply.

I would not have alluded to this pleasing dream of everlasting chastisement, had it not been to show yourself, especially, and all my readers, that unless you could find some pavilion of this sort to shield you from the conclusion to which I am always constrained to come on this subject, you can not possibly escape from the logical and scriptural conclusion of this whole matter—viz. that by a necessity as insuperable as death, the words *everlasting*, *eternal*, when applied to substantives, beyond the confines of time and sense, must be taken in their full, proper, and unfigurative import; that it is only when applied to substantives within the coats of time, they are, or ought to be, taken in a limited and figurative sense. Beyond these shores, they are to be interpreted in their unfigurative and unrestricted signification.—In reading the works of Thomas Paine, perhaps his "Age of

Reason," (it should have been his *Age of Folly*.) I was amused with a sort of left hand compliment he bestowed on the society of Friends, sometimes called Quakers. "My father," says he, (I quote from memory,) "was a Quaker; and it must be confessed that of all the sects of Christians, that which makes the highest approach to true deism, is that of the Quaker." I would propose to amend the bill by substituting the word *Universalist* in place of the word *Quaker*.

Take away from the new covenant, or Christian institution, the views which it gives of sin, its nature, and consequences, and the punishment without mercy which awaits those who now despise and trample upon the blood of the *everlasting* institution; and make our views of God's perfection derived from the works of nature, the interpreter of his word, and a religion so compounded and so manufactured is worth nothing more than the pure deism of the Jew or of the philosopher. It is not Christianity. Hence the easy and frequent, nay, almost general transition of Universalists into the ranks of infidelity. Be on your guard, my dear Sir, against this delusion; and pardon my freedom if I have mistaken the strong leanings in your letter to that side of the question. All of which is most respectfully submitted.

A. CAMPBELL.

REMARKS ON THE STATE OF THE CONTROVERSY.

Soon after the above was published, Br. Montgomery's health became much impaired, so that he thought of quitting the ministry entirely, and was for the time being compelled to suspend all close application to study and labors in critical writing.* He addressed me a brief note, asking if, on account of the state of his health, I was willing to take the controversy off his hands and continue it with Mr. C. I replied that I regretted the necessity of the controversy on the part of the Universalist going out of his hands, where it appeared so perfectly safe, and so ably conducted, but that I would consent to take it for so important a reason as he assigned, if he would send me the numbers of the *Harbinger* containing what had been published on the subject. After this I heard nothing till the following letter came to hand.

Auburn, June 29, 1836.

Br. SKINNER—Your letter was received in due time, and would long since have been answered, were it not for reasons given below.

Mr. Campbell is now here. It was to see him, that I delayed writing to you. I called upon him this morning, to know whether he would publish my letters, if I continued them. I did not at first allude to a substitute. He objected to me on account of my youth—stating that if he overcame me, it would be said, that I was nothing, and that he ought to have selected a man of note and influence. I admitted the validity of the objection, provided he would permit me to choose another. This he agreed to, on the following grounds, perfectly understood by us both:

He is going to Boston, and will be there in August. He says that the subject is an important one, and that he has fully made up his mind to canvass it. Therefore, as he shall spend more time in Boston than in any other place, he chooses to arrange either an oral or a written debate there, if he can get any one to engage with him. I told him that he could have his choice out of fifty—and accordingly gave him the addresses of Brs. H. Ballou, 1st, and 2d, Balfour, King, Whittemore, and S. Streeter. He is full of war, and is confident that he can win laurels of glory in such debate—he boasts of having met a preacher in Lockport, and of stating things, which he, the Universalist preacher could not answer. This transpired one week from last Sabbath.

Let him come—the conqueror of Owen must in his turn sit at the feet of the truth. If he will debate, and said debate can be published, it will do our

cause much good—for if he, with his skilfulness cannot succeed, others may well despair. If he does not succeed in starting a debate in Boston, then the letters in the *Harbinger* are to be continued by you, provided they are also published in one of our papers. He declines to have me continue them on account of my youth.

So stands the matter at present. I have written to Boston and informed the brethren of what is coming. Yours affectionately,

G. W. MONTGOMERY.

Nothing further was heard from any source on the subject of the controversy, till the following note came to hand, accompanied by the two numbers of the *Harbinger* containing what has been published on the subject.

Auburn, October 27, 1836.

Br. SKINNER—I perceive that Rev. Alexander Campbell has returned home without having a debate in Boston. His promise of receiving some person in my place, to continue the letters which I commenced, now holds good. Will you therefore take this matter in hand? I send you the numbers of the *Harbinger* containing the articles which gave rise to my letter and his reply. The only reason necessary to be given why this matter is changed from my hands to yours, is found in my letter to you of the 29th of June last; viz. that Mr. C. objected to me on account of my youth, supposing I was not of sufficient influence in the order to make it worth his while to consider the subject with me: but he suffered me to choose another in my place. I therefore commit the whole to you, to do with it as seemeth best in your sight.

In haste, I am affectionately yours,

G. W. MONTGOMERY.

We can not but regret that any circumstances should have required or led to the taking of the controversy on the part of Universalism out of the hands of Br. Montgomery. For we are satisfied it could not well be in better hands. We shall indeed rejoice if it suffers no serious loss from the change. Mr. C. need not have objected to Br. M. on account of his youth or want of notoriety. He would have found that the youthful arm of a David, with his sling and smooth stone was sufficient to lay low any Goliath that might assail the citadel of truth; and that if he should have triumphed over Br. M., it would indeed have been no mean or inglorious victory, but a victory over a well informed, influential and able opponent. However, his objection shows that he aims at accomplishing great things—and indeed if he does succeed in putting down Universalism, at which he aims, he will accomplish a great thing—a thing, by the by, which no other man has ever yet succeeded in accomplishing. Humble and feeble, though our talents acknowledgedly are, yet they will be enlisted in defence of the truth; and though great talents may be arrayed against us, we believe that truth is so much more easily defended than error, that it will and must in the end triumph, and that we are therefore safe in the stand we take. In our next, I shall attempt to answer Mr. C.'s reply to Br. Montgomery's letter of December 16, 1836, published in the *Harbinger* of February last.

D. SKINNER.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, FEBRUARY 3, 1837.

For the Magazine and Advocate.

Messrs. EDITORS—Can you not, without disabliging any of your numerous and respectable readers, now and then, say something more upon the science of Phrenology, or morals, or tell us a good story to relieve us of the tediousness of religious disputes, or if you please, discussions. For myself, while I declare that I am sick—down sick of these, I am ready to acknowledge, that as far as my acquaintance extends, your paper is as well conducted as any other of this character. Yet

to afford me (and I presume I speak the minds of a majority of your readers) much pleasing and rational amusement, or useful instruction, there must be in your paper fewer of maybes, perhapses, surmises, less of vituperation and recrimination, with an occasional word or two upon subjects concerning us as moral men, and as citizens. Tell us not to lie, nor swear, nor steal, nor slander, nor to do a thousand other wrong things, which one would think by their prevalence, to be common enough, and which by way of correction, ought to be mentioned hourly. It is however, not exactly my province to tell you what to do, or what to omit doing, neither to condemn nor to criticise, yet throwing myself upon your indulgence, I beg to observe, that in your very last paper I discovered an expression in relation to Mr. Robert Owen, which I apprehend some of your readers, will consider tinged with contempt, and at variance with that politeness, candor, and gentlemanly conduct for which the writer of it has been peculiarly distinguished.

I am not aware that the name of Mr. Robert Owen ought ever to be mentioned, only in terms of respect and commendation. His differing with others upon the dogmas of religion, ought not to subject him to any contempt, however small, from any person. With a thousand others, he believes that a creative God is a being of incomprehensibility, yet he does not deny his existence.

In speaking in behalf of an absent friend of mankind, and a philanthropist, I beg further to remark, that a majority of a congregation, animated by an *esprit de corps*, rising on that occasion in favor of Mr. Campbell, never was, and never can be accepted as an unquestionable evidence of his triumph over Mr. Owen, either in strength of argument, or in superior demonstrations of the positions respectively assumed by them.

One word in relation to Mr. Campbell. When I discovered it announced that a discussion had commenced, and was to be continued, on one part by Mr. Campbell, a gentleman of profound learning, and deep research, a biblical scholar and critic, I flattered myself much gratification in paying attention to it, as it progressed. Judge ye, then, my disappointment, when I learned by his answer to "Spencer," that he had renounced the use of his reason. Judge then also of my surprise, in learning that a gentleman of Mr. Skinner's talents and character, should condescend to enter the arena of discussion with a man who substitutes faith for reason! With as much propriety might he preach an eloquent sermon to a barn full of owls, as to enter the list of grave discussion with a man who had repudiated his reason. H*

Utica, January 23, 1837.

REMARKS.

We give place to the above, (altering its signature by the addition of an asterisk, to distinguish it from another correspondent's, in our last volume,) because the friendly feelings of the writer for Mr. Owen seem to require it, after what I have said. In relation to the religious views of both Robert Owen and Robert Dale Owen, I have always understood, from the readers of their writings and the admirers of their characters and sentiments, that they were skeptics—unbelievers (not disbelievers, perhaps, but,) doubters of the existence of an *intelligent* First Cause—of a self-existent creative being. From what I have read of their writings, and heard of the men from those who have heard them speak on the subject, I think I did not misrepresent them. But I wish in justice to myself, to say, that whatever contempt I may feel for their opinions, or however I may reprobate their labors to spread their cheerless views in society, I did not mean to treat them with discourtesy or disrespect. Both may be amiable men, and both have done much to promote the education of the poor in connexion with their system, and for the good they mean, as well as for that they do, I am as grateful, as I am grieved at the little evil I believe they have done.—I will not say they have intended evil, as evil.

As to the merits of the controversy between Mr. Robert Owen and Mr. Campbell, it is before the public, in

* I am happy to state that Br. M.'s health is now so far restored that he might pursue the controversy himself, had he not modestly assented to Mr. C.'s objections to him on another account, and transferred the matter into my hands.

book form, and that public must judge for itself. I consider Mr. Owen's defeat to consist in the fact, that he would not, and did not come to the point they had met to discuss—nor attempt to refute Mr. Campbell's arguments when he, at last, dared to advance them.

In conclusion, we thank H* for his advice—we supposed we were following it, so far at least as to meet the tastes of our numerous readers—we think so still—but should there be a deficiency in variety, we must rely for the remedy on our correspondents. In relation to Phrenology, some of our readers think we have given too much of it! When our advisers disagree, we have a rule of our own—we do what *we* think is right. A. B. G.

For the Magazine and Advocate.

PUNISHMENT AND FORGIVENESS.

Br. SKINNER—SIR—My object in writing to you is information. The Bible teaches that God "will by no means clear the guilty." "He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." "Though hand join in hand, the wicked shall not go unpunished." "He shall reward every man according to his works." All these, and many other texts I might quote, go to prove the certainty of punishment for sin. But now I find a good many texts that speak of the *forgiveness* and *remission* of sins. Christ on a certain occasion said to his disciples, "Whosoever sins ye remit, they are remitted unto them." And Peter on another occasion said, "Whosoever believeth in Christ shall receive remission of sins." "Jesus said unto the sick of the palsy, Son be of good cheer, thy sins be forgiven thee." I might quote more passages but I shall deem those sufficient for my purpose. Now Walker defines *forgive*, in his Dictionary, "to pardon not to punish; to pardon a crime; to remit, not to exact debt or penalty." If the sinner under all circumstances is to suffer the full punishment due for sin, how are any ever to be forgiven? And now, Sir, if you will answer the above inquiries and show from Scripture and reason how the sinner can be punished to the extent of his crimes, and yet be forgiven, you will confer a lasting favor on a believer in "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Yours Respectfully, A SISTER.

Honesdale, Pa., December 26, 1836.

ANSWER.

The authority quoted above by "A Sister," to prove that all sin shall be most certainly and inevitably punished according to its merit, and that God "will by no means clear the guilty," is ample and incontrovertible. And when she quotes other passages from the Bible to prove the *remission* and *forgiveness* of sins, the testimony is equally authoritative and conclusive with us. But we do not see any inconsistency or contradiction in the two classes of texts. Had the passages last quoted, instead of speaking of the remission and forgiveness of sin, spoken of the remission and forgiveness of the *punishment* of sin, then indeed there would have been an inconsistency—a contradiction. If there is any difference between *sin* and the *punishment of sin*, then is there also an equal difference between the *forgiveness of sin*, and the *forgiveness of the punishment of sin*. As we read in the Bible of the forgiveness of sin, and also of the punishment of sin; but nowhere of the forgiveness of the punishment of sin; we conclude the two former are Bible doctrines, but the latter is not a Bible doctrine.

As the definitions quoted from Walker were founded rather on popular tradition and modern opinion, than on the Bible, and given long after the Bible was written, we conceive wherever they conflict we must bow to the authority of the Divine instead of human testimony.

The Greek word *aphiemi*, to forgive, is compounded of *apo*, (from,) and *iemi*, (to send,) and signifies, according to the best lexicographers, to send away, dismiss; to emit, send forth; to yield or give up; to put away, divorce; to forsake or leave. It is never applied to *punishment* in Scripture, but is often to *sin*. And then

it signifies the *taking away, sending away, removing or putting away of sin*. That is, the removal of sin or the cure of sinful habits and propensities. Of Jesus it is said, "he shall save his people from their *sins*," (not from the punishment of their sins.) "Behold the Lamb of God that taketh away the *sin* of the world."—"When I shall take away their sins."—"Shall turn away ungodliness from Jacob."—"By turning away every one of you from his iniquities."

Sin is a moral disease; and Jesus takes it away, or removes it, just as the physician removes or takes away the disease of his patients. The pain, inconvenience, mortification and distress, must continue as long as the disease continues. Sin brings along with it a multitudinous train of evil companions denominated *punishments*—these punishments can never be removed, or forgiven, while sin, the disease and the cause, remains. Cure the disease, remove the cause, and the effects will, in process of time, cease also.

Again, punishment is both retrospective and prospective. In its retrospective application the administrator considers what the sinner has done—what the temper and disposition of his mind have been, to induce such acts of wickedness as he has perpetrated—and what kind and degree of severity of punishment may be adapted to the character, desert and condition of the sinner. In its prospective application, he considers what the effect of the punishment may be in reforming and correcting the life and habits of the sinner, and also what influence the example may have on others.

In the sincere penitence and reformation of the offender, justice is satisfied, and can neither ask nor receive further punishment either retrospective or prospective. The sinner has been punished according to the full demerit of the crime, (in his case at least,) and all good objects that could be obtained by punishment are already attained. Thus justice and mercy meet together; righteousness and peace embrace each other. The prodigal returns after all his wanderings, privations and sufferings, and is received, welcomed and forgiven by the father. See Luke xv. Joseph's brethren long stung by remorse, and wandering in guilt and misery, bow before him in penitence and are forgiven. (See Gen. xlii: 21, xlv: 3-5, and indeed the whole story.) Thus punishment and forgiveness of sin are seen to be compatible with each other, and both rest on the clearest testimony of Holy Writ. D. S.

REPLY TO M. D.

DEAR SIR AND BROTHER—My feelings were sensibly touched with the fervid yet melancholy piety of your Universal Prayer, published in our last, and my sympathy awakened at the relation of your difficulties and doubts, which followed it. (If wrong, in ascribing the case related to the relator, you will pardon the error—but I intend my remarks for him whose case you have related, whoever he may be.) But when I reflect that there are many who, after rejecting a system which filled every faculty of the mind from youth to manhood, naturally acquire a spirit and habit of doubting and questioning by so doing, and yet afterwards become again grounded and settled in a more extensive and consistent faith, I can not resign the hope that you, also, may be ranked among that happy number. You must *desire* it—the spirit of your prayer, your adherence to Christianity in despite of doubts and difficulties, and your appreciation of its beauties and utility when it is pure and uncorrupted, all prove to me that you can not desire otherwise. And though what feeble remarks I have to offer, may have no permanent weight upon your mind, yet I hope that sooner or later, they may suggest to you some clue, by taking hold of which, and following it up, you may be led out of the labyrinth in which you now are lost and bewildered.

Let us endeavor to analyze the *causes* of your present wavering, indecision and doubt. I think it the necessary consequence of a change of belief, and the enlargement of the mental view to which such change

gives rise. These effects are not confined to the subject of religion. Let some one become convinced, after having long been of the contrary opinion, that the Newtonian system is more correct than his former faith in astronomy, and the spirit of inquiry that will be aroused, will lead him to doubt almost every subject connected with that science. Indeed, without such doubts, there would be but little investigation—without investigation, no rational, well-grounded faith. It is only where those doubts usurp all the powers of the mind, and grow up into a settled habit, that they can be said to be injurious. Then doubt leads to cavilling, instead of inquiry—and cavilling to skepticism, (not decided disbelief perhaps,) or general incertitude. This, I fear—I say it with compassion and respect—is your case—it was at one time, very nearly my own. It was Gibbon's, or he would not have attributed the decline and fall of the Roman Empire, as he has done, mainly to the vacillation and unfixedness of affairs produced by the State changing one system of religion for another. For however great the influence of religious change in unsettling the mind of an individual, or unfixing the affairs of a State, the conversion of thousands from one system to another, without becoming skeptics, and the change of hundreds of States, without their downfall and ruin, and the reformation, all prove that other causes, and not this one, had the effects described by this luminous, but coldly sneering historian.

But, not to spin out these remarks to too great a length, I will only say, that if I have hit the cause of your incertitude, I think you may discover some remedy for the effects. Some things in religion, as in every thing else, must necessarily be true—and may be ascertained. By them, other things may be ascertained as most probably true. By them, still others may be ascertained as nearly probably true—and so on, from one degree of certainty, and one degree of faith, to another—for all things believed, are not equally firmly believed. You believe in the existence of nerves, more firmly than you do in their separate offices—and in their several offices, more firmly than you do in the nervous fluid. And so of other matters in anatomy. Can you not pursue a similar process of reasoning, and arrangement of faith, in religion? Why make this greatest of all sciences an exception, merely because it has also the greatest difficulties? Other sciences also have their knowledge, faith, probability and possibility—much that may, and much that may not yet be known—revelation and mystery—and why not allow religion to have the same? In theology, as in every thing else, much must remain forever unknown to mortals—but much that is unknown may yet be discovered.

But the principal object of my remarks, is to essay answering the questions contained in your observations on what you deem deficient in revelation. Excuse, I pray you, my volunteering replies—if you do not wish for them, some one of our readers may. But I cannot but hope, you will read them with pleasure at the good will which causes them, even if they should not satisfy your doubts.

1. "If a revelation, why a mystery?" If a revelation, it can not be a mystery—if a mystery, it can not be a revelation—for mystery, means, simply, a secret—that which is unknown, or not revealed. You therefore find in me one exception to your remark concerning Christianity, that "all its teachers and most ardent believers agreed in one thing, its mysteriousness." And, if I mistake not, I stand not alone—nor do Universalists stand alone in the Christian world, in this respect. That there are many passages in the Bible which I do not know the meaning of, I readily grant; but the first principles of that book teach me what they do not, can not mean. And I am persuaded, also, that they can be understood, if their meaning was but conveyed in different terms. The fault is not in the subject taught, but in the manner, or in the person to whom it is revealed.

2. "If for the good of all men, why left unintelligible to some, and to all, so that their pretended knowledge

only involved them in continual disputes and persecutions?" I candidly confess that I can not answer this question fully unless I can pry into and learn the counsels of the Eternal Mind. But it does not stagger my faith in the least, in Christianity. If the sciences of natural philosophy, chemistry, geology, mineralogy, etc., including your own profession of medicine, are for the good of *all* men, why left for so many thousand years unintelligible to *some*, and to all, so that their pretended knowledge only involved them in continual disputes and persecutions? Yet, because you can not tell me what God's reasons were for his conduct in regard to these sciences, I will not doubt either their truth or utility—nor what *can* be known of them, and what is established as truth in them, because there are some other things in them which I can not know, and which are not yet established. That cruel and wicked persecutions and disputes have existed among the votaries of every science—and do now exist—you know too well to render it necessary for me to repeat more than the names of the ridiculed and traduced Anaxagoras, Socrates, Aristotle, Galileo, Gall, Spurzheim, Priestly, etc.

3. "If divine, why not so unequivocal that no mistakes could obtain, no difference of opinion exist among its votaries?" This objection is against man, not against Christianity—for if all minds were constituted alike—trained alike—and acted under like circumstances, it could not be asked—nor indeed would any mistakes then obtain, or differences of opinion exist among doctors, lawyers, geologists, chemists, phrenologists, moral philosophers, etc., etc. For as great and as many differences exist in these things, as in regard to Christianity. And were it not so, my dear brother, what an unhappy, idiotic race would mankind soon be! Inquiry, collision of sentiment, teaching and learning—in short every species of mental exercise, recreation and improvement, would be deprived of its stimulus, and inducing causes—the mind would degenerate into idiocy and slavery, and man would be—what?

Just look around in all nature—you will find that *every* thing—every science—all knowledge necessary for man—is arranged by our Creator on the same great principles on which he has arranged Christianity. The different genus, and orders, and species, are not arranged as in a cabinet. Neither are the doctrines of Christianity arranged as in a creed or confession of faith—or its precepts as in a system of moral philosophy. And why? Most probably, to exercise man's mental and moral powers, in discovering, classifying and arranging them—and thus advancing the happiness of the very being whose powers are thus called in requisition and developed. In discoveries and investigations in every science, there is room for the same diversities of opinion, variety of systemizing the generally believed, and contradictory statements in regard to the unestablished, that exist among professors of Christianity—and yet the man who should consider all uncertainty, darkness and doubt in every science, on these accounts, would be no less in error than (with respect and affection) I consider you to be on the subject of the Christian religion.

In conclusion, I would recommend a careful reconsideration of the subject—fixing upon some established principles, and proceeding from them to the less known and worse understood—and a continued careful perusal of the best writers on the evidences of revealed religion—but, above all, a careful and deliberate exercise of your own judgment, not in the way of cavil but of decision. If I am not mistaken, the forth coming articles on the evidences of Christianity, by Rev. S. R. Smith, (which will probably very soon begin to make their appearance in our columns,) will aid you much in some of your difficulties on the subject. My heart's desire and prayer is, that your distracting perplexities may speedily be ended by such a measure of knowledge and faith, as will give you peace and joy in believing, with the *whole heart and mind*, in the glorious and ever blessed Gospel of our salvation. Amen. A. B. G.

TO CORRESPONDENTS.

Beta, BRS. A. C. B., J. H. S., M. S., of N. H., and E. R. C., of Va., will please write when they can. W. S. B. is quite welcome—he had better "try"—phrenology not excluded from the paper. I would respectfully hint, that it is possible some errors may occur in these articles, by reason of the abbreviation of some words in his manuscript which I was puzzled to decypher. T. F. is received and will be attended to soon. Where are BRS. Spear, Moore, Chase, S. W. Fuller, Hammond, and others—and sisters Scott, Rounseville, Stephens, "A Sister," and others, especially several new correspondents, from whom we are anxiously waiting to hear? Really, we feel quite deserted and given over to oblivious neglect!

N. B. A few original sermons, especially some of from six to eight columns long, will be quite acceptable. Come, brethren and sisters, "one and all," do write, *SPEEDILY and frequently.* A. B. G.

AGENTS.

Dr. Walker, P. M., Grass Lake, Mich., and B. S. Keeler, Newport, N. Y., were omitted by oversight in our published lists.

OHIO.—James Birdsall, Portage—Erving Taintor, Harford—and Charles Rickerson, Rutland. NEW-YORK.—Daniel Gorton, Painted Post—Roswell Starr, Medina—E. Leonard, Parishville—Reuben Peake, Canajoharie—Daniel Grover, Deansville. VIRGINIA.—Rev. E. R. Crocker, Elizabethtown. ILLINOIS.—Col. Benjamin Barney, Augusta—Francis Darrell, Sangamon.

REQUEST.—Is any of our readers, correspondents, or friends, in possession of the minutes of the proceedings of the "Universalist Convention of the State of New-York" for the year 1826? If so, they will confer a signal favor by forwarding a copy thereof to me. I find the minutes of all other years in my possession, but can not obtain them for that year. D. SKINNER, Clerk of Convention.

* * We are requested to state that our brethren in Newville, Herkimer county, have the use of the Union house in that place, for one-half of the time, commencing with the first Sunday inst. Br. J. D. Hicks preaches with this society one sermon on each of the above Sundays. A. B. G.

EXCHANGE PAPERS.

Many of the secular papers with which we exchange, are of no use to us in conducting our paper, and a prudent economy would require their discontinuance. But to gratify them, we will continue the exchange if they will give the following brief prospectus of our sheet a few insertions in their columns.

Evangelical Magazine and Gospel Advocate.

REVS. S. R. SMITH, D. SKINNER AND A. B. GROSH, EDITORS.

This periodical is published in Utica, N. Y., every Friday, on a royal sheet, (making 8 quarto pages a week, or 416 in a year,) at \$1.50 per annum, if paid within three months—\$2.00, after three months, but within the year—and \$2.50, if not paid within the year.

A NEW VOLUME COMMENCED ON JANUARY 6, 1837.

Though principally devoted to teaching and defending the doctrine of God's universal benevolence, man's fraternity, and the final triumph of Jesus in the destruction of the devil and all his works, and the salvation of all men from sin and consequent misery, yet the other great doctrines of Holy Writ, the principles of religious liberty, morality, science and literature are by no means neglected. More than ONE HUNDRED able correspondents contribute yearly to its pages—premiums for six or more prize essays and tales are offered—series of essays on especially important and interesting subjects, have been commenced for it, by able writers, and a friendly discussion of Universalism, by Rev. D. Skinner, of Utica, (one of its Editors,) and Rev. Alexander Campbell, of Bethany, Va., has been commenced in its columns. Other particulars might be named, but the limits of this notice do not admit it.

Specimens of the work will be furnished gratuitously, on application, free of postage, to its proprietors, GROSH AND HUTCHINSON, Utica, N. Y.

N. B. Back numbers of this or former volumes, can be furnished at subscription price, G. and H.

REQUESTS.

Will JESSE FRENCH, of Stafford, Genesee county, who, between two and three years since, embezzled funds belonging to me to the amount of from \$30 to \$50, and has been repeatedly called on to refund them, regard this public call, and make me restitution, or abide the issue of a severer ordeal?

Will E. M. ELDRIDGE, Postmaster of Bellville, Jefferson county, who has also embezzled an unknown amount of money belonging to me, (probably from \$20 to \$50,) during three or four years past, and has utterly neglected urgent and repeated calls to refund it, please immediately to attend to the business, "lest a worse evil come upon him?"

Will several others somewhat similarly circumstanced, having funds in their hands belonging to me, "take the hint" from the above calls, send me my dues, and spare me the painful necessity of mentioning their names in public? D. SKINNER.

Br. Tompkins—Send current volume of the Repository to Mrs. Diantha Jones, Ann Arbor, Mich., and charge A. B. G.

Also, credit John Dodge, Harbor Creek, Erie county, Pa., and charge me with two dollars, and discontinue when his account comes to that sum. A. B. G.

RELIGIOUS NOTICES.

EXCHANGE.—BRS. MONTGOMERY, of Auburn, and D. SKINNER, of this city, will exchange desks on the second and third Sundays in this month.

There will be preaching next Sunday, by Br. T. J. SMITH in Bridgewater—Br. BIDDLECOM in Eatonville—Br. WOOLLEY in Munnsville.

There will be preaching on the second Sunday inst., by Br. M. B. SMITH in Cedarville—Br. O. ROBERTS in Lakeville—Br. C. B. BROWN in Mexicoville—Br. BRITTON in South Champion, and in Copenhagen in the evening—Br. SIAS in Depauville at 10, A. M., and at Clayton in the evening—Br. C. S. BROWN in Harford—Br. W. ANDREWS in Middleport, Niagara county—Br. WAGGONER at Salisbury Centre—Br. MESSINGER at Union or Vestal, as the friends may appoint, and in the school house near Br. William Pearsall's in the evening—Br. T. J. SMITH near Br. Carver's in the evening—Br. BODEN in Morrisville.

There will be preaching on the third Sunday inst., by Br. M. B. SMITH in Fort Plain, and Br. L. C. BROWN at Burlington Flats, and at Exeter Hou. in the evening—Br. EDWARDS at Ellinwood Hollow—Br. C. B. BROWN in Ellisburg, and in Mansville in the evening—Br. WAGGONER in Eatonville, and near Esq. Snell's in the evening—Br. BRITTON in Brownville village—Br. SIAS at Perch river, and at Jenks' school house in the evening—Br. C. S. BROWN in Norwich.

Br. D. SKINNER will deliver a temperance lecture in Mottville, on Tuesday, 14th inst., at 1, P. M.; and will preach there the same evening.

Br. MESSINGER will preach in the evenings of Friday, 10th inst., in the school house near Dr. Jeffers—11th, in the school house near Hawks—13th, where Dr. Lect may appoint—14th, at Brooklyn, Pa.—15th, in Mount Pleasant—16th, in Honesdale—17th, Great Bend, Pa.

Br. WAGGONER will preach in the evenings of Monday, 20th inst., at Cold Brook—21st, Union meeting-house, Oppenheim—22d, Lassellsville—23d, Inghams.

Br. C. S. BROWN will preach in the evenings of Friday, 17th inst., in the red school house, Smithville—18th, near Esq. Metcalfe's, South Oxford—20th, Mason's Corners, Preston—21st, near Mr. Grant's, Pharsalia—22d, near N. Brown's, Pharsalia—23d, Crane's Corners, Pharsalia—24th, Pitcher Springs—25th, near Mr. Johnson's, on the Otselee.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

P. M. Smithville, (U. C.) for self and E. O.—P. M. West Windsor, for I. D.—C. P. Lafargeville—P. M. Parisville, (O.) for S. R.—P. M. Harmanburg, (Pa.) for B. S., H. B., J. B. and D. M.—E. M. St. Josephs, (Mich.)—P. M. Franklin Square, (O.) for self and J. W. W.—Rev. G. M., South Bainbridge, for E. H.—P. M. Royaltown, for R. W., A. T. G. M., South Water, Silver Creek—L. G., Galeua, (Ill.) for self and J. C. B.—P. M. Bridport, Vt., for Z. M.—E. S., Sullivan, for self, T. A., J. B. H. G. D. O. R. S., J. F., G. W. S. W. E. H., R. B. A., I. F., L. T. T. R. and G. S.—J. V. F., Bloomfield, (Ill.) for self, A. P. S. F. C. and J. C. S.—S. D. S. Laporte, (Ind.) for self, C. N. C. E. B., S. G., J. C. L. P. and D. W. C.—D. Cooperstown, for self, C. W. C.—P. M. Ridgeway, for F. E.—O. L. R., Richland—P. M. Middleport, for J. S. W.—P. M. Domingburg, (Mich.) for J. B., H. H. and F. R.—Rev. S. H., Carlisle, (O.) for D. H.—P. M. North Adams, (Mass.) for W. B.—P. M. Bayham, (U. C.) for self and A. P.—J. B. Portage, (O.) for self, J. G. and W. C. L.—D. C. Romulus, (Mich.) for E. D. and O. B.—P. M., Grass Lake, (Mich.) for J. H. and S. M.—P. M., Grand Blanc, (Mich.) for J. W. C. and O. P. D.

POETRY.

From the Gospel Inquirer.

"If I believed that all men would be saved, I would not hesitate to commit all manner of iniquity." "As death leaves us, judgment will find us; there is no change after death."—ORRHO DOXY.

Some men confess that nought prevents
Their practicing all evil,
Save that they fear 'tis Heaven's intent
To give them to the devil.

The love of God they freely state,
Withholds them not from sinning;
Nought but the fear of torment great—
Ne'er ending—o'er beginning.

They also hold that when God's power
Shall burst death's bands which bind them,
As they were in their mortal hour
So will the judgment find them.

If, when the archangel's trump shall sound
They find their sins forgiven—
If then they find that grace abounds,
And makes them heirs of heaven—

If then they find their bliss secure,
It surely will content them;
No more distress will they endure—
No fear of hell torment them.

Then, fearing neither wrath nor curse,
They will use each endeavor
To take their fill of joy—and thus
Go on, and sin forever.

Oh, their's must be a blessed state,
Affording rich enjoyment:
Their portion—bliss in heaven's gate—
And sinning, their employment.

LUCIUS.

For the Magazine and Advocate.

FEMALE IMPROVEMENT.

Read before the Utica Berean Institute, in December, 1836.

[Though sent in anonymously, it is known (as it professes) to be written by a female member. A. B. G.]

Much is now said about the march of intellect and the diffusion of knowledge. Man exults in the progress he has made, and moves on with a rapidly increasing momentum towards the light of truth, hoping soon to emerge from the night of ignorance and the twilight of doubt, into its bright and tranquil day. I, too, would rejoice in their advance in the path of wisdom. For to each and all should the mental or moral improvement of any one of our race, be a source of real pleasure; as virtue and intelligence do much to ameliorate the ills and heighten the pleasures of society. Let man, then, raise to their highest, noblest power, those faculties God has given him; and remember, that when employed to make the world happier, then, and only then, do they truly ennoble their possessor. But why can not—why should not woman, also, commence the soul-renewing career, and seek for instruction and knowledge? I do not wish her to take those stations which seem peculiarly appropriate to man. I would not see her teaching from the pulpit, declaiming in the lecture room, or legislating in the capital. Her sphere, though different, is not less noble; nor does it give less opportunity for the exercise of all the power and culture of which mind is capable. Many suppose that it would be unavailing for females to attempt to thread the mazes of science, or penetrate the arcana of nature, not being capable of great mental effort, or high intellectual attainments. But, certainly, all who have the ability to think, can make some progress in knowledge. And only when females have awakened to the duties and capabilities of their nature, can we tell how far she may rise above those soulless, mindless beings into which barbarism would degrade our sex. Many females have been and are now distinguished in the literary and scientific world; thus showing that nature has not hedged in the Pierian spring with a barrier which woman can not pass.

Others will assert that the improvement of the mind would unfit them for a proper discharge of the duties assigned them; or, at least, that is neither necessary nor useful. But as by improvement of the mind I would understand not merely the knowledge of a few facts in relation to the phenomena of nature, or the events of past time, or the acquisition of those accomplishments so easily obtained, and, alone, of so little benefit; but that discipline which induces the healthy, vigorous and equal action of the intellectual faculties, I know not how this can disqualify for aught that can properly be required of woman, nor do I know any station, in which it would not be a benefit. Will she be less kind, or less

conscientious in the discharge of her duties, who sees benevolence and emendatory justice in all the dispensations of her God, than she who sees in the storms which rouse the ocean from his bed, and spread desolation over the land, nought but dreaded power, or ill boding disorder? who sees the wicked in authority, but knows not that misery reigns in the palaces of vice? Is she less lovely, who knows the laws which bring to us the ever pleasing change of seasons, and clothe earth with ever varied beauty—who can trace the vapors from the ocean through soaked earth and porous plant, to their expansion in the perfumed flower, or juicy fruit; than though her thoughts were confined to the mere routine of dress and amusement? "It will take too much time," is the objection of many. Time from what?—labor? Where is there a class of mechanics or laborers, who can not spend a portion of their time in study? And ought woman to labor more hours than her more robust companion? Might not every one devote an hour or more, every day to study? Could not much of the time spent in conversation, be so ordered as to gratify and improve our mental, moral and social powers? Would such an occasional variation materially lessen the pleasure of social meetings—and would not much more benefit be derived from books, if less time were spent in learning what had been imagined by genius, and more in acquiring a knowledge of what had transpired in life—what had, indeed, been the result of a certain train of thought or action? If we have a capacity for acquiring knowledge, ought we not to endeavor to obtain it? Is it not the duty of every one to add as much as possible to the talents God has bestowed? Ought not each member of society to promote, to the utmost ability, the happiness of the whole? And does not knowledge give to any individual a power of benefiting the world, which he or she would not possess without an influence in society that ignorance can not have? And next to that Gospel proclaimed by our Lord and witnessed by his resurrection, what is better calculated to give strength and firmness to the mind—to raise us above the petty ills of life, or enable us to bear them with calmness, confiding in the wisdom of our divine Ruler, than a knowledge of those truths unfolded by science—a view of that order, beauty and fitness beheld by those who have entered the mighty laboratory of matter? God is declared by all that he has made. And the more we learn of his works, the better will we know Him who made the sun a keystone that binds illumined worlds in unity, and clothed the flowers with beauty—who armed the elephant with strength, but placed the poisonous reptile in the dust—and consequently, the more shall we in truth revere him as our God, and trust in and love him as our Father—and be enabled to benefit his offspring, as our brothers and sisters.

Z.

A FRAGMENT.

I have seen much—much I would not see again. I am an old man. My course has been of this and other countries. I have seen man in his infancy—in his prime—in old age. I have found him all things by turns.

I have been an optimist. In the morning of life, in the sunny season of youth, ere a cloud arose to shade the bright heaven under which I lived, I deemed all was fair, open, generous, good as were the breathings of my own soul. I gazed on nature. There was a charm in every object, a magic spell came over me as I marked its beauties. There was sunshine in every face. Bright eyes were around me, and I could not believe the tale of woe I heard.

Years have passed. The dreams of my youth have fled. I have looked on life with other eyes. I have judged with other senses, and the bright visions, the sunny bowers of the optimist have disappeared, and the cold reality become my dwelling. The days of romance passed, the airy world of imagination dissolved, evil found its way, and the withering truth was felt, man is subject to vanity.

I have been a skeptic. Nature came I knew not how, man would end I knew not where. And the dream, the cold dream of nonentity, came to blast what little bliss was left me.

I looked on the grave. I saw all that was dear to my heart hastening to its dark enclosures. She I had chosen a companion of my bosom, snatched on the bridal eve from my warm embrace, was lodged there. I looked on beauty, it must moulder there—upon my own flesh, it must lie there, be food for worms, an object loathsome to all my race. All my sympathies—all the fond aspirations of hope, all that could remind me of existence, all end there—lie in the tomb dead! It was too much.

There was a harshness of feature came over the face of things. I wandered to other climes, no change could hide the vision that haunted me. The grave was there. It opened its hideous mouth. The heart-rending words sounded with thunder, "that is thy home, all of thee

ends there, and all thou lovest, there ceases to be." I turned—I felt my sympathy for man die—all around was vacuity, all within was vacuity; I was a lone withered thing.

"And is there no God?" said I. "There must be, else whence this solitude of soul produced by denying his being?" The cloud disappeared. I felt myself in the embrace of my God.

Religion can soften the ills of life. Young stranger, take religion with thee in thy troubles. Thou wilt not be an optimist nor a skeptic, but thou wilt find the heavenly companion capable of affording thee good.

Rev. Dr. Barnes, formerly minister of Scituate and a native of Marlborough, in this State, was probably one of the most worthy, as well as eccentric clergymen in this part of the country. He gave the charge to his colleague, the late Rev. Mr. Deane, which it is said was full of pointed sayings like the following: "In attempting to instruct your people be careful not to preach what they will not understand, and especially careful not to preach what you don't understand yourself!" He was a great admirer of Dr. Gay, of Hingham, who was a congenial spirit with himself in pithy sayings. He attended the funeral of Dr. Gay's wife, where he said there was much touching eloquence displayed, but that one sentence of Dr. G.'s at the grave was worth more than all the rest, viz: "I thank you my friends, for burying the poor remains of my wife out of my sight!"

Dr. B. was particularly distinguished for giving characters at their funerals—and was equally remarkable for leaning to the charitable side. At the funeral of an old lady of his parish, being somewhat at a loss for commendable qualities in her character, and not being willing to dismiss her without saying some good thing, he remarked that she was an "excellent spinner of worsted!"—*Barre (Mass.) Gazette.*

MARRIAGES.

In Rome, on the 19th ult., by Rev. Mr. Coryell, Mr. CHAUNCEY JOHNSON, to Miss ELIZABETH ROOD, all of that place.

In Hartford, Cortland county, January 1st, by Rev. C. S. BROWN, Mr. ALBERT NORWOOD, to Miss ELIZABETH BRIGGS, both of Caroline.—By the same, Mr. JOSIAH BOSWORTH, of Pharsalia, to Miss ANELIA ARNOLD, of Lisle.—Also, by the same, Mr. HENRY DAY, to Miss HARRIET HINMAN, both of Lisle.

In New-Hartford, January 8th, by Rev. S. R. Smith, Mr. WILLIAM HENRY LATHAM, of Seneca Falls, to Miss MARGARET BUSHNELL, daughter of Stephen Bushnell, Esq., of New-Hartford.

DEATHS.

In Marshall, January 13, Mr. SHERMAN HEWET, aged 63 years. He was formerly a member of the Baptist church in Waterville, but became a believer in the doctrine of universal salvation some fifteen years since, and lived and died a worthy man and sincere Christian. A discourse adapted to the occasion, was delivered before a large congregation at his funeral, in Waterville, from Psalm xxxiii: 4.—*Communicated.*

In Newark village, Monroe county, January 13, Mr. HENRY B. SMITH, in the 24th year of his age. He was beloved and esteemed by all who knew him—was resigned to the dispensations of God, in life and in death—and departed life in the full hope of immortality. The funeral was attended in the Presbyterian meeting-house, and the consolations of the Gospel tendered to his parents, brethren and sisters, and a large and sympathetic concourse, by Br. Miles.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, FEBRUARY 10, 1837.

NUMBER 6.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 5.—Mr. Skinner to Mr. Campbell.*

DEAR SIR—This controversy on the part of the Universalist, having by mutual agreement between you and Mr. Montgomery, and his choice of a substitute, devolved upon me, I am happy in finding the subject fairly open for discussion, and an opponent to contend with of acknowledged talents and high reputation as a controversialist, and I can not but hope that if our investigations are conducted with honesty and candor, good will result and the truth be promoted thereby.

You say that in former volumes you have fully established all your premises and conclusions on the subject of Universalism: but as you do not inform us what those "premises and conclusions" are, we are left in the dark concerning them.—Nevertheless, as this doctrine continues to move on in its majesty, and is constantly accumulating strength in our land, I console myself with the conviction that those "premises and conclusions" were not such as to annihilate the doctrine.

You next say you shall dispose of what Mr. M. says on Mark xvi: 16, in a remark or two. After stating that he requires you to prove, in order to maintain your ground, "that a person once an unbeliever, once condemned, must always remain an unbeliever, always condemned," you deny that you are required to prove this; for you say, "I neither believe, teach nor affirm any such proposition." Now, Sir, this appears to me very singular: for it is certain that, if you "neither believe, teach nor affirm any such proposition," you can neither believe, teach nor affirm any thing from the text in opposition to Universalism: and you therefore, introduced the text in your reply to "Spencer" for no other purpose but to throw dust in the eyes of your readers and make them believe, while you did not believe it yourself, that this text was a formidable argument against the doctrine of the final holiness and happiness of all men. No Universalist believes that any individual of the human family will be saved while he remains in unbelief and condemnation: and if you do not maintain that unbelief and condemnation will endlessly remain, you can not maintain that the text stands opposed to the doctrine of final universal salvation.

But what seems not a little remarkable is, that, after indignantly disavowing your faith in the proposition which Mr. M. required you to prove, you should proceed, as you do, in an indirect, round about and equivocal manner to try to establish that, or what you intend your readers shall understand as tantamount with that very proposition—i. e. you meant they should so understand you if you had any definite meaning in that curious construction which you give the text. After giving the text this equivocal construction you add: "But from this you dissent and interpret as follows: He that hears and believes the Gospel, and is baptized, is saved; and so continuing, will always be saved—living, dying and forever. But he that on hearing it disbelieves it, and rejects it, and so continues all his life, is now condemned or damned; but shall hereafter be eternally saved. This is your interpretation if you dissent from mine." The above, Sir, is entirely unworthy the head that edited or the pen that wrote it: and I seriously regret to see a man of your talents and standing, attempt to fix upon your opponent a

charge of which you certainly knew or ought to have known, he was not guilty. Neither Mr. Montgomery, nor any other Universalist ever adduced this text as proof of the doctrine of universal salvation. All he contended for was that the text did not prove *endless misery*, and therefore was not at all to your purpose. Nor have you in the least invalidated his argument. But you were doubtless aware that unless you could force him into an interpretation that would make him appear ridiculous, your point was lost and your argument completely nullified. But in attempting to evade the strength of his argument and to father an interpretation upon him which he never thought of, you appear to me to have stooped below the dignity of your station.

Further on, you say, "You will, however, have the believer and the unbeliever, during this life in opposite states, but in the same state hereafter;—presuming no doubt, that during death, or after death, unbelievers will all become believers and obedient and good Christians. This being out of the Record, is to me a new revelation, which because of a defect in the evidence, I can not believe." Now my good friend, as I am fully satisfied that the defect is not in the evidence, but in the manner of your examining it, I will endeavor to correct your misapprehension by calling up a few witnesses from the Record, which you have evidently overlooked. The Record positively declares that God has promised with an oath, that all nations, families and kindreds of the earth shall be blessed in Christ, the promised seed of Abraham, Isaac and Jacob. See Gen. xii: 3; xviii: 18; xxvi: 3, 4; xxviii: 14. Acts iii: 25. Gal. iii: 8, 16. Heb. vi: 13, 14. The Record declares that God's will, pleasure, and purpose, are, that all men should be saved, come to the knowledge of the truth, and be gathered together or re-headed in Christ; and that he worketh all things after the counsel of his own will. 1 Tim. ii: 4. Eph. i: 9, 10, 11. The Record declares that "God hath spoken of the restitution of all things, by the mouth of all his holy prophets since the world began," Acts iii: 21. The Record declares that the Father loveth the Son and hath given all things into his hands—the Heavens for his inheritance and the uttermost parts of the earth for his possession—and that all that the Father giveth him shall so come to him as not to be cast out. Psal. ii: 8. John iii: 35; vi: 37-39; xvii: 2. The Record declares that all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him—that all nations whom God has made shall come and worship before him and glorify his name. Psal. xxii: 27; lxxxvi: 9. The Record also declares that Christ gave himself a ransom for all to be testified in due time—tasted death for every man—is a propitiation for the sins of the whole world—is the Saviour of the world, the Lamb of God which taketh away the sin of the world—that he shall not fail nor be discouraged—the pleasure of the Lord shall prosper in his hand—he shall see of the travail of his soul and be satisfied—shall reign till he hath subdued all things unto himself, and deliver up the kingdom to God the Father that God may be all in all—that Christ hath the keys of death and hell—is Lord both of the dead and living—that neither death, nor life, nor any other creature can separate us from the love of God in him—that death shall be swallowed up in victory—tears wiped from off all faces, and every knee bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

1 Tim. i: 6. Heb. ii: 9. 1 John ii: 2; iv: 14. John i: 29; iv: 42. Isa. xxv: 8; xlii: 1; liii: 10, 11. Rom. viii: 28, 29; xiv: 8, 9. 1 Cor. xv: 22, 28. Philip. ii: 10, 11. Rev. i: 18; xxi: 4.

Now, Sir, as these promises and hundreds of other similar ones in the Record clearly and unequivocally assert the final subjection, obedience and happiness of all men, and the annihilation of death and misery of every kind, the clear and irresistible conclusion is, that, if the Record be true, and these promises are not fulfilled with regard to all men before death, they must be after death—if not during this life, they must be in a future. See Heb. ii: 8. 1 Pet. iii: 18, 19, 20; iv: 6. And if these promises are all fulfilled in reference to the character and moral condition of all men, I am inclined to the opinion that you will not then be possessed of the spirit of the elder son in the parable, (Luke xv: 28,) and refuse to associate with even Pharaoh, Nero, Caligula, Heliogabalus, Judas, Voltaire, and their companions, any more than Ananias refused to associate with Saul of Tarsus, when it was told him, "Behold he prayeth."

In the two or three succeeding paragraphs of your reply to Mr. M. you make some attempts at argument and some at witticism, which in two or three instances might with effect be retorted upon yourself: but as they do not in my opinion at all affect the great leading questions at issue between us, I let them pass without remark.

I am glad that in your reply to Mr. Spencer, you so frankly conceded all that he contended for in reference to the meaning of the words *Sheol*, *Hades*, and *Gehenna*, and gave them up, as being in themselves insufficient to teach the doctrine of endless misery. You have finally fixed upon the word *aion* and its derivatives as the strong hold, the last resort, or citadel to defend that dreadful doctrine. And I now come to consider what you say about this word and the other words adduced by Mr. Montgomery as being much stronger, clearer, and more unequivocal in defining endless duration than the word *aion* and its derivatives.

But I must here in common with Mr. M. and I think with every well informed biblical and literary critic, express my utter surprise at the declarations you made in your reply to "Spencer." (See Harbinger for October, 1835,) that "if the words *oleon*, *aionion*," etc., "applied to the destruction of the wicked, mean not duration without end, then have we no words in human speech that certify us that God, angels or saints shall have duration without end;" and that "there is no word in human language that expresses duration without end, which is not applied to the future punishment of the wicked." Had these assertions, so entirely devoid of proof, proceeded from some rash, hair-brained youth, some theological tyro. I should not have been so much surprised. But they are from one who has the reputation of being a grave divine, a great biblical critic, and the theological champion of the West!

After quoting Mr. M.'s language concerning Rom. i: 23. Heb. vii: 6; and 1 Cor. xv: 53; where the phrases, *incorruptible*, *endless life*, *incorruption*, and *immortality* occur, and his question, "are these words applied to the punishment of the wicked?" you say, "I answer No, nor to the happiness of the righteous; nor to simple duration at all. Two of them are substantives and therefore can not be used as epithets, viz: *immortality* and *incorruption*; and the other three apply to beings or material substances in reference to simple indissolubility; not one of them could properly be applied to a simple state of being, or

* See Millennial Harbinger for February, 1836, article entitled "Everlasting Punishment." Also, last week's Magazine and Advocate.

to happiness or misery: for although the word "endless" might seem to be an exception, when the original word is considered it is not. It only *figuratively* signifies *endless*, as any one may see who will examine either the etymological import or the common use of *akatalutos* in Greek writers."

The above, Sir, very clearly evinces the fact; that when one false position is taken it requires several more to sustain it; and after all, its foundation is but sand. I do marvel that you should have made such assertions, entirely unaccompanied by any attempt at proof. The word *akatalutos* is thus defined by Donnegan: "not loosened or destroyed, indissoluble, indestructible." Grove defines it thus: "fr. a neg. and *kataluo* to dissolve, indissoluble, firm, stable, binding." Now, Sir, will you have the goodness to inform us, if the word *akatalutos* signifies *firm, stable, indissoluble, and indestructible*, according to lexicographers, to what else it can allude but to *duration* when applied to *life*, as in Heb. vii: 16? Evidently it can allude to *nothing else*, or at all events, the idea of *permanent durability* is inseparable from it. This is the only text where the word occurs in the New Testament, and yet you say "it is not applicable either to happiness, or to simple *duration* at all!"

Aphtharsia, which occurs 1 Cor. xv: 42, 50, 53, 54, and in several other passages in the New Testament, is defined by Donnegan thus:—*imperishableness, immortality*. Grove defines it thus:—*aphtharsia*, from *a*, negative, and *thiro* to destroy, *incorruptibility, incorruption, immortality*. Loveland, who for the most part follows Schleusner and Hedericus, thus defines it:—*incorruptibility, immortality, "corpus interitus expers."* The latter also defines *aphthartos* which occurs Rom. i: 23. 1 Cor. ix: 25; xv: 52. 1 Tim. i: 17. 1 Pet. i: 4, 23; and iii: 4, thus, *incorruptible, undying, "corruptionis, et interitus, expers."* Donnegan thus:—*aphthartos, incorruptible, immortal*. Grove thus, *incorruptible, immortal, eternal*. Loveland defines *athanasia*, which occurs 1 Cor. xv: 53, 54; and 1 Tim. vi: 16, thus:—*exemption from death or dissolution, immortality*.

Here we have *eternal*, your favorite term for *endless*, obviously in its most full and unlimited extent of meaning, given as one of the definitions of *aphthartos* by a celebrated and standard lexicographer. *Akatalutos* in the only place where it occurs in the New Testament, is translated *endless*, and can obviously signify nothing less than that; and yet you affirm of *all* the foregoing Greek words that neither of them is applied, or applicable, "to the happiness of the righteous or to simple *duration* at all!" One of your reasons for that opinion is singular enough, indeed. Forsooth, "two of them are *substantives*, and therefore can not be used as epithets!" Suppose, Sir, the apostle had used the word *eternity*. By parity of reasoning, that could not be applicable to *duration* at all, because it is a "*substantive*, and therefore can not be used as an epithet!" Suppose (to illustrate the use of substantives without adjectives or epithets) I were to say to my friend, I am in a state of complete *felicity*. My friend states my declaration to you, and undertakes to show that I am very happy: but you laugh at him for entertaining such a thought; for you tell him that as *felicity* is a "*substantive*, it can not therefore be used as an epithet," and for this reason, is not at all applicable to *happiness*! Now, Sir, to me your reasoning in reply to Mr. M., appears precisely of this character. For the denial that *felicity* is applicable to express *happiness*, because it is a *substantive* and not an *epithet*, is no more illogical or ridiculous than is your denial that *aphtharsia* and *athanasia* are applicable to *duration*, because they are *substantives* and can not be used as *epithets*, when it is clearly proved that the idea of *perpetual duration* is necessarily included in the meaning of the words.

Can any enlightened person acquainted with the meaning of the terms employed, read in 1 Cor. xv: St. Paul's description of the resurrection of

the dead, to a state of *glory, honor, power, incorruption, immortality, imperishableness, indissolubility, indestructibility*, etc., and then honestly say he believes these terms have no applicability whatever, either to the *happiness* of the righteous, or to *duration*? The thing is impossible: What else could the apostle have had in view in the use of all these terms, but the complete *happiness* of the resurrection state and the *endless perpetuity* thereof? Evidently these were the two most prominent points at which he aimed. If the idea of happiness was not embraced in this description, why does Paul exult in the prospect that this event would swallow up death in victory? Is not the kingdom of God (which the apostle defines to be *righteousness, peace, and joy in the holy spirit*) a kingdom of happiness? He says, verse 50, "flesh and blood can not inherit the kingdom of God; neither doth corruption inherit (*aphtharsian*) incorruption," a perfect parallelism in which he uses *aphtharsian* as synonymous with the kingdom of God; and yet according to you, the term is inapplicable to *happiness*! What was Peter speaking of, 1st Epis. i: 4, but *happiness*, perfect in its nature and *endless* in duration, when he speaks of "an inheritance incorruptible, (*aphtharton*,) undefiled, (*amanton*,) and unfading, (*amaranton*,) reserved in heaven for you?" Is not the inheritance of which Peter speaks, "a state of being?" a state of *happiness*? and of *permanent duration*? Most assuredly all three. And yet Mr. Campbell roundly asserts that "not one of them (the three terms including *aphthartos*) could properly be applied to a simple state of being, or to happiness or misery!" The more I reflect on this declaration, the more I am astonished that it should have ever been made by you. It was evidently made when driven to a most distressing strait.

You evidently saw the impossibility of fairly maintaining your position, and therefore to invalidate the force of the word *akatalutos*, you state that "it only *figuratively* signifies *endless*," and attempt to make your readers believe that it does not legitimately and naturally have this meaning. And what is not a little curious, you immediately proceed to the consideration of *aionios*, everlasting, your strong hold, and undertake to maintain that this word can only be used in a *limited* sense when used *figuratively*, but that when "taken in its fair and literal import" it uniformly signifies *endless*!

This curious maneuver of yours, touching the *literal* and *figurative* meaning of these words, is in my view calculated directly to mislead your readers, instead of enlightening them with the true meaning of the words. For I maintain that the word *akatalutos* and the other Greek words above defined, are never in the New Testament applied either *literally* or *figuratively*, to things and objects of a perishable nature or limited duration; but uniformly to things and subjects of permanent and *endless duration*. And I furthermore affirm that the Hebrew *olem*, and Greek *aion, aionios*, and their parallels, are literally and far more frequently used to signify a *limited*, or an *indefinite* period of time, than *endless duration*; and further, that they never literally and strictly signify *endless duration* in the Scriptures unless there is something in the *nature of the subject* to which they are applied, which *absolutely requires* and *necessarily fixes this meaning upon them*: and I call on you to disprove either of these assertions. Point me to a single passage in the Bible if you can, where *akatalutos, aphthartos, aphtharsia, or athanasia*, are applied either to mere things of earth, or to a state or condition of punishment, misery or unhappiness, or to any subject of *limited duration*. Point me if you can, to a single text where *aionios* signifies *endless*, unless the nature of the subject *absolutely requires it*. So much for your *figurative* and *literal* construction of those Greek words. And yet you affirm that "there is no word in human language that expresses duration without end which is not applied to the future punishment of the wicked!" Nevertheless, you can find no stronger term by which to express the endless duration of punishment than the Greek

aionios, confessedly one of the most ambiguous words in all the Bible! Nay, to add to your difficulties and embarrassment, you have not been able to adduce a single passage from the Bible, where even *this* word, ambiguous as it is in meaning, is clearly and obviously applied to punishment in a future state of being! But though as a matter of indulgence, I were to grant that you might find a passage or two that spoke of *aionian punishment*, even in another state of being, it would devolve on you, before such passages could avail you any thing, to prove that there was something in the *nature* of punishment that necessarily required it to be *endless* in duration. But "this, give me leave to say with all emphasis, no living man can do. I feel myself logically, grammatically, as well as theologically and religiously compelled to affirm this proposition—that in reference to things mundane, or to things of this life," and in reference to *all punishment*, consequent of the aberrations and follies of men in this life, the words *aionios, everlasting*, etc., are used in their strictly *literal* and *legitimate*, but yet in a *limited* sense, from the very nature of the subjects to which they are applied.

Your constant and overweening, yet fruitless efforts throughout your reply to Mr. M. to make it appear that *olem, aionios, everlasting*, etc., when used in their unfigurative, common and literal sense, must necessarily signify *endless*, and whenever used in a *limited* sense must be used *figuratively*, clearly evinces how important you thought this point to the successful maintenance of your ground, and yet you are unable to adduce a particle of evidence in favor of this assertion. But you seem over anxious to press Mr. M. into an acknowledgement of the propriety of this construction. And why? Because as you pretend, if this is not conceded, the application of the terms to God, "will undefy our Creator and annihilate the universe!" Do not be alarmed my good Sir, the Creator shall not be undefied, (nor do I intend he shall be *demonised*;) nor the universe annihilated. I will freely grant you that God is self-existent, and necessarily *endless* in his being, and that, entirely independent of the application to him of the Greek *aionios*, or the English *everlasting*.

Suppose, Sir, I hear a person speak of a *great man* and the *great God*; I say to him, Sir, I suppose you use the word *great* only in a *figurative* sense when applied to the man, but in a strictly *literal* sense when applied to God. No, says he, "I use it *literally* in both cases—I do not use it *figuratively* in either of these or any similar case. The word when applied to God, signifies *infinitely great*, not from the original and natural import of the word, but from the necessity of the case, because we know God *is* infinitely great, and in no sense can he be considered finite or limited. But it is used *literally*, though in a comparative sense when applied to man, and the word *great* (which takes its peculiar meaning from the nature of the subject to which it is applied) is much more frequently applied to finite beings and things than to the infinite Creator." I start back in horror and exclaim, Alas! Sir, you have "undefied the Creator," reduced him to a level with a mere man, and thereby, "annihilated the universe!" This Sir, would place me in precisely the condition in which your argument places you.

What, Sir, have we no evidence of the endless perpetuity of God, angels, saints and happiness, but what is derived from the force of this very equivocal and ambiguous word *aionios*, which is applied to the priesthood of Aaron, to the covenant of circumcision, to the possession of the land of Canaan, to a man's life-time, to the three days during which Jonah was in the whale's belly, to hundreds of things which have had or from their nature must have an end, and which the best of lexicographers say is "used to express a *limited time*," and "seems to be *much more frequently* used for an *indefinite* than for an *infinite time*"? (See Parkhurst.) Thanks be to God, my hope rests on a firmer and better foundation than this.

For not only have we the Greek words applied to God and the future condition of mankind, which I have before shown are never applied to earthly things or any thing of a perishable nature or limited duration, by which to prove the endless existence of God and happiness; but further we know that as God is self-existent and independent of all other causes and beings, he must necessarily exist *ad infinitum*, *endlessly*—no cause can operate to destroy his existence. He is the I AM. In him *life and happiness* are without beginning and must be without end; therefore, they are strictly eternal and endless in their nature, being original and essential in God. Man is the *offspring*, the *child* of God. God is the Father of *all spirits*. Christ is the Mediator: in him is *life*; and this life is the light of men. He is the head of every man. Ye are dead and your life is hid with Christ in God. Because he lives ye shall live also. Man's life and happiness will be strictly endless, because founded in and derived from God. Christ says of men in their resurrection and beatified state, "*neither can they die any more*; for they are equal unto the angels, and are the children of God, being the children of the resurrection," Luke xx: 36. St. Paul speaks of a "*kingdom which can not be moved*"—*aseleuton, immovable*, Heb. xii: 28. St. Peter speaks of "*an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven*;" and of "*a crown of glory that fadeth not away*," 1 Pet. i: 4; v: 4. We read Isa. xlv: 17. "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded *world without end*." But where, Sir, do we read that the punishment of the wicked shall continue *world without end*? Where do we find any thing tantamount in expressing duration, to those words and phrases that are applied to the happiness of heaven? No where in the Bible. But look, Sir, to the following words of Paul, 2 Cor. iv: 17; where he out-does and goes if possible beyond all which he had before said in regard to the happiness of the saints: "For our present light affliction worketh for us *hath hyperbolen eis hyperbolen, aionion baros lozes kateregazetai emin*: a glory exceeding *aionion* to an excess." Here is an hyperbole upon an hyperbole; *beyond eternal*; a far more (or excessively) exceeding *aionion*, weight of glory. How entirely prostrated Sir, is your reasoning here shown to be. For if as you say, *aionion*, when applied to things of another world, or "*beyond the confines of time and sense*" always and necessarily signifies *endless*; how could its duration be exceeded, and that by an *extraordinary excess*, as expressed in the text? It is evident that Paul did not consider it as signifying *endless*; for what is *endless* can have nothing *beyond* it; and furthermore, when he wants to express a greater duration than *aionion*, and still not express absolute eternity he uses the *double plural tous aionous ton aionon*, or ages of ages, which neither he, nor any other scripture writer, would have done, had the word *aion* of itself or any of its derivatives signified strictly *endless*.

Thus, Sir, it is clearly demonstrated that the words *aion*, *aionios*, etc., do not of themselves naturally express *endless duration*; and it devolves upon you to prove from the nature of *punishment itself*, that it is and necessarily must be *endless in duration*, before *aionios*, when applied to punishment, can be allowed to have the signification of *endless*. But this, I have said, neither you nor any living man can do. Nay more, I will volunteer, on the other hand, to prove that punishment, from its very nature, must be limited and *can not* be *endless in duration*.

What is punishment? Had it a beginning? If so, when, and where? Did it have its root, its fountain, its origin and being in God? Certainly not. It is not co-eternal with God. It has not its fountain and root in him, as have mankind, and as have life and happiness. It is the effect or consequence of the finite actions, of finite beings, in a finite space of time. It is the sad inheritance of the sins and frailties of frail mortals, for their

departures from duty and their violation of the revealed will and laws of God. Has God any pleasure in it? No, not the least. See Isa. lv: 1, 2, 3, 7; lvii: 16-18. Lam. iii: 33. Ezek. xviii: 32. 2 Pet. iii: 9. 1 Tim. ii: 4. Then he will not perpetuate it to all eternity. He will finish sin, make an end of transgression, (which, since the creation of man and contrary to his law, have sprung up to mar the happiness of his children,) and reclaim all his alienated family, so that universal holiness and consequent happiness shall at length prevail, which alone accord with the divine will and nature. There is no possible ground on which you can raise even a plausible argument in favor of the endless perpetuity of punishment, unless with Zoroaster and other Heathen philosophers, you maintain that there are *two* Divinities, *co-eval and co-eternal*, the one the author of all good and the other the author of all evil; and therefore, that, as evil is of as long standing as good, it will be co-eternal with it. But this you will never attempt.

I may now vary and return your language thus: Were we to force the meaning of *endless* upon the word *aionios* as applied to the punishment of the wicked, contrary to the obvious design of God and all the inspired writers, (and endless misery should prove *true*;) if it did not "*undeify our Creator and annihilate the universe*," it would *transform our Creator into a fiend of infinite cruelty, clothe heaven in sackcloth and mourning, and fill the universe with sighs and tears*—which would be a much more deplorable event. But this can never be: for God is God, and not man. Your system of endless sin, and misery, and evil is therefore completely prostrated, nor can its shattered fragments ever be gathered up again; no, not even by your own extraordinary powers. The kingdom of darkness and death shall terminate, and man universally be happy and free. And even you, yourself, will yet join with me in celebrating the happy and glorious event. Amen.

The remark I made about your unfairness and disingenuousness in ascribing to your opponent the ridiculous construction of Mark xvi: 16, which you did ascribe to him, and which neither he nor any other Universalist ever thought of putting on the text, will apply with equal propriety to what you say in your last paragraph but two, about Matt. xxv: 41. If you, Sir, are incapable of conceiving how the protracted *punishment* of the wicked can be *disciplinary and corrective*, and therefore ultimate in good, (though we never thought of attempting to reclaim the devil by it, but calculated on his destruction, See Heb. ii: 14,) you might possibly obtain some light on the subject by applying to some reformed convicts from the State penitentiaries.

I thank you for your "left hand compliment" to the Quakers and Universalists from the writings of Thomas Paine, and beg leave still further "to amend the bill, by substituting" *Advocate of endless misery* in place of *Universalist*. For full well am I satisfied the doctrine of endless misery has made more deists and infidels than all the writings of Thomas Paine twice told. Robert Owen, your quondam opponent, his son Robert Dale, Paine, Carlisle, and Taylor, and Frances Wright, and nearly all their coadjutors in Europe and America were brought up and nurtured in the faith of endless damnation. And what, Sir, but that horrid doctrine and the erroneous supposition that the Bible taught it, led them to reject the Bible and with it the whole of Christianity. Robert Dale Owen says he was "brought up a Presbyterian of the strictest sect," and that "the doctrine of *endless punishment* was the first thing that staggered his young credulity!" It is related of Lord Shaftsbury, that on asking Bishop Burnet if the doctrine of endless torment was actually taught in the Bible, and being answered in the affirmative, he immediately replied, "I can not embrace a system which inculcates a doctrine so utterly opposed to all just ideas of the character of the merciful ruler of the universe." And many a good and benevolent mind, permit me to say to you, Sir, has come

to the same determination. Taking it for granted from the testimony of their religious teachers that the Bible teaches the horrid doctrine of endless sin and wo, they at once reject the whole as utterly unworthy of a God of benevolence and wisdom. And the transitions from the doctrine of endless misery to deism, are in my opinion as *ninety-nine* to *one* when compared with the number of those who go from Universalism to deism; while it is a well known fact that Universalism has reclaimed many an infidel to the faith of the Gospel, when nothing else could have done it but God himself.

Let Christianity be stripped of all heathen dogmas, and all doctrines of human invention, and especially of the God-dishonoring and soul-withering system of endless sin and suffering, which I have shown is no part of revelation, and stands directly opposed to the Bible, and let the Gospel be presented to man in its purity and divinity, as a system of universal love and grace, worthy of a God of infinite wisdom, and power, and goodness, and it will, it must be received: yea, many an infidel will then be reclaimed, and with tears of grateful joy will exclaim,

"Should all the forms that men devise,
Assault my faith with treacherous art,
I'll call them vanity and lies
And bind the Gospel to my heart."

Yours with all due respect, D. SKINNER.

For the Magazine and Advocate.
RELIGION.

Messrs. GROSH and HUTCHINSON—The following extract is taken from a very curious manuscript, published some thousand years ago. Should you discover nothing in it of an objectionable character, nothing false, but something true, you will, I know, if you should have a spare corner in your paper, give it an insertion.

"Religion partakes greatly of self, consisting only in the exercise of the mind. It neither confers any lasting benefit to a neighbor, nor adds, in any way to infinitude. It is undoubtedly, a source of comfort to those who feel it. Every man and woman, (small children only excepted) knows what it is, without attempting to define it."

"It is manifested sometimes by attitudes, by a disfiguration of the face, and by silence, to which may be adduced, the folding of the hands, sometimes by praying, thanksgiving, and singing, and sometimes in other ways. It is a feeling of love, thankfulness, and gratitude towards a benefactor, expressed often by way of compensation. It is exercised towards God, for all favors or benefits conferred, which their reason and observation teaches them that he only could confer; such for instance, as the gift of life, with the means of its happy continuance. Towards man, for benefits received of him. Whether from God or man, the feeling is the same, identically, differing only in degree, according to the nature and importance of the benefits conferred. This then and this alone, is religion."

"Every thing else which belongs or relates to man, as a member of social compacts, and as a reasonable being, comes within the cognizance and province of morality. It consists in action, not of the mental faculties, exclusively, but of the corporeal. Does man comply with, and avoid the violation of the Decalogue—does he exercise mercy, charity, compassion, long suffering, and forbearance; does he visit the sick, the unfortunate and imprisoned—does he give to the poor and suffering, clothe the naked, and feed the hungry, pay, promptly, all his honest debts, deal justly and honestly with his neighbor, keeping always within his own rights, and never invading the rights of others: if so he does it from the dictates of his moral faculties, a gift of the Creator, neither expecting any other heaven, as a reward for obeying, nor any other hell, for disobeying them, than those that he will promptly find in his own bosom. What, may be inquired, is the ground work—the *primum mobilis* of such moral dictates, except, that man knows that an other man feels like him?—hence the great moral rule, 'do as you would be done by.'"

H*.

Utica, January 25, 1837.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER IV.

BY REV. J. M. AUSTIN.

THE GOOD OPINION OF OTHERS.

There is no emotion more natural, and none more proper, than the desire to be thought well of, by others around us. This wish, cherished by the young, with proper restrictions, and brought consistently to bear on the conduct, will become as a kind of guard to screen them from many improprieties and their accompanying evils. Those young people, who are inspired with the laudable desire so to demean themselves as to obtain the approbation and respect of community, may be considered as walking in a safer path, than those who have no such inclination. It will cause them to become circumspect and watchful in all their conduct—to be careful what they *do*, and what they *say*, and what disposition they exhibit in their intercourse with the world; and will induce them to listen seriously to any faults that may be suggested as attached to their conduct. Wise youth are willing to have their failings pointed out. And when a fault is asserted to pertain to them, whether it is detected by a friend or an enemy, they will search, and candidly ask themselves whether it does in reality exist; and if they perceive that it does, they will take energetic measures to free themselves from its contaminations. I have often expressed the opinion, that if enemies are of no other benefit, they are sometimes of great service in detecting and exposing our aberrations from duty. Their watchful eyes are upon us—they are ever upon the alert to blazon our short-comings to the world. And a sense of their scrutiny will influence us to assume a cautiousness in our proceedings, which can not but be highly salutary.

A proper desire to be commended by our fellow-beings, should be cherished by every youth. A want of it produces consequences extremely deleterious. When the young lady or young gentleman, arrive at such a state, as to exclaim, in reference to their moral conduct, "*I care not what others think—I care not for the opinions of those around me*"—it indicates a dangerous state. It shows their feelings to be so hardened, that they are ripe for the works of sin and degradation—it predicts a condition of moral callousness, which, unless removed speedily, will lead to pollution and its unavoidable wretchedness. "*I don't care*," is a bad expression for the young of either sex. It is not only immodest and reprehensible in itself, but, if indulged in, and followed in its influences, it will ere long, involve you in those disastrous circumstances, where *you will care*—and that too, when it perhaps is too late to avoid the painful consequences of your blindness.

In so conducting as to gain the good opinion of others, you should exercise proper discrimination as to whose commendation you would merit. You should not endeavor to obtain in your conduct, the applause of the drunkard; because to do so, you must uphold and imitate his intemperance—or of the gambler, the thief, the spendthrift, or the idler—for they will not approbate you, unless you follow them in their transgressions. Neither should it be your effort to secure the approbation of the proud, the vain, or the scornful. But the good opinion, in all moral respects, of the wise, virtuous and benevolent, it should be your ambition to secure. This, however, should not be the moving cause of living a virtuous life. The main influence to such a life, should be of a higher character, even the value of *virtue itself*, and the beneficial effects which its faithful practice will confer upon you. But in shaping your conduct, let it be characterized by those principles, that will be approved by the discreet, the upright and experienced of society.

Let not this subject be misunderstood. It is one thing, so to conduct as to acquire the respect of the public—but another and quite different thing, to shape your proceedings for the sole purpose of obtaining public favor or popularity.—While the former is to be approbated, the latter

should be decidedly avoided. I know of no individuals whose conduct and example are more to be despised and avoided, than confirmed *seekers after popularity*—those people who form their opinions and give support to religious or political sentiments and measures, with no other objects in view, but to gain the applause of the multitude, and the smiles of the wealthy and fashionable. Individuals of this character, can not properly be said to possess *principles*, or to be guided by them. Their only rule and motive of action is *policy*—their only study the highest effort of their mental powers is, to shape their course, as to float, like the empty bubble or the worthless weed, on the surface of the flowing tide of popularity. Neither is there any dependence to be placed upon them. Having no love of truth and principle to insure their stability, to-day they are with this party or sect, to-morrow with that—now they are warm advocates of these sentiments or measures, and anon, as zealously the friends of those directly the reverse—as they are swayed about by the contradictory winds of fluctuating interest, or public favor! People of this description are to be pitied for their weakness and folly, and their vacillating example is to be avoided by all who would be truly respected—by all who would vindicate the position, that there is such a thing as *principle* among men, and that the human mind can be governed by it.*

Their example, I repeat, should be shunned, as derogatory to human nature, and detrimental to the best interests of society. In forming your *opinions*, on any subject, let reason and conscience be your guides. In this respect you should not be swayed by the good or bad opinions, which others will thus be led to entertain of you; but solely by your reason. If a proposition or a sentiment, on a careful and candid examination, appears consistent and reasonable, adopt and support it, whether it is believed by many or few. If, on the contrary, it appears unreasonable, reject it, even though adopted by the whole world beside. This is the only *safe* rule which you, as reasonable beings, can adopt—it is the only manly, honorable and consistent course you can follow. But in allowing interest, numbers, or popularity, to have an influence in forming or biasing your opinions, you throw down all the safe guard with which your Maker has graciously provided you, and are liable to become the dupe of every error that wears a gilded dress.

Permit me to repeat, that your moral conduct should be of such character as to gain for you the good opinion of the virtuous and upright. But in forming opinions, and in supporting measures, assert the high prerogative of your nature, and judge for yourselves, without respect to others. Be certain that you act from honest and conscientious motives—that your only object is to obtain truth—and trust the result to a righteous Providence. Whether those around you approve or reject, you will possess that which they can never give or take away—

"The soul's calm sunshine, and the heartfelt joy."

* The class to which I refer, is mainly composed of those whose minds are so weak, that they are not capable of forming a definite opinion upon any subject of importance—those who are so bound up in *self*, as to be indifferent what principles prevail, so that their ends are accomplished—and those who are better pleased to have error and vice spread through community, than truth and virtue, provided their interests are as equally enhanced by the former as the latter.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.

INSCRIBED TO ADELIA.

§ XXIX. A FATHER'S SUNDAY EVENINGS WITH HIS FAMILY; OR FAMILIAR ILLUSTRATIONS OF THE GOSPELS.—MATT. CHAP. III.—I have much reason to be gratified with the evidences which your exercises, this week, display both of your having been earnestly desirous to understand this chapter, and of your having made praiseworthy exertions and endeavors to accomplish the object of your de-

sire. This painting, which attempts to portray the appearance of the hill-country of Judea where John commenced his ministry, and the effects of John's preaching upon the minds and countenances of his auditors, together with the peculiar dress and appearance of the Baptist himself, I have to commend very much. From another I have received the *description* of another scene, not drawn, but so minutely described that a painter would have difficulty in sketching. The picture must have been distinct, I doubt not, in the mind's eye that described it. John is here described as holding in his hand a roll of parchment containing the book of Daniel, and reading therefrom the prophecy of "the kingdom" which the Jews expected, and of which John was the herald. Both of these exercises I commend very much, and beg you frequently to repeat similar attempts, for of this I am certain, my dear children, that those who have formed pictures to themselves of any scene in sacred or profane history in their mind's eye, and much more if they have sketched or represented it, *that scene will never be forgotten*. Never! Who forgets any of the scenes represented by Raphael, after having seen his Cartoons?—who forgets any of the scenes represented by Hogarth?—who forgets Penn's treaty with the Indian's, or Cromwell's dissolving the long Parliament, after having seen these framed paintings, or good prints taken from them. Be assured that your time is not mis-spent in forming to yourselves representations and pictures of any important historical events, of persons and their expression of countenance, and of the scenery and circumstances connected with it.

Verse 1. I see that all of you have been puzzled by the phrase "in those days." It appears to me quite improbable that this reference or that which is implied in the original Greek conjunction *de*, is a reference to the first two chapters. Both the conjunction and the phrase of those days refer to something which has gone before; but I can scarcely suppose that to be the contents of these first two chapters.—Were I translating the word rendered preaching in our common or authorized version of the Bible, I should make use of the words "making proclamation"; and for wilderness I should substitute hill or upland country. I presume nothing more is meant than this, that John when he commenced the announcement or proclamation of the long-expected kingdom, made his appearance, not in the city of Jerusalem, but in the country parts of Judea.

Verse 2. From your exercises I perceive that you have been quite puzzled to make out the burden of John's messages to the people. By referring to the 17th verse, of the next chapter, you will find that this same announcement or proclamation was the burden of the addresses which Jesus delivered to his benighted countrymen. The kingdom of heaven is not a phrase invented and introduced by John or Jesus; no, it was a phrase, a current use among the Jews of that age, borrowed, it is generally admitted, from Dan. vii: 13, 14, and ii: 44. The kingdom and the king which the Jews expected, you have often heard me tell you, were of a temporal nature—a literal kingdom and king. They were at the time of the appearance of Jesus in subjection to the Romans, and they desired deliverance; it was natural for them, therefore, in these circumstances readily to believe what they very much desired and thus to interpret the words of their prophets quite literally. Foster has made an interesting and beautiful use of this mistaken notion of the Jews in his admirable Essay on Popular Ignorance. Now, the rectification of this mistake seems to have been the main purpose of the addresses and discourses of John and Jesus. "My kingdom is not of this world" said Jesus, and it seems to have been the chief purpose of himself and his pioneer John, to endeavor to convince their auditors of their mistake and to have them repent of or lay aside their erroneous ideas, and receive the truth as to the promised and expected kingdom. "Repent ye," I consider equivalent to saying, reconsider your opinions, change your minds; ye have thought amiss; think again,

and O! think aught.—After the attempts which you yourselves have been making during the week to understand this phrase, the explanation will impress itself on your attention and memory with a force a hundred-fold exceeding that with which it would be passively received by one whose curiosity or desire to understand it had never been aroused or in exercise. This is one advantage of thinking—of inquiring for yourselves.

Verse 4. In one of your exercises I find the inquiry—why did John assume a peculiar dress, and live on a peculiar diet? As to the dress, that assumed by John seems to have been that which was usually worn by the prophets. Compare 2 Kings i: 8; Zech. xiii: 4; Rev. vi: 12; and xi: 3. In the first of these passages you will find that in such a kind of garment Elijah was clothed, and as John had been designed under the name of the prophet, Mal. iv: 5, whose spirit and qualifications he was to possess, Luke i: 17, he took the same habit. As to his diet, it may appear a very singular one to us, but in Eastern countries it is not at all uncommon. In modern travels you will find it mentioned that locusts make very nice eating. When fried and sprinkled with salt they very much resemble the river cray-fish. By their law the Jews were allowed to eat of these, Lev. xi: 21, 22. They are an article of food to the present day in several Asiatic countries. Honey was frequently met with in Judea, as in this country, in hollow trees, and likewise in the clefts of rocks. Compare 1 Sam. xiv: 26; Judges xi: 8; Ps. lxxxi: 16. *

Verse 5. "What went ye out into the wilderness to see?" Jesus inquired at those who had gone out to see John. And what do ye suppose were the attractive circumstances which drew forth from city and country such immense multitudes as are represented to have resorted to John? In the first place it was a time of great and general expectation, it being generally supposed that the kingdom of God, spoken of by Daniel, would immediately appear. In the next place, the appearance of a prophet was a novelty in Israel, none having appeared since the days of Malachi, who is supposed to have flourished or exercised his office between 436 to 420 years before Christ. Again, the circumstances attending his birth, the peculiarity of his manner and mode of preaching, so different from that of the Scribes and Pharisees, concurred with the above in "drawing all men to him." Lastly, a vague idea that he might be the Christ, drew forth many to satisfy their curiosity. See Luke iii: 15.

Verse 6. It was customary among those sects or bodies of men, Jewish or Gentile, who were distinguished by any peculiarity in their religious or philosophical opinions, to have some distinctive word, sign, or mark by which the initiated might be known. What you have heard about masonic words and signs and initiatory rites, will give you my children, an idea of what I mean. Baptism, the initiatory rite employed by John, meant probably somewhat like this, as children are generally washed on their introduction into this world, those professing their faith in a new kingdom should thus signify, most appropriately, their change of views on this subject.

Verse 7-14. The Pharisees (literally, separatists) were a sect among the Jews professing themselves purer and better than others. "Lord, I thank thee that I am not as other men" was the language of their hearts and lips. The Sadducees answer to the Materialists and Infidels of our day. The Pharisee was secretly wicked, the Sadducee openly profane. Imagine to yourselves, then, an assemblage of such—hypocrites and scoffers—coming to John under pretence of wishing to hear about a kingdom, which they neither believed in, nor desired. No wonder at the harsh epithet with

which he begins his address to them. "Hath any one," says he, "convinced you of the destruction and wrath which are coming on this nation and land? And are ye really disposed to flee from it? If so, show your sincerity by such a change in your disposition and conduct as becomes such repentance—such a change in your views. Hitherto ye would not admit it as a possible thing that God would utterly destroy a people so highly favored by him; but this utter destruction of this once highly favored nation and land is advancing—yea, it is already at the door. Ye need not vainly and obstinately resort to the long-cherished notion, that because ye are descended from Abraham, the peculiar favorite of Heaven, ye are safe and secure. I tell you that of these stones and rocks which surround us in this wilderness, God is able to raise up a race more really worthy the name of children of the "Father of the just or upright," (not faithful,) than you, his lineal descendants. I repeat it, therefore, the end of this nation is at hand, the axe is at the root of its national and independent existence; and every one in this nation who perversely persists in not foreseeing the evil, changing his course, and fleeing from it, will assuredly be overtaken in the horrible destruction which is pending over this land and people. My office and my commission is merely to endeavor to effect a change of views on these subjects, and to admit by the initiatory rite of baptism, those who profess such a change. But after me there cometh one compared with whom I am no more, than is the meanest slave compared with that master whose sandals it is his duty to take off, or carry. The sign by which his followers are to be known is not the having been baptized, but the possession of a spirit of inward purity and sanctity—a spirit of power and of a sound mind. To him hath God committed all power on earth, and into his hands hath he put the Roman army as a fanning or winnowing machine, by means of which he will thoroughly cleanse this land: While he preserves many that will believe in him, by sending them to foreign parts, he will most assuredly bring nameless horrors and desolations and miseries on the heart of those who obstinately remain in their unbelief of his character and commission." Thus spake John. Every one should read the account of the destruction of Jerusalem by Josephus, and he will be better able to understand this passage. The preservation of Christians spoken of in verse 12, was actually accomplished by many of them fleeing before the destruction of Jerusalem, to Pella, in Coelosyria.—In illustration of the figure of speech employed in verse 12, I may mention to you that the threshing-floors in the East were generally a high piece of ground, rolled and beaten very firm and hard, on which the sheaves were laid, and the grain trodden out by oxen, and afterwards separated from the straw and chaff. The chaff was burned lest by a change of wind it should be blown back among the wheat or grain.

Verse 14. You have been consulting the parallel passages—an excellent practice—for I see that you have noticed the irreconcilability of this verse with John i: 33. By consulting Doddridge you will find two attempts at reconciliation, of which, I presume, neither will prove satisfactory. Of all the solutions of the difficulty of which I have either thought or heard, this appears the most probable: As Matthew did not attend our Lord till long after this transaction, it is most likely that he was misinformed.

Verse 15. Why was Jesus baptized? That he might comply with all the ordinances appointed by God—that he might give to them his sanction—that he might acknowledge that John's baptism was founded upon divine authority, as John claimed when he said, "he who sent me to baptize."

A wicked book is worse than a bad man, inasmuch as it can never repent, and each copy may do as much harm as one rascal.

Frugality, says Burke, is founded on the principle that all riches have limits.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, FEBRUARY 10, 1837.

PSALM IX: 17.

"The wicked shall be turned into hell, and all the nations that forget God."

A correspondent in Tennessee requests an explanation of this often quoted passage. Sermons have been preached in explanation of it, by Universalists, almost times without number—many of which have been published in books, pamphlets and periodicals. But as it is probable that many of our present readers have not seen it explained in this work, and are distant from any place, where they can procure Bailou's Eleven Sermons, or other books containing its explanation, I will briefly notice it here.

1. The Psalm is supposed to have been composed after David's triumphant wars with the Philistines, the Moabites with Hadadezer, king of Zobah, and with the Syrians, recorded in 2 Samuel viii: 1-9. If so, the expressions, the "wicked" and "all the nations that forget God," are limited by the subject to those nations, and people. The phrase, "shall be turned into hell"—Hebrew, *sheol*—Greek, *hades*—probably signifies, therefore, that such nations and rulers shall be pursued by victorious armies, and driven or destroyed into the state or place of the dead—that being the meaning, according to our idiom, of *sheol* and *hades*. More literally, *sheol* denotes the place concerning which the most prying eye and the most listening ear can gain no information—and *hades* denotes the unseen, the invisible world—while the proper primitive meaning of *hell*, is the covered over, the hidden place. These definitions are given by Clarke (Methodist), and Campbell (Presbyterian), and I believe by every respectable Partialist commentator.

2. But supposing the occasion and subject of the psalm not to have been the particular one above named, but general—the text does not and can not teach the doctrine of endless misery. For this doctrine, as is now universally admitted by the great mass of Partialist critics and commentators, is not acknowledged or known in the Old Testament—that revelation discloses no name for such a place—*sheol* or *hades* express merely the place where all the dead are, good and bad, and without regard to their joys or sorrows, their happiness or misery. Consequently, if this text is made to express a peculiarly unhappy condition of the wicked, and the nations here named, it must be by a figurative use of the word rendered hell. The same critics before named tell us that *sheol* is used figuratively to express sorrow, distress, darkness of mind, depth of affliction. In this sense, David's own soul had been "delivered from the lowest hell"—Ps. lxxvi: 13—and, (in the near prospect of death,) "the sorrows of hell compassed" him about, Ps. xviii: 5. If such had been the effects of his own wickedness and departures from rectitude, he might well know that trouble and anguish will be the lot of the evil doer, and destruction and ruin come on the nation that has not the Lord for its God.

3. The context confirms these views of the passage. Those acquainted with the parallelisms of Hebrew poetry, will readily recognize the triple parallels of verses 15, 16 and 17, of this psalm—"the Heathen," those on whom the Lord executeth judgment, and "the nations that forget God," on the one hand, and those whose foot is taken in the net they hid, the wicked who are snared, and the wicked who are turned into hell, on the other hand. Or take the following more modern version, by Noyes.

"The nations have sunk in the pit which they made;
In the net which they hid is their own feet taken.
Thus is it known that Jehovah executeth judgment;
The wicked are ensnared in the work of their own hands.
The wicked shall be driven into *hades*;
Yea, all the nations that forget God."

When any proof, however slight, is brought that the Old Testament writers believed in endless misery—that

* Those who expected the Messiah as a temporal prince would think that his forerunner must come in great pomp and splendor. But in this they were disappointed. Perhaps this was meant to lead those who would think, and could be induced to give up their pre-conceived notions, to reflect that probably the glory of this approaching kingdom was to be spiritual, and the subjects of it poor and despised who derived their honors, pleasures, and riches from another world.

commentators of all denominations are wrong in their explanations of sheol or hades, as used in the Old Testament—then, and not till then, can we fairly be called on to show that Ps. ix: 17, does not militate against the doctrine of universal salvation. A. B. G.

BR. T. FISK'S DEFENCE.

I have received a communication from Br. Fisk, equivalent to seven closely written pages of letter paper size, in reply to an article by Br. Hammond, published in No. 52, of our last volume. The great length of the communication, the non-necessity of much in it for the defence of the writer, the fear that some of its incidental remarks on persons not particularly interested in the matter, will draw forth replies from them in return, and the request for its speedy appearance in our columns, which are already insufficient to contain all we wish to publish—all, induce me to omit his various comments and reflections, (save a bare outline,) and give the material parts, only, of the article. The propriety of this course will appear, from the following outline of circumstances.

At the session of the Niagara Association, in 1835, it was resolved that the Clerk forward certain charges of "gross immorality," against Br. Fisk, with their evidence, to the ecclesiastical body in the bounds of which the accused then resided. In the session of 1836, the committee of discipline of the same Association, reported "no cause of complaint." Br. Fisk then came out in an editorial article, in the Southern Evangelist, asking what had become of the charges of the preceding year—calling them inquisitorial, etc., and stating that those charges were against a brother none of them had ever seen, and who was far distant from them, etc. A copy of this paper was sent by Br. Fisk to Br. Hammond, who sent a reply to its questions, to this office, for publication, sometime last Summer. A private correspondence between myself and Br. Hammond, at last induced me to publish it. It is the article against which Br. Fisk has sent the following defence. I would further remark, that Br. Hammond's reply to Br. Fisk's questions has not been copied into the Evangelist—neither is this defence inserted there. Of course, if the parties wish to make this paper the medium for their communications on this disagreeable subject, with us must be left the privilege of deciding on the propriety of inserting any part of what is offered, and of the duration of the controversy. What we believe is equal and exact justice to both, we will grant, and no more; for the subject is not only unpleasant and painful to us, but uninteresting, if not disagreeable, to nearly all our readers. We therefore give all in the present article, which we conceive relates strictly to Br. Fisk's defence; and shall use the same license in confining the opposite side to matters of fact, and the point in dispute, should Br. Hammond see proper further to pursue the subject. To the defence.

1. Br. Fisk returns thanks to Br. Hammond for stating what the charges are, and says, that had the charges been published in 1835, with the minutes, he would have had less reason to complain that community was left to *imagine the worst*. He thinks some portion of Br. Hammond's letter manifests joy at being able to fix a stigma on a brother's character—a spirit inconsistent with Christian charity. Thinks the publication of the minutes *did* injure him, whether he was innocent or not; and complains, not that charges were made, but that he was condemned unheard. He reiterates the declaration that he never was within the bounds of the Niagara Association "since it was formed," and censures Br. H. for leaving off the latter clause [in quotations], in his reply to it.

"2. Again you say—'that the practice of issuing one proposal after another for the publication of papers, obtaining by this means a considerable amount of advance pay, and then not publishing the same, nor refunding back the money, was immoral, and highly unbecoming the character of a Universalist clergyman.' One proposal after another! That is—I make a constant practice of defrauding the community! Now, Sir, I call upon you

to put your finger upon *one single instance* of this kind in my whole life. I pronounce the insinuation unfounded and false in all its parts—and I call upon you to sustain the allegation by positive proof, or to retract the unhallowed calumny as publicly as the charge has been made. My good name is of priceless value to me—it is my all—and I can not submit quietly to have it blackened with falsehood, and stained by groundless surmises. I never issued proposals for publishing a paper in my life, without completing the volume for which I had received pay, or making satisfactory arrangements to have it done."

He then refers to his publications in New-York and New-Haven, which he made arrangements to have completed, but which ceased *after* they passed out of his hands, whereby he lost the purchase money of them. As to that in New-Haven, he had made arrangements to have its subscribers supplied with another paper, when a fire in Boston destroyed the subscription list, together with all his books, papers and clothing, save what he wore, leaving him utterly destitute of property and employment.

"3. Having already extended my remarks far beyond what I had originally intended, I proceed to notice the grave charge contained in your letter of taking money from strangers without returning an equivalent according to promise. The charge is of serious magnitude—and if sustained, the guilty one deserves not only to be disfellowshipped by the Niagara Association, and the Universalist denomination generally, but to be sent to the penitentiary for a term of years. The act is no better than theft, or even highway robbery. Will it then be believed that a Universalist minister has been guilty of obtaining money under false pretences, guilty of fraud or theft, and yet allowed to preach in fellowship with the denomination for EIGHT YEARS after the foul crime was committed, before any public notice was taken of his 'immoral,' 'unbecoming conduct'?"

"The supposed offence was committed in the early part of the Summer of 1827—this fact however you think proper to conceal. * * * * From the tenor of your remarks, and the zealous exertions of your Association, the public would naturally be led to conclude that the fraud was stupendous—of great magnitude. They will perhaps be surprised to hear the following facts. The paper in question was PLAIN TRUTH—the whole amount which I received, according to the best of my recollection, was less than fifteen dollars—all told. But even this small sum was not fraudulently obtained—without returning an equivalent according to promise, as you so unjustly accuse me. * * * * Now for the charges which you say 'were sustained by satisfactory proof.'"

"It is probably well known to you that Br. L. S. Everett and myself published the Gospel Advocate, for a time in company, at Buffalo, N. Y. After my return from an extensive tour in the Western States of between two and three thousand miles, at my own private expense, Br. Everett wished to remove to Auburn. I gave him my half of the paper, and intending to reside still at Buffalo, issued proposals for publishing a semi-monthly paper to be entitled 'PLAIN TRUTH.' This was in 1827. Desiring to visit my friends at the East, I travelled through the towns you mention, preached, solicited and obtained subscribers. On visiting Philadelphia I had an invitation to return there, which I complied with; and after repeated solicitations, finally accepted a call to become the pastor of the Lombard-street church in that city. Immediately upon this, I wrote Br. Everett at Auburn to make an arrangement with him to supply the subscribers I had obtained, with the Gospel Advocate. The proposition was agreed to instantly, my list sent on to him, with the amount of money each subscriber had paid, and the following announcement made a few weeks after, in the first number of the next volume, to which I beg leave to invite your undivided attention. I quote enough of the article to settle the matter beyond doubt or controversy. Read.

"PLAIN TRUTH."

"An arrangement has been made with the gentleman who issued proposals for publishing a semi-monthly paper with the above title, by which they will be supplied with the 'Gospel Advocate and Impartial Investigator.' This paper, it will be perceived, contains double the quantity of matter of the proposed publication, and at only one-third extra expense. Ordinarily the Advocate will afford as much reading on the subjects designed to be discussed in Plain Truth as would be displayed on a half sheet, and this paper has never been played to any sect, further than Gospel truth and right reason would justify, nor will it be, so long as it remains in the hands of its present proprietors. It may be proper to state that a list of the subscribers to Plain Truth has been forwarded to us, and those to whom this number may

be sent, who are disposed to accept it, if they have not paid already, will please forward, etc., or if they have paid ANY PART, to forward the remainder by mail," etc.

He says an article headed "The Christian's Consolation," signed "C. H.," and dated "Lockport, December 29, 1827," appeared in the very number of the Gospel Advocate containing the foregoing notice—asks whether it was not written by Br. Hammond—if so, whether Br. H. did not see said notice—and if so, whether he had forgotten it when the charges were brought up against Br. F. The following is too important to allow abbreviation.

"4. The answer which I returned Br. John Craig to the one addressed to me at Philadelphia, (not New-York as you state,) I have since regretted. Had the tenor of his communication been such an one as a brother of the same faith should write to another, the answer would have been indited in the same spirit. I thought it was not so—that instead of being of a friendly nature, it was a haughty demand of me to account for my conduct in not publishing the paper to which he had subscribed—dealing withal pretty largely, if my recollection serves me correctly, in surmises and suspicions, to which I was then an utter stranger. * * * * I own I was greatly disturbed by the reception of that letter—and on the impulse of the moment I answered him 'that if reasons were as plenty as blackberries, I could give no man a reason on compulsion.' I confess this was wrong—it is all the wrong however with which I have to reproach myself in the whole of this unpleasant business. I know I have at times been imprudent—what everybody says must be true—but I can solemnly aver before the Author of my existence, that I have never been guilty of intentional fraud. I never contracted an obligation in my life without believing that I preserved the means of meeting and cancelling it. I am aware that my sanguine temperament, excess of zeal in the cause I have espoused, has betrayed me into occasional indiscretions. I had hoped, however, that these would have been looked upon with as favorable an eye, as was consistent with that godlike principle which 'thinketh no evil.' Instead of which, I have been exposed to public censure, my motives questioned, my faults magnified, my principles unpunished, and my acts most ungenerously misrepresented."

Here follow some general remarks on the manner in which some few of his ministering brethren have treated him, his forbearance until compelled to speak on the subject, and the declaration, "With this subject, Sir, I have done forever—no earthly consideration will induce me to advert to it again."

It closes with the following excellent advice respecting the opposition of brother to brother, depreciating remarks, and slanderous insinuations, etc., etc.—things which, however foreign to the subject of the defence, are undoubtedly too common with some of our brethren.

"These things ought not so to be. The practice is retarding the progress of our cause, more than all things else combined. Let each one of us endeavor to amend one, to reform ourselves in this particular, and no more provoke one another but to love and good works.

"I can not conclude this communication without expressing my sincere acknowledgments to the lay brethren of our denomination, for the unvarying kindness I have received at their hands. It has been a well-spring of consolation, in the darkest hour. The majority of my ministering brethren too, have dealt kindly with me, notwithstanding all my faults and follies. That those who have pursued a different course may be forgiven by their consciences and their God, as freely as they are by me, is the sincere prayer of THEOPHILUS FISK.

"Charleston, S. C., January 13, 1837."

I would suggest to Br. Fisk—that should he notice this subject in his paper, he had better send a copy to Br. Hammond—that his ardent temperamentsometimes leads him to use language not a little severe, and too well calculated to create hostility rather than peace—and that even he needs a little reforming, on *wholesale* slander, when he accuses all our Northern periodicals of being abolitionist; when it is a fact, (whatever may be the sentiments of their Editors and proprietors,) that none of the periodicals have directly meddled with the question of slavery, while the Pioneer and the Evangelist are frequently—almost constantly—"fishing in the muddy waters," and stirring up strife in the South against the North. To use his own words, "These things ought not so to be"—no, not even to induce our Southern

brethren to withdraw all patronage from Universalist papers here, and bestow it on those nearer home. We may not "do evil," even though it is "that good may come of it." "A word to the wise is sufficient."

A. B. G.

THE RECORD.

The Murray Association met in Ohio City, November 26, 1836. Br. Tenney, Moderator, and Br. Stephen Hull, Clerk, protom. A letter of fellowship was granted to Br. Hull, of Oberlin; and Brs. J. Braman, B. Hickox, H. P. Sage, and S. Hull, were appointed to solicit subscriptions and establish circuit preaching in the bounds of the Association. Sermons were preached by Brs. Hull, Tenny, Sage, Braman, Hickox and Whitney. One year ago and there was but one preacher of our order in the bounds of this Association—now there are seven. The friends in Ohio City are said to be few but faithful. Br. Whitney, late of this city, it will be remembered, has settled there—and that they are about erecting a meeting-house, our readers have already been advised. Adjourned to meet in Huntington, Lorain county, on the last Saturday and Sunday in May, 1837.

NEW SOCIETIES were formed in Poughkeepsie, about the first of January; and in North Bridgewater, Mass., on the 5th inst. Of the former, Br. Shrigley says, our friends in Poughkeepsie are "numerous, respectable and zealous."

REMOVALS.—Br. Boden has removed from Marshall to Madison, to which latter place he wishes his papers and letters directed in future. Br. Linus Paine has engaged to settle with the new society in Panama, Chautauque county, after the 1st of March next; at which time he will remove there from Centreville, Allegany county, his present residence. Br. W. H. Knapp, of Danvers, Mass., has received an invitation to settle with the society in Cabotville, (Springfield,) same State. Br. B. B. Hallock has removed from New-York to New-Haven, where he is engaged to labor the whole time. Br. Elbridge G. Brooks, from Portsmouth to Exeter, N. H. Br. T. C. Eaton has removed from Fulton, Oswego county, to Dunkirk, Chautauque county, to which place he wishes all his letters and papers directed hereafter.

The installation of Br. O. A. Skinner, as pastor of the Fifth Universalist society in Boston, took place in Boylston Hall, on the 26th ult. Sermon by Br. B. Whittemore.

MEETING HOUSES.—New ones are about being erected in Calais, Me., and in Randalstown, Md.

DEDICATIONS.—A Universalist meeting-house in Philipston, Mass., was dedicated, January 25th. Sermon by Br. H. Ballou. The Union meeting-house in Berlin, Vt., was dedicated lately. Sermon by Br. R. Streeter. Rev. Mr. Root, (Baptist,) and Rev. E. Scott, (Methodist,) assisted in the services. The new meeting-house erected by our friends in Bristol, Ontario county, was dedicated on December 28th. Sermon by Br. J. Chase, from Phil. ii: 16. Brs. Townsend and Ackley, took part in the services, and Br. Andrews preached in the evening. The house is built of cobble stone, in elegant Gothic style—is thirty-four by forty-four feet, with a basement fitted up for school rooms, and surmounted with a modest Gothic steeple. The cause has prospered during the past seven years in Bristol, under the efficient labors of our affectionate Br. O. Ackley. Br. Andrews has engaged to supply their desk for a part of the time.

Br. Thomas F. King, of Charlestown, Mass., has been chosen a chaplain to the House of Representatives of that State, in conjunction with Rev. Barron Stowe, (Baptist,) of Boston.

Br. A. F. McCabe, late of Skaneateles, has accepted an invitation to settle at Hamilton, and preach to that society and the one in Lebanon, in the stead of Br. Woolley. He has already commenced his labors, and will probably remove his family there in the Spring.

SOUTHERN PIONEER.

Brs. Andrews, McCune and Robert Smith, have our thanks for their attention to our wants, in furnishing us with those numbers of their paper which we had not received. We find in them several matters and things which claim some notice, and shall receive it as soon as we can find time and room. At present we can only say—The Southern Pioneer and Evangelical Liberalist is published every Saturday, in Baltimore, Md., at \$2. per annum, in advance, to which twenty-five cents will invariably be added for every three months delay. Brs. L. F. W. Andrews, George C. McCune, and Robert Smith, Proprietors and Editors, and Revs. L. S. Everett, of Baltimore; Z. Fuller, Philadelphia, and N. M. Knapp, Associate Editors. Bating its meddling with the slavery question, (in favor of slavery,) and its somewhat warm, and (I think) uncharitable spirit towards its fellow-periodicals, and many ministering brethren in the Northern and Eastern States, it is well conducted, filled with much interesting matter, a great portion of which appears to be taken from the Universalist Circulating Family Library, and therefore consisting of extracts from Universalist books. We sincerely wish them success in every laudable work and effort, and hope ever to remain sufficiently unmoved by what we disapprove in their periodical, to retain for them our good will and fraternal affection. A. B. G.

THE SOUTHERN EVANGELIST.

This is published in Charleston, South Carolina, Br. T. Fisk, Editor and Proprietor; Brs. S. J. McMorris and J. G. Stearns, Assistant Editors. What is said of the Southern Pioneer is true of this paper; both in what we approve and disapprove—save that Br. Fisk's warmer temperament and more (what shall I call it?—volatile?) genius adds point, and pith, and severity to all he writes on the disapproved subjects. By using, as we suppose, the same matter for a great portion of both papers, there is in all other respects a great similarity between the contents of the two in all that is peculiarly good, beautiful and interesting. The Evangelist has been enlarged to the size of the Southern Pioneer—that is, about the size of the Union, of New-York—and is published at probably the same terms as the Pioneer—as the first number has not the terms published in it.

A. B. G.

THE RESTORATIONIST.

This is a neatly printed monthly, with a well filled cover, published in Boston, in connexion with the Independent Messenger, from the best portions of which its contents are taken. It contains 16 royal octavo pages in double columns, making an annual volume of 200 pages, at one dollar per annum. Revs. Paul Dean, Resident Editor, and Charles Hudson, William Morse, Adin Ballou, and Edwin M. Stone, Corresponding Editors.

I was among those who always regretted the secession of this small band from our ranks, and the spirit of hostility they manifested against all who would not secede with them. It was with reluctance that, last year, I was compelled to defend this paper from their inconsistent, (and I think) uncandid attack on its prize tale—inconsistent, for they were at that very time publishing a long, uninteresting party-spirited *dream*—and absurd, for the tale they attacked used but the same phrases to describe the limited punishment of the wicked, themselves and the Bible use for the same purpose. I rejoice in seeing that their opposition to well written illustrations of the truth, in the form of narratives and tales, is at an end—at least both the Independent Messenger and the Restorationist publish such articles. And so far as their labors are calculated to promote peace on earth and good will among men, and to disseminate the great truths of God's paternity, man's fraternity, and consequent universal salvation, we can heartily bid them God speed, and endeavor to promote their success. As to all else, it is written on sand, and the first overflowing of affection will wash it out of existence. A. B. G.

THE CHRISTIAN INTELLIGENCER.

This faithful veteran in the cause of universal salvation has been suspended for a time, by its proprietor, Br. P. Sheldon, who wishes to dispose of it to some one who will continue it. (Can it not be united with the Banner? Can not the breach be healed, that exists there, between Brs. Drew and Sheldon?) Br. Sheldon's avocations prevent his continuing the publishing business, and Br. Fletcher, its late Editor, is about commencing a paper which shall be neutral in politics and religion, in Thomaston, Me.

A. B. G.

EVANGELICAL PREACHER.

Br. Sanderson, of the Herald of Truth, Rochester, proposes publishing a monthly work of this title, in 12mo form, on fine paper, each number to contain two original sermons, the volume, twenty-four sermons, with title page and index—at the very low price of Fifty Cents per annum. The sermons are all to be creditable to their authors, and interesting and instructive to the reader. The work is not to commence until a sufficient patronage is obtained to secure from loss.

The price is very low, and the work eminently needed. But may I offer Br. Sanderson a lesson recorded on the tablet of my own experience? He can not afford at this price to pay for his "copy," and without that he will be vexatiously and frequently delayed for want of the wherewithal to fill his monthly. Besides—there are many excellent sermons, published years ago in pamphlets and our periodicals, which very few of his readers have ever seen—and many others, as good as the majority of sermons he can procure, published in our folio periodicals, which few of his readers have preserved, and which they wish to preserve. These will form a full fountain, from which he may always draw supplies when he can not procure original sermons, without his having to infringe on any one's rights, or to disappoint his readers, if he will but drop the one word "original."

** We will publish the prospectus in our next. Subscriptions will be received at this office, for the above, or any other of our periodicals.

A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. M. B. SMITH in Fort Plain, and Br. L. C. BROWNE at Burlington Flats, and at Exeter Hou. in the evening—Br. EDWARDS at Ellinwood Hollow—Br. C. B. BROWN in Ellisburg, and in Mansville in the evening—Br. WAGGONER in Eatonville, and near Esq. Snell's in the evening—Br. BRITTON in Brownville village—Br. SIAS at Perch river, and at Jenks' school house in the evening—Br. C. S. BROWN in Norwich—Br. EATON at Dunkirk.

There will be preaching on the fourth Sunday inst., by Br. C. S. BROWN in Otselec village—Br. J. FRENCH in the stone school-house near Br. Smiley's, and in Talcott's school-house in the evening—Br. WOOLLEY in Clockville.

Br. GROSH will lecture in the school-house at Norridge Corners, on Thursday evening next. Subject—the resurrection named in Daniel xii: 1, 2. and John vi: 28, 29.

Br. T. C. EATON will preach in the evenings of Monday, February 12, in Alexander—13th, in the brick school-house near Br. Thompson's in Aurora—14th, in Boston, as Br. Lewis may appoint. [Received too late for insertion last week.]

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

J. G. Van Kleeck's Hill, (U. C.) for self, H. S. G. and L. F. F. D. Sangamon, (Ill.)—A. B. Boardman, (O.) for self and A. B. J. Rev. N. S. Ann Arbor, (Mich.) for J. J. H. C. J. D. W. J. D. S. E. A. E. I. C. S. K. J. R. S. N. G. T. P. B. Mr. E. and Mrs. D. J. W. B. Graye Creek, (Va.)—P. M. Portageville, for D. E. and G. M. S. D. Coopertown, for J. W. and N. P. P. M. Willoughby, (O.) for S. M. E. T. crestown, for J. L. Wolcott, for B. F. C. L. W. Penn Line, (Pa.) for A. D. and E. H. J. L. Wolcott, for P. H. B. and W. K. J. F. S. Lawrenceville for self, B. B. S. S. H. J. E. H. P. A. S. H. A. M. J. C. S. H. D. T. E. S. D. B. D. H. and O. P. P. M. Maple Grove, for Z. W. J. T. B. Toledo, (O.) for self and J. G. C. P. M. Madison, (O.) for M. W. and B. M. J. G. W. Sturges Prairie, (Mich.)—P. M. Enosburg, (Vt.) for L. S. O. B. Richfield, for self, B. T. S. C. J. A. M. H. J. B. A. L. and R. T. J. Rev. L. P. Centerville, for self, B. R. J. S. and M. P. Rev. K. T. Victor, for C. P. A. R. W. H. L. A. and M. P. M. Sackets Harbor, for L. M. F. H. and M. W. P. M. Darrtown, (O.) for A. F. D. and D. P. N. C. S. H. J. O. for self, E. H. and A. C. A. D. L. Brooklyn, (Mich.) for self, A. H. D. L. A. K. K. and J. C. E. J. L. Boston, for A. H. G. B. W. A. L. C. W. A. S. A. A. E. F. W. W. O. A. L. S. E. P. R. F. C. P. B. and W. D. P. M. Greenwood, for self, N. J. and D. C. P. G. Gustavus, (O.) for self, E. H. B. D. S. J. P. S. R. L. P. G. W. P. A. N. B. F. V. J. R. and R. M.

POETRY.

OUR COUNTRY.

Who that delights in the wild, thrilling and erratic fancies of undirected, uncontrollable genius, has not heard of John Neal, a lawyer, now residing in Portland, Me.? And how few of his admirers have ever seen and read his "BATTLE OF NIAGARA," a poem without notes, and GOLDAU, or the Maniac Harper; a small volume but full—yes, in the eulogy bestowed on it by another poet of our land, nearly every page full enough of poetic and sublime imagery to furnish out many a modern poem? "Jehu O'Cutaract," the assumed name under which it was ushered to the notice of the world is most prodigal—a very spendthrift of his choice things, filling the board so full, there is but very little room left for any thing else—and erratic—wild—the meteor—the comet, all fail as comparisons applied to the train of thought in his bold and wandering style.

But to my object. The following extract taken from the Introduction to the Battle of Niagara—has the sense entire as far as it goes, and will, I think fully repay the time spent in its perusal by any one having within him a love of poetry. It will require study and meditation fully to understand and feel its beauty and force. Thus read, it will be appreciated. Probably I may extend this extract by continuing it in some future number. A. B. G.

The minstrel left his field of blood
And stood above the mighty flood;
And listened to its stormy voice;
And heard it on the winds rejoice;
And there—he would have sung—but there
The awe he felt was in the air.

Then he stood on a cliff when the morning unrelled
Her banners of crimson, and purple and gold,
Her plumage, and robe with its changeable fold,
And felt as he saw all these splendours outspread,
As if he had gone where some mighty one slumbers
With the ruins of song, and the relics of numbers;
Who woke as he heard the unhalloed tread!

Yet—yet 'twas an impulse may never be quenched:
The fountains that burst where the light has its source—
Or cherubim wings, may be stayed in their course,
When they lighten along where the storm is entrenched;
Her spear from the angel of night may be wrenched;
Or the plumage of peace in the battle be drenched—
When it bends o'er the strife, like the bow of the sky,
Or the light that is seen in a martyr's donee's eye—
Before you may still the tumultuous voice
Of a heart that is heaving with song;
Before ye may silence the lyres that rejoice,
Where the wind from the water comes sweeping along;
And the chorus of mountain and cavern is strong.

THE WAY TO WINCHESTER.

"Can you tell me the way to Winchester?" asked a traveller of a group of people who stood round the steps of a country store, at the foot of the Blue Ridge in old Virginia, one dusky evening.

"Yes," said one—"you will go down the road about half a mile, turn to the right, then take the left hand road, and it will bring you to Burn's Ford, cross the river, and they will direct you."

"It looks like a storm ahead," said another—"you had better take the path along the foot of the hill—it is nearer by a mile."

"Cross over the plantations" said a third—"it is hardly half the distance; when you get to the highland you see yonder, the town will be in full view, and you will get in before night."

"And where," asked the traveller, evidently not a little perplexed, "and where does the great road right ahead of us lead to?"

"Oh! that's the road to Winchester—but we thought you wanted to go some nearer way," was the response.

The traveller jogged on, satisfied with the plain old road, and I dare say got to Winchester as soon, and safe, and sound, as he would by any of the by-roads and short-cuts so kindly recommended to him—for I had the satisfaction, when I travelled it, a few days afterwards, to find it one of the most direct, smooth, and pleasant roads in all Virginia.

I wrote down in my Sketch-Book at the time, "The way to Winchester"—and there it stands to-day, when the comments I mean to make, or the incidents proposed to be connected with the sentence, are forgotten. But they lead to a train of reflections which we will pursue for a few moments.

Here are crowds of busy people in the streets, all travelling, or in pursuit of some object. Do you ask what it is? They are seeking for the way to *Wealth*. Consulting with each other—interchanging opinions—and, perhaps, spending in anxious inquiries the time which ought to be occupied in reaching the object they desire. Let us pause among them.

Here is one who had, after a good deal of search,

thought he found out the shortest way to wealth by the road of *Speculation*. But that road has a great many branches, and not a single pointer by the way upon which you can depend. Our friend started at first by the road of the Lotteries, and travelled on until he found himself a long journey further from his goal than when he set out. He came back to the starting place at last, an older man, with an older coat, and darker prospects. He has since been racking his brain to find some by-way across other people's property. He has bought stocks, but they just as often fell as raised in his hands; he made bets whenever he thought he had got ahead of any one, but he lost oftener than he won. He undertook to buy bargains; but often as not, the seller, instead of the buyer, had the bargain. And now he is almost at his wits end. He would know the way to wealth. Well, there it is, the plain old way, as straight and even as the Winchester road. *Industry and economy is the turnpike road to wealth.*

There is another who has taken it into his head to wait until somebody dies and leaves him a fortune. A third is looking out for an eligible settlement in the way of matrimony, with the chivalric resolution to take, for better or worse, the first bag of gold he comes to. A fourth is inventing perpetual motion, or some gimcrackery of the kind, with worlds of wealth in all his visions; and a fifth is absolutely going to ride to wealth on a goosequill. And thus, from the broad beaten road before them, they turn to the right and to the left, by the ford and by the hills, until, between their short-cuts and by-ways, three-fourths of them slip through and are forgotten by the way.

But let us turn over a leaf. Here is a group of the more sober, sage, and thinking, among men. They selected a better defined and more substantial object of pursuit. They seek the road to happiness—yet by as many different routes as the other.

One conceives that the way to wealth and the way to happiness are the same, and finds his vast mistake in the pressure of cares, and the withering and scorching influence of avarice as it steals over the heart. Another seeks it in honor, and toils on, the slave of popular caprice, until he sinks beneath his efforts, a victim, and, perhaps, a show. Another grasps at pleasure, and finds in every successive indulgence, the wretchedness of disappointment, if not the horrors of remorse.

And yet, as before, the broad, direct, and certain road to happiness, is open and easy of access to all. Reason points to it, experience adds her testimony, and religion her appeals—yet, searching for it in every path, travelling every other road to attain it, the masses of mankind turn from the way of simple virtue, and never reach the end to which that pathway leads, and that alone.

TENDENCY OF TRUE GREATNESS.

Not infrequently do we hear imputed to wit, the very faults that proceed from the absence of it. Your half-hints, the mere shadows of ideas, darken the mind instead of enlightening it. Virtue is both an affection of the soul and a demonstrable truth; it must be either felt or understood. If you derive from reasoning only what misleads instinct, without attaining to that which can supply its place, then it is not the qualities you possess that become destructive, but rather those in which you are deficient. Of all human calamities, the remedy should be looked for above. If we raise our eyes to heaven, our thoughts swell into a nobler nature; it is by soaring aloft that we breathe a purer air, and are cheered by a brighter light. Man should, in fine, be prompted to aspire to every kind of perfection, and superiority; nothing can more contribute to improve and refine his morals. Superior talents excite an admiration, and win an affection, which disposes the mind of those who possess them to gentleness and lenity. Observe men of cruel dispositions; you will generally find they are deficient in intellectual endowments of the higher order; nature even seems to have given them a cast of countenance that disgusts and repels; and they would fain avenge themselves upon the social order for what nature has refused them. I would, without the smallest fear or suspicion, confide in those whom I find satisfied with their lot, and who by some talent or other, can claim, and do readily merit, the suffrage of mankind. But for the man who is incapable of obtaining from his fellow-men any pledge of voluntary approbation what interest can he feel in the conversation of the human race? To him whom the world admires, the happiness of the world must be dear.—*Madam de Staël.*

MARRIAGES.

In Fort Plain, on the 8th ult., by Rev. L. C. Browne, Mr. HENRY C. KENYON, to Miss ELIZABETH YERDON.

By the same, on the 23d ult., Mr. JEREMIAH WIETING, to Miss SARAH A. KOCHER.

In Deerfield, on the 18th ult., by R Barlow, Esq.,

JOHN H. ELLIOT, to Miss ELLEN PLUMMER, both of this city.

In Eaton, on the 17th ult., by Rev. E. M. Woolley, Mr. NELSON A. JUDD, of Smithfield to Miss ANN M. GAGN.

At Richfield Springs, on the 29th ult., by Rev. T. J. Smith, Mr. ATTI JONES, to Miss ELIZABETH ANN CHADWICK, both of that place.

December 29th, 1836, by Rev. S. R. Smith, Mr. ELOX C. BURLEY, to Miss CHARLOTTE BURLINGHAME, both of Oriskany Falls.

January 18th, 1837, by the same, Mr. N. F. METCALF, to Miss DELIA B. CLARKE, both of Hampton.

DEATHS.

In Western, on the 17th ult., Mrs. CAROLINE WHITE, consort of David White, and eldest daughter of Mr. C. Seymour, aged 26 years. She was greatly and deservedly loved—bore her painful illness, of a year's duration, with exemplary patience—and died heartily resigned to the will of God, relying on his promised mercy in Christ. Her end was peace.—Communicated.

In Columbus, Chenango county, on the 24th ult., THOMAS HOWARD, in the 95th year of his age. He was a native of Rhode Island—served several years in the provincial army during the French and Indian war, and again faithfully served his country in her struggles for Independence. He emigrated to Columbus, from Charlton, Mass., forty-three years ago, and has ever sustained the reputation of being an honest and worthy citizen. Notwithstanding his great age and early hardships, his mental powers remained sound to the last, and he died, as he lived, firm in the faith and hope of universal salvation. Thus, like the last stars of morning, our Revolutionary fathers fade away into greater glory! The funeral discourse was delivered by Br. Moses B. Smith.

* * Editors at the East are requested to copy, for the information of relatives and friends—and to do honor to the memory of a revolutionary patriot. S. C.

In Castile, January 9th, Miss BARBARA SHEAFF, aged 21 years. Her funeral was attended by the writer, and the consolations of the Gospel offered to the mourning friends and a numerous congregation from Isa. xl: 1. T. P. A.

N. B. In the obituary notice of Mrs. Wilmarth, No. 46, vol. vii, for "wife of Ira Wilmarth," read "wife of Ezra Wilmarth."

PROSPECTUS,
FOR THE SECOND VOLUME OF THE
GOSPEL SUN.

S. COBB AND M. H. SMITH, EDITORS.

The first number of the second volume of the Gospel Sun will be issued on Friday, February 2d.

The Gospel Sun is a paper published simultaneously at Boston and Haverhill, Mass., and devoted to the cause of Universalism, to the defence and illustration of the Bible, and to the improvement of Society.

It will contain Sermons, Essays, Criticisms, and Miscellany of a refined and moral tendency. Its tone will be mild, but decided; courteous, but independent. And the Editors pledge themselves that no exertion on their part will be spared to make the Sun an able defender of the Truth, and a welcome companion at the family circle. And they are enabled thus to promise as some of the most able and popular writers in the denomination will contribute to its columns.

CONDITIONS.—The GOSPEL SUN and NEWS REGISTER, will be published simultaneously in Boston and Haverhill, every Friday morning, at \$2.00 per annum, if paid within six months from the time of subscribing, or \$2.50 at the end of the year.

M. H. SMITH, } Proprietors,
E. H. SAFFORD. }

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Gresh and O. Hutchinson.

TERMS.—To Mail and Office subscribers, at \$1.50 per annum, in advance, or within three months; \$2.00 if not paid within three months; or \$2.50, if not paid within the year. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers. Agents or Companies, paying for eight copies, will be allowed the ninth copy gratis; and so in proportion for a larger number. All communications by mail, must be *post paid*, or *free*. To City subscribers, who receive their papers by a carrier, \$2.00 per annum, payable in advance, or \$3.00, if not paid within the year.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, FEBRUARY 17, 1887.

NUMBER 7.

ORIGINAL SERMON.

BY REV. G. S. AMES.

"For he must reign till he hath put all enemies under his feet." 1 Cor. xv: 25.

That Jesus will reign in his mediatorial office, until he shall have succeeded in conquering and subduing every foe, but few professing Christians are willing to dispute. On this point there is not only a coincidence in sentiment, but the feelings and prayers of all denominations are alike. But concerning the means which Jesus will employ to effect this end, and the result of his ultimate success in effecting it, there is a manifestly extensive difference of opinion. Our object, therefore, in this discourse, will be, by the assistance of Almighty God, to carefully discuss these points of difference, and by an unprejudiced appeal to reason and the word of inspiration, show what must be truth in relation to this all-important subject.

The most general and acceptable doctrine is; that Jesus, in consequence of the magnitude of offences, will himself become offended; and in order to give offenders their just demerit, will revile again and rain down upon them the fire of unmitigated and inexpressible pains; which are the measures he is supposed to employ in effecting a triumphant victory over his enemies. The following is the manner in which the cruel Cyprian of the third century dwells upon this subject. "O! what a glorious day will come, when the Lord shall begin to recount his people, and to adjudge their rewards; to send the guilty into hell, to condemn our persecutors to the perpetual fire of penal flames, and to bestow on us the reward of faith and obedience to him. What glory! what joy! to be admitted to see God; to be honored, to partake of the joy of eternal life and salvation with Christ, the Lord your God; to salute Abraham, Isaac, and Jacob, and all the patriarchs, prophets, and apostles; to rejoice with the righteous, the friends of God, in the pleasures of immortality, when that revelation shall come—when the beauty of God shall shine upon it, we shall be as happy, as the deserters and rebellious will be miserable in unextinguishable flames!" Thus Cyprian supposes Jesus will subdue his enemies—so he is to put them under his feet; and come off clothed in the habiliments of victory; and it fully demonstrates his ignorance of God, his destitution of the spirit of Christ, and the sympathies common to a merciful and affectionate heart. He has more clearly and easily expressed his views than he can prove them; and his mind evidently manifests a greater love for fable and poetry, than for truth and humanity. A careful and unbiassed study of the Scriptures, shows us plainly that such an idea is without foundation in truth, that it stands in hostile array against the character of the Gospel, and the goodness and wisdom of God. No arguments are required to prove this fact. We must be allowed, therefore, to dissent from the opinion, but not without giving our reasons for so doing, as we advance with our discourse.

By a reference to the teachings of Jesus and his inspired apostles, and the duties which they faithfully enjoined upon us, we are presented with some useful instructions concerning the manner in which Jesus will effect this great end; viz. putting all enemies under his feet, or what is the same thing, the defeat of his enemies. We reason from example. Let the hearer be careful to remember that this determines, and decides the great question now at issue; whether the whole world will be finally saved, or whether a part will be forever lost; for it tells us whether an enemy, when put

under the feet of Jesus, will groan in unutterable agonies, or be restored to the participation of life and joy.

We inquire, then, what has Christ said in relation to those moral duties which we owe to our enemies, and to mankind generally. He has wholly discountenanced a requirement of the Jewish law, which reads thus—"Thou shalt love thy neighbor and hate thine enemy"—and he recommended the following in its place. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you." Paul says—"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head." These injunctions seem to have been introduced for our regard, as the most commendable means which can be adopted to subdue our enemies; the necessity of which is absolutely verified in the experience of every philanthropist. We very well know that the most successful method we can adopt to effect this object, is to employ those means which will subdue their enmity; and these means Christ has explained and enforced in the above beautiful language. We are to treat them with kindness and respect. To feed them, if hungry; if thirsty, to give them drink; and never to treat them with unfeeling neglect; for this would never effect a removal of those feelings lurking within, that stimulate them to be eternally our enemies. It would be like adding fuel to the flame, because it would be attended by an endless increase of enmity. Whenever, and wherever the Christ-like spirit of love has been manifested to even the most inveterate foes; an immediate salutary effect has almost invariably followed: and not only do those who retaliate increase the envious spirit of their foes, but they encourage in their own breasts the evil they are endeavoring to destroy in others, and are visited with the painful consequences which always flow from such an indulgence; remorse of conscience, misery and guilt. But if a directly opposite principle of conduct is embraced; if for wrath and revenge we use benevolence and charity: the basis of their enmity is at once destroyed. They have nothing wherewith to accuse us. They are completely under our feet. To resist such dealing, coming from any source, they can not. It will gradually win over their affections, gain their respect and vigilant exertions to promote our good, and secure our interests.

The wandering traveller when exposed to the severe chill of Winter's frosty blasts, can not be persuaded to lay off his thick mantle, (which he hugs with a firmer grasp as the cold increases,) by throwing snow upon his back. But pour out the genial, cheering rays of the enlivening sun, and he will lay off his garment, in heartfelt homage and respect. This will successfully subdue his cold condition, and put the chilling blasts of the pelting storm under the victorious feet of light, heat and comfort. In the material world, light is a phenomenon which stands opposed to darkness, and who ever thought, that darkness was necessary to overpower the obscurity of night! At a certain period, we are informed the earth was without form and void, and darkness was upon the face of the mighty deep; and how, let me ask, was the thick cloud of gloom dispelled? Answer—"God said let there be light, and there was light." Thus light was poured out upon the earth, and darkness disappeared. How amply sufficient the means! How excellent the remedy! So the warming and enlightening virtues of love, brotherly affection, and good will, must

drive from the breast the chilling and gloomy evil of enmity, and convert its votaries into sincere and devoted friends.

Now, if Jesus has commanded us to be merciful and kind to our enemies; what inference must we draw concerning the manner in which he will deal with his enemies? It certainly furnishes us with honorable conceptions of the truth unfolded in the text; for it is not to be supposed that he would urge upon mankind a rule he was unwilling to practice himself! If he has commanded us to be merciful, he is not cruel. If we are required to be virtuous, he can not be vicious. If he has commanded us to love our enemies, he does not hate his. And if love in us always aims to promote the happiness of all whom it embraces, then love in him, will not result in the destiny of irretrievable suffering and wretchedness for any creature in the universe.

But suppose we revert to a history of his life. Let us call to mind his conduct and dealings towards those who, in his age, were violent in their enmity, and were even proud to have it known that they raised a dissenting voice against the humble Nazarene. What spirit did he manifest to those who thus reviled him—and what prayers did he express on their behalf? Did he reproach or scorn them for their follies and crimes? Nay—he gave health to their sick—sight to their blind—hearing to their deaf—speech to their dumb—strength to their weak, and life to their dead! No inquiries did he find it necessary to make into their respective views of religion, before he consented to confer his invaluable favors. He asked not their views in relation to the propriety or impropriety of his measures. Independent of their judgment, he did his work; leaving the result to Heaven. Thus freely conferring these inestimable favors upon all the afflicted, his conduct was attended by an increase of faith, obedience and love in them. When on the shameful cross, in the last agonies of expiring nature, he manifested, in the most feeling prayer ever offered from earth to heaven, the manner in which he means to put his enemies under his feet. He had labored, with all diligence and perseverance, to reveal unto the world their duties of love to each other, and it was not for him, in this instance of ill-treatment and abuse, to breathe forth, either in expression or conduct, a spirit of retaliation. He therefore prays, "Father, forgive them, for they know not what they do!"

We look with confidence to the period of Christ's sojourn and ministry in our world, and the characteristics of his life, for the course he will sustain during every period of time. We look to the manner, in which he treated his enemies while upon earth, for the manner in which he will treat them during every period of his reign.

But I may perhaps be told, that Jesus will not always have the happiness of his enemies in view. But I call for evidence. If Jesus, during his ministry in the world, did not give us a true sample of his method of achieving a victory over enemies; I ask, where shall we go to find the information? How shall we know the spirit of his dealings with men? We must remain totally ignorant of it, and our endeavors to imitate him in word and work, will be predicated upon mere imagination. We therefore appeal to the unchangeability of his nature and government, and set it down as a reality, that a history of his dealings with sinners, while upon earth, forms a true sample of his dealings hereafter. Did, he then, forgive men their trespasses; and implore the pardon of indulgent Heaven upon his persecutors and executioners?

He will never do injustice by treating with unfeeling hardness, those who have treated him wrongfully, or out of ignorance have despised his name.

It is here worthy of due observation, that the world, when Christ lived on earth, was as wicked in character as it ever had been before, or has been since. The people were then as unjust, and unkind—they were as entirely destitute of the heavenly graces, of all that is dignified and noble in man, as they were in any anterior period—and subsequently, men would not suffer by a comparison with them. Hence, if Jesus ever will have any disposition to endlessly curse any enemy of his religion, as some have vainly supposed, he would have done it then. Yea—it would have been the leading theme of that memorable sermon, so fervently poured forth from his soul's best affection on the mount. He would have reviled the unfeeling misanthrope in return! He would have cursed Pilate and the revengeful multitude on the spot, and never—no, never!—would he have prayed for their pardon in that feeling and touching sentence, "Father, forgive them, for they know not what they do!" All this, we repeat, he would have done, if in any future period of time, it will be consistent for him to do a similar act. But it was not so. Yet nothing can be more true, than that he possessed the power in this hour of persecution and death, to exterminate every foe around him! At a breath, he might have scattered that council which consented to the fatal deed of death! But this would never do. Correct examples for the regard of future generations, were too necessary, and withal his mind too wise, his conduct and character too benevolent, yea—too God-like, to admit of it. This was not the way, and these were not the means which Jesus employed to put his enemies under his feet.

Most of you undoubtedly remember the instructive story of Joseph and his brethren. We will here introduce it as an illustration of our views. No brother had ever been more illly treated by his fellow-men than Joseph had been by his brethren; and none ever had a stronger reason (if this may be called a reason) for using revenge and neglect. But how did he put these enemies under his feet—and what means did he employ to effect a triumphant victory over them? Did he refuse them the corn for which they came into the land? Did he threaten them with slavery and bondage, as a recompense for their evil treatment of him? No, none of these things. He kindly filled their sacks with corn and other necessary provisions; and after learning that Benjamin, whom he loved, was then alive, he insured their pledge, that although they would then depart, yet in due time they would return with Benjamin and all the family, to subsist upon his munificence. In due time Joseph succeeds in accomplishing this, the object of his dearest wishes. He feeds and clothes them at his own expense, and secures in addition to their lives, their unmingled felicity! Thus, he subdued his enemies by the warming, vivifying, and powerful principle of love, unmingled with retaliation or revenge. Though he was once reviled, yet he reviled not again. His mind suffered no alteration—his affections, no change. What a perfect emblem of the great Saviour of sinners! How beautifully it sets forth, in all its parts, the forgiving spirit and the conduct of Jesus towards erring and dependent humanity!

But we have on hand another portion of history which will furnish us with another illustration of this subject. We allude to the case of Saul and David. On a certain occasion, Saul, in the most audacious manner, declared himself the enemy of David, and with a phalanx of three thousand chosen men of Israel, publicly sought his life. Numerous were the devices which he exercised for this purpose. But in the night, when the multitude lay concealed in the deep, dark cave of the rocks, that they might arise the following day refreshed, to pursue their bloody project, David, who was least expected, goes to the spot, and silently marches among them. Here they lay completely in his power. He went to Saul, who

himself was helpless in slumber. But, let me ask, how did David put him under his feet? Did he take his life? Did he command his army to destroy the whole multitude before they departed from the place of their concealment? Most certainly not.

What renders this circumstance so conspicuous, is the fact, that David was a man of war. David undoubtedly found out, in the course of his experience, that to oppose enemies by enmity, was not the way to subdue their hatred. But that this was, in reality, what we have called it, a successful victory on the part of David, the expressions of Saul will fully show. Learning that his life had been valued and spared by him, whose very existence he had sought to terminate; he voluntarily breaks out in the following words—"Blessed, be thou, my son David. Return, my son David, for I will no more do thee harm, because my soul was precious in thy sight. Behold I have played the fool, and erred exceedingly." Thus Saul was convinced that David had defeated him, and yielded the battle without a murmur. This instance renders it evident, that such means are amply sufficient to accomplish the total defeat of all Christ's enemies, if he employs them in his station. They are fully adequate to this end. Through their influence, alone, can all enemies be subdued.

But there is one other portion of Scripture, which has an immediate application to this subject, and will serve to set it, perhaps, in a much clearer light. We introduce it, because it will carry our minds immediately to God; and by what it will teach us concerning him, we shall be enabled to explain more particularly and satisfactorily, how Jesus will put all enemies under his feet. On a particular occasion the Syrians made war with Israel, and adopted means, as they supposed, for carrying their destruction into effect. About this time Elisha, much celebrated for his marvellous inspiration, resided in Dothan, as related by the historian. The Syrians having learned this, and being unacquainted with the circumstances of the king of Israel, sent to the prophet for the purpose of acquiring some suitable information adapted to their object. But the prophet, instead of granting the information they required, looked to the highest interests of God and man, and prayed for divine interposition. Accordingly, God smote them with blindness. Here stood the bloodthirsty Syrians, powerless in the presence of Israel.—Without the least difficulty they might have drenched the earth with their gore. They might have turned upon them with all the fury of enemies, until they had effected their destruction. But how did God, by the mouth of the prophet, tell Israel to put the Syrians under their feet? Here follows the answer—"Thou shalt not smite them. Wouldst thou smite those whom thou hast taken captive with thy sword, and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master!" And that the means thus adopted, were sufficient, is evident, from what follows.—"The band of Syria came no more in their land." Forever thereafter they dwelt in safety, and reposed unmolested under the vine and figtree of happiness.

To show that God, in accordance with this example, treats his enemies with kindness, we have only to look to our own experience. Nothing is more strongly substantiated in the universe, and no fact makes stronger appeals to our reason, than that God is impartially good—excepting and excluding no one, of any name or nation under heaven. Look at nature! How impartial and ample—how sufficient the dispensations of his munificence. The morning sun rises to manifest our heavenly Father's impartial and changeless love—sets to confirm its truth. We slumber, and enjoy it—we awake to know it. Nature is full of blessings for man! With the freest voice she calls upon all to share in the provisions of her bountiful table, and she calls not in vain; for her voice is obeyed by each living being, from the highest potentate on his diamond decked throne, to the meanest in-

sect which creeps upon earth's low surface. The orient emblem of immortality, who rides in his golden chariot, in unclouded splendor through the magnificent horizon, pours out in inexhaustible profusion, upon the just and unjust, the radiant beams of terrestrial light, giving life to vegetation and fertility to the earth; maturing the fruits of our gardens, and ripening the harvest of our fields, to fill the mouths of the hungry with food and gladness. The gentle rains which descend with repeated fulness, to refresh the young spirit of the tender herb, as it points its way upward, manifests in the most visible manner, and proves by the most undeniable evidence, the glorious truth, "that God is kind to the evil and the unthankful." All these impartial dispensations of God's providence prove that God loves his enemies with a love as much superior to that of man, as he is greater and wiser than man.

Look then, at the gift of his Son. When all had gone out of the way, and come short of his glory by sinning against his equitable laws; and when even his chosen people had disregarded his ordinances, and service, to teach for doctrines the commandments of men—when the world, too, was, as it were, one mass of fell disorder and corruption, he sent his Son while they were yet sinners, not to condemn them, but to reconcile them to God; by whose grace he tasted death for every man, and gave himself to be a propitiation for the sins of the whole world. There is nothing like contingency and partiality in this. It proves that God, in a spiritual sense, is "good unto all." As an infinitely wise and immortal being, possessed of every other excellence, infinite and supreme, and without variableness or the shadow of turning, he worketh all things after the counsel of his own will, none possessing the power to stay the accomplishment of his plans and purposes.

Now, Jesus of Nazareth is the brightness of his Father's glory, and the express image of his person. In him are reflected all the qualities of the divine nature, even the uncaused benevolence of the Godhead. If, then, God deals with his enemies as we have showed above, and Jesus, his Son, is like him in every respect, we may ask, how will Jesus deal with his enemies in verifying the truth of the text? In other parts of our discourse, we have shown the character of his earthly reign—and from the unchangeability of his government, we have seen that he will not change his plan, and must therefore reign in the same spirit, and for the same purposes during every period, while he stands in that station.

We have showed that while upon earth, Jesus subdued his enemies by making them his friends. This was done by removing their enmity—by deeds of respect and kindness. And it is farther evident, that no true conception of the manner in which he will treat his foes hereafter, can be derived aside from what we know of his treatment of them while upon earth; consequently, every view which contradicts the spirit Jesus manifested while in the flesh, must be conjecture, and not reality. Let us refer, for proof, to a case in which Jesus exemplified his earthly conduct and precepts, *after his death*; and which is also proof positive of our general views. We allude to that of Saul, of Tarsus. What was Saul? He was a determined enemy to Christianity and its Founder. Having been brought up after the strictest sect, a Pharisee, his bitterness and opposition to every thing coming under the name of Christ, was almost without parallel. He verily thought himself justified, (so perverted was his understanding, and so corrupted his heart!) in the sight of God and man, when persecuting the followers of Jesus. How zealously was he affected in the extermination of that cause! Fired by the spirit of bigotry, he arrays all his forces against the meek reign of the Prince of peace; and, as if unsatisfied with a course of prudence and reason, "he breathes out threatenings and slaughter;" and with a military power marches towards Damascus to put them into execution. What next follows in the history of this foe to God? Does Jesus submit? does he yield to his

senseless invective? Nay—Saul, himself, is defeated. He found himself unable to measure arms with God. But how did Jesus put him under his feet? Did he crush him beneath a falling tower, or overpower him by a host of mighty angels? Did he carry him to the shades of endless slavery, and oppression? No!—He poured out the irradiating beams of heavenly light, upon his benighted soul. In sweet, mild, and yet powerful language, he addresses him, "Saul! Saul! why persecutest thou me?" and while the guilty man could give no reason, conviction was carried home to his soul. He now beheld his duty. The voice of immortal love from heaven, had conquered his enmity. He left the feet of Gamaliel, and in humble submission bowed at the feet of Immanuel—became a faithful servant of the truth, and a zealous apostle of the grace of God.

Such is one among many instances of the effects of the love of Jesus, during the primitive ages of the Christian church. It made a friend of an enemy, and gave him joy in the embrace of love and goodness.

Produce an instance, where enemies were differently treated—making wretchedness the aim and end of the work, without any design to recover them to usefulness and happiness, and the argument will be shaken. But this can not be done. Taking this, therefore, as an example, we must come to the conclusion, that while Jesus reigns as mediator, and so long as there are foes to his name and religion, similar effects will follow the transaction of his official duties.

As the brilliant rays of the king of the skies, utterly banish the gloom of night from creation, and refresh impartially, by their vivifying influence, all space and seasons; so Jesus, by the life-giving spirit of his truth, will dissipate the clouds of moral gloom, and drive away from the hearts of humanity the last besetting sin—convert our doubts and fears into faith and love, and afford us such views of God's character, and men's immortal destination, as shall humble our minds, control our spirits, and afford us not only the pleasure of knowing the truth, but the unspeakable joy of obeying its precepts. And when Jesus shall have subdued all enemies unto himself, and have succeeded in transacting the business of his high and important station, then all enemies will be no more forever, internal enmity will give way for the peaceable fruits of righteousness—all men become the devoted servants of the Lord, and everlasting light prevail universally. All will then come off more than conquerors through him that loved them, and the Redeemer be crowned with honor divine. That this is the happy prospect which awaits the world, is evident; for Jesus must reign till he hath put all enemies under his feet—even the last enemy is to be destroyed, which is death. The ransomed of the Lord while participating in the rich grace of their deliverance from sin, and while contemplating their everlasting security from all foes without, and enemies within, are to exclaim, "O! death where is thy sting, O! grave where is thy victory!" But no answer shall be heard—for the boaster shall be at silence. Then shall Jesus have completed the object of his mission, and finished his reign. Then will he resign up his mediatorial kingdom to the Father—become himself subject unto him—all nations, tongues and people, freed from sin, and death, shall assemble in one immortal choir above, to join in one everlasting anthem of praise—

"Forever to own,
That God, alone,
Is all in all!"— AMEN.

For the Magazine and Advocate.

THE NIGHT SCENE.

BY MISS U. M. FELTON.

[Will the writer please excuse the delay of her article? It was not intentional. A. B. G.]

It is the solemn hour of night. Silence has hushed the busy multitude—wide o'er the earth she sways her sceptre, and reigns sole mistress of the midnight scene. Still is the voice of mirth

and revelry, the joys of fortune, and the pangs of woe!

The laborer rests his weary limbs within his humble cot—the traveller, after wandering over hill and dale, espies at length a hospitable roof, blesses his host, and sinks to rests, unconscious where he is. The mourner's tears are dried; the deep-drawn sigh has ceased, save now and then, an involuntary heaving of the perturbed and anxious heart, visible, to the quick discerning eye of friendship, watchful to soothe every woe. The invalid finds a short relief from scorching fever—consumption's attenuated victim fancies himself, perchance, again in health, roving the verdant fields, climbing the mountain's top, and breathing the pure fragrance of the air. The worn out warrior rests on his armor—the voice of the sentinel, the neighing of the war horse impatient for the battle, disturb him not. He is alike regardless, whether to-morrow's sun rise in peace, or light the path of death. Pale with study, the sons of science hail the glad hour, blow out the lamp, and freed from its unhealthy vapor, from intricate reasonings and unexplored paths, find a short respite. The philosopher, who, a few hours since, engaged in explaining the general laws of nature; and the astronomer, who was but now unfolding the beauties of the celestial world, find no attraction so powerful as that of sleep; and amidst the whirl of planets, they repose in safety. The prisoner hears the sullen door turn on its hinges, and the retreating footsteps of his keeper; and amidst dire imprecations and the clank of chains, prepares to rest his aching head. A couch of down, adorned with gems, and surrounded by a guard, sustains the royal monarch before whom nations tremble. But not half so sweet his sleep, nor half so tranquil beats his pulse, as the poor slave, stretched on his bed of straw, or sailor boy sleeping in his swinging hammock, on the rocking wave.

All nature pauses. The brute creation, led by instinct, observes the general silence. The sun, great source of light and life, has sunk himself to rest in ocean's bed; while the moon, with borrowed lustre, forgets not earth, but over all creation spreads superior beauty—shines on the craggy mountain's top—lights the dark forest where sits the boding owl, and gilds the broad waters with her silvery hue. Grand and harmonious work, worthy of a God! Fit hour for contemplation! How exalting the thought, that while all nature lies buried in sleep's profound oblivion, its great Author never slumbers, but extends his watchful care over fallen man, alone unmindful of his glorious works. Transporting thought! Our Father watches over all, and although the night of death shall come, and for man no morn shall rise, or natural Spring again renew its bloom, yet beyond this changing scene, another Sun—the Sun of Righteousness, shall rise, before the splendor of whose beams the natural sun shall be shorn of its rays, and an eternal Spring shall bloom in regions of fadeless immortality!

West-Edmeston, January, 1837.

For the Magazine and Advocate.

RENUNCIATION OF PARTIALISM.

That every individual is entitled to the right of forming and cherishing opinions for himself, whatever those opinions may be, is a fact which no one will deny. Every person is endowed by his Creator, with a capacity to judge and think for himself, on all matters pertaining to his present and future felicity; and to restrict this privilege, is counteracting the design of that Being whose providence and excessive kindness has made accessible to us all things conducive to our present, as well as our future happiness. Common sense suggests the idea, that intellectual faculties for the exercise of reason, were not given to man to serve in silent subordination; and I am far from believing that an impartial being, whose only design in the creation of millions of rational creatures was their ultimate holiness and happiness, would, in the distribution of reason, the greatest blessing, deal with a lavish hand to a part, and sparingly

to others, equally entitled to his beneficence by the relationship which they sustain to him. It is contrary to the character and disposition of a being who is infinite in goodness, and equitable in all his dealings to his creatures; and even if we admit it possible, it is unwarrantable to conclude, that the favored few are to prescribe rules of conduct and articles of faith for the more unfortunate. And that this destitution of the large share of reason and intelligence boasted of by others, should preclude them the right of thinking and acting for themselves, is too gross a violation of the laws of justice and humanity, to receive the sanction of any, possessing even a moderate share of what constitutes common sense.

I have often had occasion to lament that many professing to be the followers of the crucified Redeemer, forget the indubitable right every man has to his opinion, and the prevalence of that spirit, which actuates them to denounce all who refuse to subscribe to the principles they profess. It is this that incited me to inquire into the truth or fallacy of a doctrine, represented to be exceedingly pernicious in its influence, and as having a tendency to corrupt the morals of men, because there was no *endless hell* to restrain them from the indulgence of vice. Convinced that an error could not be successfully refuted without a knowledge of its pretended basis, I labored to qualify myself to oppose the doctrine I now delight to sustain. The result of my inquiry was a happy disappointment. While engaged in opposing what I supposed an egregious error, I first beheld its perfect accordance with Divine revelation, its virtuous tendency, and its comforting influence. Solemnly convinced of its truth, I felt it a duty to myself, to renounce the cheerless and ungrounded dogma of *endless misery*, and to embrace the soul-cheering doctrine of a *world's salvation*.

It is true, that few doctrines are more subject to the slander of vile and seditious persons, than Universalism; and yet, perhaps none have greater claims to prosperity. The progress of a doctrine which truth and duty bear up, is not impeded by the ranting of bigoted and prejudiced individuals, and surely, if it remains buoyant when exposed to the investigation of the profound divines who constitute the professors of some theological institutions, it at least favors the idea that it is beyond refutation. Let it not, however, be supposed that the result of controversies and disputations, is the criterion by which I regulate my opinions; for though it affords strong presumptive evidence as to the truth or falsity of a doctrine, the reasons forming the basis on which my opinions are founded, are far more satisfactory to me. Twenty years include every transaction of my life, all of which have been spent in a vicinity noted for the prevalence of zealous adherents to the demoralizing doctrine of *endless punishment*. To many of those, though now differing widely from them in sentiment, I am indebted for their moral precepts and friendly admonitions in the early part of my life; yet at the same time, duty to myself forbids, that I should so far restrain the dictates of truth, as to withhold the declaration, that it not unfrequently a greater deficiency in morality than is tolerated by the weakness of human nature, was manifested. Such are the causes which induced me to doubt the validity of their professions, (though exhibiting high claims to assurances of Divine favor,) which finally terminated in an utter rejection of the belief that a portion of mankind were created to suffer *endless woe*. If I am asked why I have embraced Universalism, my reply is, it is the result of a candid investigation of the Scriptures, and a serious attention to the tenets it inculcates; and solemnly convicted of its Divine origin, its tendency to inspire the illiberal with charity, the wavering with confidence, and the desponding with hope, I point all to its exquisite beauties.

D. F. YOUNG.
Frey's Rush, January 28, 1837.

No one is so miserable but that his neighbors want something he possesses: and no one is so mighty, but he wants another's aid.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER V.

BY REV. J. M. AUSTIN.

ON READING.

That is a most extraordinary art, reader, by which I am now communicating my thoughts to you, although perhaps a thousand miles intervene between us, with as much ease and accuracy, as though you were in my immediate presence.—This operation, to one who is a stranger to the method of its performance, would appear the work of supernatural agents. A late writer, in describing the inhabitants of one of the remote islands of the Pacific Ocean, states that they had no conception of the arts of writing or reading. When informed that one person can communicate his thoughts to another, without voice, or gesture, or without being in his presence, they utterly discredited the assertion. But after repeated experiments, becoming fully satisfied of its truth, yet viewing it as a work transcending all human power, they alleged that it must have been accomplished by necromancy.

The art of communicating ideas by inscribing visible characters, is of very ancient date. In its first stage, it consisted merely in drawing a rough sketch or outline of the object, in regard to which the communication was made. From this state the art was advanced to the use of more systemized hieroglyphics; and from these, gradually improved to our present system of writing. Previous to the invention of the art of printing, books were multiplied only by the pen—a work so laborious and slow, as to cause them to be few in number, and of immense value. So scarce were books, that ambassadors were once expressly sent from France to Rome, to obtain a copy of Cicero's Orations, and Quintilian's Institutes. The library of the Bishop of Winchester, in 1494, contained but parts of seventeen books; and on his borrowing a copy of the Scriptures from the neighboring convent St. Swithin, he had to give a heavy bond, drawn up with great solemnity, that he would return it uninjured. If any one gave a book to a convent or monastery, it was supposed to confer everlasting salvation upon him. Previous to the year 1300, the library of Oxford University consisted only of a few tracts, which were carefully locked in a small chest, or else chained, lest they should be carried away.

There are two prominent objects in reading, viz:—amusement, and the acquisition of valuable knowledge. These, if possible, should be combined into one. No volume should be perused for amusement, which does not instruct as well as delight. And all publications of an instructive character, will amuse and please the mind, when read with a proper thirst for its lessons of wisdom. It should be the desire of every youth, of both sexes, to acquire a habit, or taste for reading. This habit will soon become one of the highest sources of enjoyment. But it must be acquired young. If it is not established before the age of twenty-five or thirty, the probability is, that it will not be at all; and the individual in this condition, will be cut off from one of the most valuable sources of knowledge and improvement. You should read, not only for the pleasure which it affords you, but to obtain practical information, and to enlarge and enlighten your views on those subjects intimately connected with your welfare, and the interests of your race. You should read to “multiply your ideas, correct your errors, erase your prejudices, purify your principles, and that you may settle down on the everlasting foundation of truth, in all things.”

A well established habit of reading, bestows benefits innumerable. The young lady or gentleman possessing this habit, gives fair promise of future respectability and usefulness. There is little reason to apprehend that they will become profligate or vicious. Examine the victims of crime—the inmates of prisons—and, as a general rule, it will be discovered, that in youth they were averse to reading. In perusing useful publica-

tions, the youthful mind is elevated above the influence of vicious passions, and is absolved from their contaminations.

Through the medium of books, you can live, as it were, in all past ages. You can enter the presence of the wise and the great of antiquity—you can listen to their lessons of instruction—treasure up the fruits of their research and experience, and thus make them your immediate instructors. In books you have at your disposal the history of your race. You can range over its ample extent—beholding here, the corroding influence of wealth without just principles—there, the fruits of blind rashness—and every where, the unavoidable evils flowing from ignorance and sin, and the superior advantages of knowledge and virtue. As the bee extracts honey from objects nauseous and poisonous; so can the industrious reader obtain lessons of useful wisdom, from the errors and imperfections of those who figure on the historic page.

The reader, while sitting by his own fireside, becomes a traveller in foreign lands. He participates in much of the enjoyment of the tourist, without experiencing any of his difficulties and dangers. He thus obtains an acquaintance with the condition, manners and customs of distant nations; and his mind becomes enlarged by contemplating the wide diversities of laws, of morals, of religions and literature. He is also enabled to compare the numerous privileges and advantages, which he enjoys in this happy land, with those possessed by other nations—and he led the more sensibly to appreciate the immense value of our system of government, and the importance of striving to purify and perpetuate it.

Reading fills up many leisure hours, which would probably be otherwise less profitably occupied. When the labor or business of the day is closed, the mind relaxes and seeks for amusement. These are dangerous hours to the young. Then temptations put on their most fascinating garbs; and unless guarded against by some counter power—some repelling force—will lead to every species of evil. These critical seasons test the character, and reveal the prospects of the young. Those youth who have established the habit of reading, in these times of leisure, turn as naturally and readily to their books for amusement, as do the profligate, to scenes of infamy and vice. And reading not only thus saves from forming sinful habits, but becomes the means of laying up stores of useful information, to be turned to profitable account in after years. The young, in this way, can deposit treasures in a “Savings Bank,” that will yield a compound interest to their owner. In what manner can youth of either sex, pass an evening more usefully, than in perusing some entertaining and valuable publication, for their own edification and that of the family circle? The habit of reading can become so deeply settled, as to form the controlling desire of the mind. So firmly was this habit established in Brutus, that on the eve of the battle of Pharsalia, which it was foreseen would decide the fate of the Roman dominions, he was found calmly reading in his tent, and with his pen taking notes from his author. And Petrarch, the great poet, if he did not read and write during the day, was very unhappy.

But as the manner of reading, and the selection of books for perusal, are what renders the habit most useful and important, and would, if properly treated, swell this chapter beyond its proper length, I will here close the chapter, and resume the subject in my next.

For the Magazine and Advocate.

A SKETCH.

BY MRS. S. L. WHISTON.

It was on the evening of a cold winter's day, the last in the month of December, 183—. Another year had told its tale of disappointed hopes and unlooked for blessings; and a new one, with the usual promises of happiness, was fast approaching. I was seated in the comfortable little parlor of my friend B., with his amiable and interesting family. A cheerful fire burned on the hearth;

the father sat with one hand resting on a volume he had been perusing, while the other supported his venerable forehead as if in deep thought—the mother was busily employed with some useful needlework—the eldest daughter, a beautiful girl of fifteen, was engaged in finishing something which she intended as new-years presents for the younger members of the family; while a little boy of five, who had been permitted to sit up on that evening after his usual hour of retiring, was amusing himself with a favorite cat. Every thing around them seemed to have an air of comfort; and to a casual observer, nothing appeared wanting to make them happy. But the sudden start at the sound of a vehicle approaching, and the deep drawn sigh and looks of disappointment when it passed the house, told that yet another was wanting to complete the happiness of that family circle. “I wonder,” said Mary, (the daughter before alluded to,) “why James does not come; I am afraid he has forgotten his promise to spend new-year's day at home.” “I thought, mother,” said little Henry, “you said he would be here by dark and it is a long time since it was night.” “I do not think,” replied the anxious mother, “that he has forgotten his promise; I am afraid he is ill, or some accident has happened to him.” “I think,” said Mr. B., “there is no doubt but he will come—it is not very late, and he may have been detained—we need not be alarmed as yet.” But a slight tremor in his voice, betrayed the want of that confidence which he endeavored to impart to others. At last a sleigh was driven to the door—all eyes were in an instant directed towards it—it stopped—“Tis he!” burst at once from every lip, and in a moment more the object of their solicitude was locked in the arms of the affectionate mother. Then succeeded kind inquiries, and remarks on his improved appearance, etc.—all was joy and rejoicing. Their happiness was now complete.

After retiring to bed, while meditating on the happiness to which I had been a witness, I was lost in a kind of reverie. Methought I was transported to the abodes of celestial bliss, and that I beheld the Father of mankind seated on the throne of glory, surrounded by angels and archangels—Jesus on his right, with outstretched arms, ready to receive the multitudes that were coming to their final home to be forever with their God. Silence reigned around.

Oh, 'twas a beautiful sight! to behold millions and millions of glorified spirits, purged from the dross and corruption of sin, and made pure in the blood of the Lamb—the smile of Infinite benevolence beaming on all alike, and penetrating the recesses of every heart! But something yet remained to render their happiness complete—even Jesus was not satisfied—for there was one wanderer who was not brought home. Presently he entered. “And now,” said He who tasted death for every man, as he prostrated himself at the feet of his Father, “I have seen of the ‘travail of my soul,’ and am satisfied—into Thy hands I resign all which Thou hast given me, that Thou mayst be ‘all in all.’” When a sudden brightness, exceeding in splendor the glory of the mid-day sun, shone from the throne of God, the angels struck the chords of their golden harps, and all sang, as with one voice, the song of Moses and the Lamb, Hallelujah! for the Lord God Omnipotent reigneth!!

For the Magazine and Advocate.

HEBREWS IX: 27.

BY REV. W. S. BALCH.

“And as it is appointed unto men once to die, but after this the judgment.”

Whoever will read this text in this connexion, will perceive at once that the apostle is laboring to show the correspondence that existed between the types and symbols of the Old Testament, and the realities of the New, keeping in view the pre-eminence of the latter. In the last verse of the 6th chapter, he introduces the order of Christ's priesthood. In the 7th, he proceeds to show that

the Scriptures pointed out a new priesthood after the order of Melchisedec and not after Aaron; and that the ministry of Jesus was in accordance with the character of that to be established in the place of the law. In the 8th, he introduces the two covenants, and shows wherein the new is better than the old—because it dispenses endless and universal blessings. In the 9th, he contrasts the earthly with the heavenly—the external forms and legal services with the spiritual and moral reformation of the Gospel. The priest daily offered sacrifices for the sins of others, but “once every year he went into the holiest of all, not without blood, which he offered for himself, and for the errors of the people.” By this it was signified that the way into the holiest of all was not yet made manifest. But Jesus, the spiritual and merciful high Priest, exhibited the true and living way, entering into heaven itself, having offered himself *once* for all. See vii: 27, ix: 7-15, and x: 10-14.

The offering of sacrifices, and the sprinkling of the blood, prefigured the death of Christ; and the priest standing as the representative, typically died in the sacrifices he offered. But the institution was not perfect, inasmuch as he entered into the earthly tabernacle with the blood of others; but Jesus entered into heaven itself, with his own blood. When the high priest went into the tabernacle, he bore on his bosom the breast-plate of judgment. See Ex. xxv: *et seq.*, and Lev. xvi: 16. If the offering was accepted, he came out bearing the judgment rendered, while all the people raised the shout of joy and gladness. In reference to this important part of the service, upon which the whole argument and force of the figure was to turn, the apostle uses the text at the head of this article, and the one that follows. “*And as it is appointed unto men [the priests] once to die, [in their sacrifices] and after this the judgment, so Christ was once offered that he might bear the sins of many, and unto them that look for him he will appear the second time without sin unto salvation.*”

This passage which has so often been torn out of its connexion by the unsparing bigotry and prejudice of Limitarians, is tied in its place by the strong connective “*And*”—and the comparatives “*as*” and “*so*.” “*And as*” in the one case, “*so*” in the other. Of those perverters of the apostle’s argument, we might ask the following questions: What similarity is there between the natural death of one man or all men, and the sacrificial death of Christ? Would it be logical to carry on the comparison of the priesthood and sacrifices, till arrived at the most critical point on which the whole was to turn, and then fly off in a tangent and talk about the natural death of men? It would be like a man giving a relation of the manner of sowing and harvesting rice in the southern States, and in the midst of the relation, say a few words about Peter the Great, and then return to tell how it was prepared for use—“*And as*” Peter the Great was once a ship carpenter, and after this Emperor of Russia, “*so*” they prepare rice in South Carolina! What jargon! unintelligible nonsense! Equal violence is done to the passage under consideration by the construction sometimes put upon it.

Probably one great cause of the misunderstanding of this text, has arisen from the misplacing of a small word by our translators. Small words, or words misapplied, frequently affect the meaning very essentially. Whoever will consult the Greek Testament will find that there is a definite article before *men*, and none before *judgment*. The text should read thus. “*And as it is appointed unto the men once to die, and after this, judgment, so Christ was once offered to bear the sins of many,*” etc. This makes it perfectly plain. While the men are definitely pointed out, the judgment is left indefinite, as it should result from the offering that was made, in approval or rejection.

Providence, R. I.

For the Magazine and Advocate.

DIALOGUE.—THE DEVIL’S DESTRUCTION.

BY BOGARTUS HORNAR.

Scene I.—A private residence.—Persons—A Universalist husband, and his Methodist wife. The latter dressed, as if to go abroad.

U. H. Where are you going this evening, wife?
M. W. You surely forget—this is the evening we have preaching and class-meeting. Will you not accompany me?

U. H. I would, with pleasure, but you remain always in class, and I would then have to return home without you.

M. W. By no means, husband—you can also remain, if you will but consent to be questioned by the preacher, and answer him civilly, as the rest do.

U. H. If that is all, I will go.

Scene 2.—The Class-Meeting.

Methodist Preacher. (To M. W.) Well, sister, and what has the Lord done for you, since our last meeting?

M. W. (Sobbing.) Oh—h! I have been often beset by the great enemy of souls; but have always been helped off more than conqueror. Yet am I sorely tried for resignation, when I look on the conditions of those near and dear to me, who are yet out of the ark of safety! Oh, righteous God! could Satan only be bound, or utterly destroyed; that sinners might be released from his influence—saints, from his temptations—Heaven, from his “opposing rage”—and all the universe rejoice together in peace and glory!

All. A-men!—God grant it!—A-men!

M. P. That’s right, sister! pray on!—(To U. H., who, all this time appears highly elated with great joy.) And, friend, what has the Lord done for your poor soul!—(then, in a quick, stern tone) you appear to be very happy, Sir!

U. H. And so I am, Sir—for as I was coming here with my wife, this evening, I picked up the leaf of an old book, and find most glorious news on it! I hope they are true! Here it is.

M. P. That—why that’s a leaf of the New Testament—the holy word of that Being who can not err or lie.

U. H. Well I am very glad you think it is true; for just hear what glorious news it discloses!—(Reads from Hebrews ii: 14, 15.) “Forasmuch then as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is the DEVIL; and deliver them who, through fear of death, were all their lifetime subject to bondage.” There, Sir,—is not that glorious news? The devil, the arch enemy of God and man, is to be destroyed at last! Then “sinners will be released from his influence—saints, from his temptations, and Heaven from his ‘opposing rage.’” Oh, then the whole universe will rejoice together in peace and glory! Oh, what glorious news! Praise God—praise God for it!

M. P. (Angrily.) Stop your noise, will you! You will find the devil last long enough for you, in spite of your Universalist stuff—so, begone out of meeting!—The class is dismissed.

(The meeting breaks up in shame and confusion—the Universalist rejoicing, the Methodists groaning in fear that Methodism may prove false, and the devil be destroyed.)

For the Magazine and Advocate

ORIGINAL ANECDOTE.

A Baptist clergyman, at a protracted meeting, talked boldly about facing opposition, reproach and persecution. “I expect these things—the Christian always meets them—but I care not for them—I know not what the fear of man is—I care not what mortals can do to me—I fear not the face of clay.” Suddenly dropping his tone from that of the bully and braggadocio, to that of the culprit and coward, he added—“But I fear God! Yes I

fear God! I never think of him without dread and trembling!”

A singular, shrewd and honest man, who was present, observed after meeting, that he didn’t wonder that Elder — was so afraid of God, “for,” said he, “if the Elder had spoken of me the many hard things he has said of God during the past week, I would certainly punish him the first time I met him!” 1. 3. 5.

For the Magazine and Advocate.

AN INQUIRY.

Some Christians believe that the Heathen who hear not of Christ will be saved, and that many in Christian countries, who hear the Gospel will be lost. Is not this contrary to the declaration of the Saviour as recorded in John iii: 17?

J. B. Jr.

MAGAZINE AND ADVOCATE.

A. B. GROSS, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, FEBRUARY 17, 1837.

UNIVERSALISM PLEASING TO THE CARNAL MIND.

How often has the charge been gravely made, and pertinaciously persisted in, and reiterated, that Universalism is a doctrine peculiarly congenial to the corrupt heart of man, and pleasing to the carnal mind, which is enmity against God! How many times has this charge been urged from the pulpit and the press; and by how many, and how sincerely, is it yet believed! Yet by how few, comparatively, is the subject critically examined and carefully investigated. The same class of people who urge this charge against us, also urge and zealously maintain that “mankind are naturally depraved and totally corrupted in all the faculties and parts of soul and body”—that human nature is wholly inclined to all that is bad, and wholly opposed to all that is good.

It seems, however, never once to have occurred to these sage reasoners and devout dogmatizers, that allowing these two propositions to be true, mankind, generally—nay, almost universally, would run naturally and directly into Universalism. If they are all by nature totally depraved and inclined to every thing that is evil and corrupt, and this doctrine is so entirely congenial to the carnal mind and corrupt nature of man, it would follow, as a matter of course, that all men would *naturally incline to Universalism*. But is such the fact? No; by no means, if the generally avowed sentiments of mankind are to be taken as the criterion of their natural inclination. Some avow their preference for Paganism, some for Mahomedanism, some for Catholicism, some for Calvinism, some for Arminianism, some for Deism and some for Atheism. Whether all these avowals are the result of the *natural inclinations* of men, or are occasioned by the circumstances of birth and education, it is not necessary to inquire at this time—it is sufficient for us to know that none of these numerous *isms* is Universalism; and that the proportion is but small, of this vast corrupt family of human nature, that avows its belief in the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

Again, we inquire what there is in Universalism which is so congenial to the corrupt and carnal mind? Is it the fact, that it teaches that God is infinitely and changelessly good to all, and his tender mercies over all his works? Is it, that it teaches its votaries to imitate the God they worship, by loving their enemies, blessing those that curse them, and doing good to all men as they have opportunity? And are these the principles on which the wicked and corrupt of our race, have acted and manifested their wickedness in all past ages of the world? Was it on this principle that the Pharisees acted, when they murmured against Jesus because he possessed so philanthropic a spirit as to receive publicans and sinners, and eat with them? Was it because of their uni-

versal benevolence to all men, or their faith in God's universal benevolence that they laid burdens on men's shoulders grievous to be borne, and which they would not move with one of their fingers—and that they finally put to an ignominious death the innocent Son of God? Was it their strong attachment to Universalism that led to the perpetration of all these crimes? Were the early persecutors of the Christians, Universalists? and was it this peculiar sentiment that led them to the perpetration of all the cruel enormities they committed? Was it Universalism (i. e., the conviction that God was the universal Father, and Friend, and Saviour of all men, and that they were bound to be universally benevolent, kind and impartial to all men, like the God they worshipped,) that led Nero and Caligula, to the bloody deeds they perpetrated? Was it Universalism that inspired the Popes of Rome to issue their bulls and anathemas against Luther and his coadjutors in the reformation, and against all heretics in all ages? Was it Universalism that led John Calvin to bring the innocent Servetus to the stake? Was it Universalism that urged on the several monarchs of the British empire, successively to wage wars of extermination against Catholics and Protestants, each in their turn?—that kindled the fires of Smithfield?—that drove our forefathers from the shores of old England to the solitary wilds of America? In short, was it Universalism that waded those same pious forefathers of ours to banish honest Baptists from their colony, hang conscientious Quakers, and put to death so many innocent men and women as they did, under the pretence of their being witches and wizards?

Here are questions which we would thank our accusers to solve, whenever they make the assertion that Universalism leads to all manner of crimes, and is perfectly congenial with carnal and corrupt minds. Now we affirm that Universalism, so far from being congenial with the carnal mind, is of all doctrines most abhorred and hated by the carnal and corrupt mind: and, on the other hand, that of all doctrines in the world, this is most congenial with a truly spiritual and heavenly mind? Will not all allow, at once, that the Scribes and Pharisees of our Saviour's time, were very wicked, corrupt, and carnal minded?—that they loved the praise of men more than the praise of God?—that they were like whitened sepulchres, inwardly full of all manner of corruption? Well what was one of the principle objections they made to Jesus? Why, that he was *too benevolent, too liberal, too condescending, too gracious and compassionate* to those they were pleased to call *publicans and sinners*. Had Jesus confined his grace, his mercy, and his attentions exclusively to them, and sentenced the publicans and sinners to endless woe, the proud and haughty Scribes and Pharisees would, no doubt, have been well pleased with him. But their eye was evil because he was good. (Matt. xx: 15.) They were displeased that his grace was extended to others as well as themselves. They could not brook the idea, that they who had, in their esteem, borne the heat and burden of the day, should fare no better than others who should come in at the eleventh hour. It was too humiliating to their pride, too mortifying to their vanity, that others should be made equal with them. The elder brother in the parable murmured, not because he was not invited to partake of the fatted calf, but because his younger brother was permitted to taste it. And this is the ground on which some of the proudest and wickedest men in creation strenuously oppose the doctrine of universal salvation—it is not at all congenial to their taste.

But how is it with the truly heavenly and spiritually minded? Every such individual prays most fervently that the doctrine may prove true. It is the first warm and gushing prayer and fervent desire of every newborn child of grace, that God would have mercy on a world of sinners, and save them from blindness, sin and death. It is the last fervent ejaculation of the dying saint, as his spirit is about to wing its way to the unseen world. The doctrine truly is a *pleasing doctrine*, not

to the carnal, but to the spiritual mind. It is *pleasing* to God, to Christ, to angels and to saints. "For it pleased the Father that in Christ should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things on earth or things in heaven." Col. i: 19, 20. "The Father loveth the Son and hath given all things into his hands." And Jesus says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day." Now this being the express will and purpose of God in sending his Son into the world, let us inquire whether the Son performs his work in such a manner as to satisfy the Father. That he does, is testified directly by the Father, who declares to the world, "This is my beloved Son in whom I am well pleased." And furthermore, he testifies by his inspired prophet, that Christ "shall not fail nor be discouraged," but "*the pleasure of the Lord shall prosper in his hand*," Thus we see the doctrine must be *pleasing* to God and to Christ. And that it shall be *pleasing* to saints and angels will appear obvious, when we are assured that "all things shall be subdued unto Christ"—that "God shall be all in all"—and that finally "every creature in heaven, and earth, under the earth," etc., shall unite in the song, "Blessing and honor, and glory and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever." D. S.

TOO GENEROUS.

Our feelings have been sensibly touched by the generosity of one of our best and most steady correspondents—personally an entire stranger to us, and one who has always refused compensation of any kind for his great and valuable services. We cannot avail ourselves of it—it would be ungenerous in us to do so—at least we think it would—but we mention it to show that there are such men in the world—an honor to our kind. He offers the sum of ten dollars yearly to aid in raising the sum of one hundred dollars as a yearly fund to be distributed in prizes for tales and essays to be published in the Magazine and Advocate—on condition that nine others will "go and do likewise."

While on the subject, I will only add, that our late disappointment has considerably discouraged us in the present mode of procuring prize articles; especially as we have been hastily censured by one who should at least have considered, that we are as much bound by, and as little accountable for, the decision of the committee as any of the candidates are. We have done our best, and really feel that we deserve something better than ill-judged censure for it—for what we have done, as well as for what we meant to do but could not. Whether we shall offer premiums for tales and essays in favor of Universalism, another year, or not, we can not now say—time must determine. But I have long thought of offering a premium for an article against Universalism which shall be pronounced good and worthy of attention by a committee of clergymen of denominations holding to the opposite sentiment. The only difficulty is, the procuring of the committee. Of one thing our subscribers may rest assured, all we can do, will be done to render our paper acceptable to them, and useful to the cause in which we are engaged.

A. B. G.

* * * Mrs. Burr and Hanscom will accept our thanks for their respective pamphlets. The first is a full treasury of arguments for Universalism; and the latter a complete refutation of Elder Cilley's handbill, of which some one was obliging enough to send us a copy—probably one of Elder C.'s friends. We thank the sender, as, by comparing the two, we are enabled the better to understand the refutation.

A. B. G.

2 THESSALONIANS 1: 6-9.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Some of our readers are excluded from facilities for procuring books and pamphlets explanatory of passages that are frequently quoted in proof of the doctrine of endless misery. For their sakes, I notice briefly, (*briefly* for the sake of those to whom such explanations are a "thrice told tale,") such portions as they offer for our solution, and afford them clues by which they themselves may be guided into the proper meaning. Such a passage is the one before us.

Notice, then, that the tribulation which is come upon "them that trouble you," and the "rest" to be enjoyed by those "who are troubled" were to take place at the same time. This time was to be "when the Lord Jesus" was "revealed from heaven."

1. Who troubled the church in Thessalonica? Though the Christians were troubled by their own countrymen, yet these were but agents in the hands of others. By referring to Acts xvii: 5-10, it will be seen that the prime movers of all the persecutions, were the persecuting Jews.

2. When was the Lord to be revealed from heaven? By referring to Matt. xvi: 27, 28; and xxiv: 30, 34, with the parallel and similar passages, the answer will be—at the destruction of Jerusalem, and of the Jewish polity, when these persecuting Jews would be brought into total disrepute, be dispersed among all nations, and have no more power to persecute.

3. What is the punishment described in verse 9? The "everlasting destruction" is the destruction of the Jews as a people and a nation—in which latter sense it yet endures, and will endure indefinitely, which is all the word everlasting means, added to the meaning of continuity. "From the presence of the Lord," etc., signifies from the temple, where God especially was present—from Jerusalem, the city of that temple—from the land of Judea—in all which places he especially manifested his presence and "the glory of his power," by revelations, prophecies, miracles, etc. See Lev. xxii: 3; 2 Kings xiii: 23; and xxiv: 20; 2 Chron. xx: 9; and Jonah i: 3, 10.

The Jews were thus cast out, and destroyed; and they yet are to this day. The "rest" for the Christians was less brief, and is not called "everlasting." If these hints are insufficient, more will be added when called for.

A. B. G.

UTICA BEREAN INSTITUTE.

For the information of similar associations, I notice the semi-annual election of this Institute, which was held on Tuesday evening, the 7th inst., when the following persons were chosen its officers for the ensuing six months. Silas Beebe, Jr., President; O. Hutchinson, Vice President; George L. Platt, Recording Secretary; Rev. D. Skinner, Corresponding Secretary; O. Marshall, Treasurer; Nelson C. Powers, Librarian; Dr. J. P. Newland, A. F. Culver, and the writer, Directors. The lectures, essays and debates have, thus far, created considerable interest, brought forward, from their timidity and diffidence, several young persons to the manifestation of much talent and information, and have been well and usefully attended. The library contains about one hundred and forty volumes, and will soon be further enlarged. The books are much read, by the younger members especially. I mention this fact in the hope that some of our friends who have books which they can spare, will send them to the library, as a loan or a gift—for they will then do good to many, while now, probably, they are but of little use even to their owners. In conclusion, I would add, that this society has had, as is generally believed, a visibly improving effect on its members, rendering them more attentive to mental improvement, and to their general pursuits, conversation,

etc. It is also believed that it has somewhat increased the knowledge and extension of religious truth among those who attend as mere spectators.

The meetings are held every Tuesday evening, in the north room in the basement story of the Universalist meeting-house; and the exercises consist of lectures and essays on various subjects, literary, moral, religious and scientific, on one evening; (beginning next Tuesday evening;) and in the discussion of some question on the next evening—and so on, alternately.

A. B. G.

MINIATURE LEXICON.

A friend lately made me a present of a most beautiful dictionary, entitled "The Reticule and Pocket Companion; or Miniature Lexicon of the English language, by Lyman Cobb." New-York: Harper and brothers, publishers. It is beautifully bound in watered silk, gilt edged and lettered—and more beautifully printed in a very neat, fine, yet perfectly legible type—each page surrounded with sage proverbs and mottoes, or specimens of false syntax, enclosed in rules—on a fair, fine paper, and contains all the words in our language, except perhaps some of the most common derivatives! The definitions are plain and concise, and amply sufficient for all purposes, for which such a reticule companion would be resorted to. On the whole, it is one of the neatest specimens of the typographical art, I have ever seen, and would be one of the most beautiful presents that could be made to a lady or gentleman.

The work is one inch thick—its pages, excepting margins, are one inch and six-tenths wide by two inches and nine-tenths long. Deducing rules, mottoes, definitions, and other additional matter, and it would follow that all the words in the English language might be legibly printed in a book containing but very little more than *one cubic inch*!—and all these, again, could be reduced down to the twenty-six letters of the alphabet! From such minute materials, what lofty piles of ponderous octavos, quartos and folios have been reared—to be forgotten.

A. B. G.

LIBERAL DONATION.

With great heartfelt joy I acknowledge the receipt of ONE HUNDRED DOLLARS, to be distributed as follows:—Fifty dollars to the society for the relief of the widows and orphans of deceased Universalist clergymen, of the Central Association—and the remaining fifty dollars for specified purposes equally charitable and praiseworthy. The truly benevolent donors will accept my thanks for making me the dispenser of their bounties—an office most grateful to my feelings, and gratifying to my pride. They choose to remain unknown, and that, and all their other requests, shall be law unto me. God bless them!

The donation to the society, will be paid over to Br. Skinner, the Treasurer, on his return from Auburn—that for other purposes will be employed as directed, as soon as I can find a method of employing it. A. B. G.

APOLOGY.

We have had much to apologize for, but disliking the business, have suffered it to pass by. Our correspondents have supplied us so scantily, in general, as to leave us but little choice in selections from what was furnished, and to keep us from preparing matter ahead, so as to enable us to use our occasional leisure moments to proper advantage. But it is not of our labors in this respect that we would apologize now—it is of the *appearance* of our paper. The paper with which we have been lately furnished, and which we had to use, for the want of better, has been such as to render it almost impossible to make a good impression on it. We have done all we could to remedy the evil, and have to regret that our efforts were not more availing. The paper maker is now engaged in a large supply for us, which we hope will in some degree atone for the past, and long render unnecessary any painful apology for a similar defect.

A. B. G.

THE VALUE OF THIS PAPER.

To show how differently different persons estimate the same work, I would remark that some of our subscribers in this State, who can pay in advance and therefore get the paper for one dollar and fifty cents, and to whom the postage does not exceed fifty-two cents a year, complain of its high price—and especially if they delay the payment: till after three months, or the year, and have to pay two dollars, or two dollars and fifty cents beside the postage, do they complain of its great cost. How different is the language of others! We have just received a letter from an esteemed and active agent at Chippewa, U. C., who says they now pay four cents postage on each of our papers—making *two dollars and eight cents* for postage alone. This, with the advance price of the paper, causes it to cost them *three dollars and fifty eight cents* per annum, for each copy! Yet they cheerfully subscribe for it—our list there has increased considerably—and he says of our subscribers, "Those who have commenced taking your paper here, are well pleased with it, and say they would not be deprived of it for *twice the amount* it costs them." Well done—if each Universalist who takes or who should take our paper could but be made to believe that, by taking the Magazine and Advocate, they were receiving the value of seven dollars and sixteen cents for their two dollars and two cents, (or out of the State, for their two dollars and twenty-eight cents,) *whew!* what a steady, staunch, large and well paying list we would soon have—what essays and disquisitions could we procure by hiring correspondents—what paper—what typography—in short, what a paper we could afford to publish!

But, Query—Could not the postage be lessened to our Chippewa friends by having their papers sent to Niagara? As to sums less than five dollars, Br. W. can retain them in his hands till he gets enough to remit, or a private opportunity. Money paid to him is the same as if paid to us.

A. B. G.

Two brief addresses delivered before the Clinton Liberal Institute, will appear as soon as we can find room for them on our last page. Two articles by Br. Sudler, and Elder Whiche's letter will appear as soon as convenient. They are *long* articles, or they would have appeared sometime ago. We are sadly off for *brief* articles—pith, point and brevity, on a proper subject, will insure almost any writer, a good reception by us and our readers.

A. B. G.

Will our friends study brevity in obituary notices? They are most numerous at this season when we have least room for them, and generally are longer than usual. Hence, either delay in their appearance, or the necessity of rewriting them when we have least time to do so.

RESTITUTION HYMN.—Can any one send us the music to the words, "Come then, O my soul, meditate on that day," etc.? If with bass and second, so much the better. We design republishing the hymn, and probably can add the music, in this paper.

A. B. G.

Br. WHITTEMORE—Please credit M. Baker, Buffalo \$2.00—and (supposed R.) Morey, of place unknown, (the money having been sent to Br. Tonkinson, of Buffalo, in a letter without place or date,) probably of Erie county—and charge both to me. I will make a settlement and remittance before Spring, for these and books.

A. B. G.

Br. PRICE—If not already attended to, credit Robert Corbitt, Winfield, Herkimer county, with two dollars, paid me by Br. Boden, of Madison. Also, send the Union to Dr. B. R. Church, our agent at Merriekville, U. C., from the time of its discontinuance. He will pay through this office.

A. B. G.

Br. TOMPKINS—Send current volume of the Repository to Miss Margaret Pratt, Manchester, Ontario county, N. Y. She has paid Br. Townsend, of Victor, who will account through this office. Send a specimen No. to Rev. K. Townsend, also, and he may procure other subscribers.

A. B. G.

A CARD.

S. R. Smith and wife present their thanks to the Universalist Ladies' Sewing Society of Madison, for their valuable present.—Also, to the Universalist Ladies' Sewing Society of Clinton, and several individuals, for similar benefactions. These were substantial favors, including several articles of household comfort and wearing apparel, to which was added a set of silver tea spoons—in all, valued at about forty or fifty dollars.

NEW AGENTS.

The following gentlemen will please to act as our agents in their respective vicinities. INDIANA.—Zephaniah French, Esq., Columbus; W. C. Tulcott, Laporte. MICHIGAN.—A. De Lamater, Brooklyn; S. S. Curtis, Jonesville. PENNSYLVANIA.—Hiram Goodrich, Oil Creek. NEW-YORK.—Ambrose Clark, Fayetteville; J. W. Brewer, Hartwick; John Saxton, Sunmerhill; W. H. Slater, Poughkeepsie; Benjamin Dunn, Panama; Albert M. Thornton, Carrol; Benjamin Holmes, Stockholm.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. C. S. BROWN in Otselec village—Br. J. FRENCH in the stone school-house near Br. Smiley's, and in Tulcott's school-house in the evening—Br. WOOLLEY in Clockville—Br. COOK at Salina and Br. BARNES at Wolcott—Br. S. R. SMITH in Hampton—Br. M. B. SMITH at Fly Creek—Br. J. S. SHERBURNE in Pittsfield, and West Burlington in the evening—Br. BIDDLECOM in Marshall—Br. BRITTON in Depauville at 10 A. M., and at Stone Mills at 2 P. M.—Br. WAGGONER at Salisbury Centre, and in Newport in the evening—Br. GRESH in Frankfort village.

There will be preaching on the first Sunday in March by Br. ASPINWALL in the brick school house, East Martinsburg—Br. C. S. BROWN in Harford—Br. D. SKINNER at Norridge Corners—Br. M. B. SMITH in Cortland village, and in Homer in the evening—Br. BRITTON in Hounsfield, near Br. Baggs's, at 10 A. M., at Br. McWain's at 2 P. M., and at Pillar Point in the evening—Br. SIAS at Lockport, and at Pillar Point in the evening—Br. WAGGONER in Eatonville, and in Frankfort in the evening.

There will be preaching on the second Sunday in March by Br. C. S. BROWN in Lisle—Br. BRITTON in Depauville at 10 A. M., near Br. Barney's at 2 P. M., and in Clayton in the evening—Br. SIAS in South Champion, and in Copenhagen in the evening—Br. WAGGONER in Cedarville.

Br. COOK will preach in Camillus on Monday evening, 27th inst.

Br. MONTGOMERY will preach in Canistota on Tuesday evening, 21st inst.

Br. M. B. SMITH will preach in Sherburne village on Monday evening, 27th inst.

Br. Sias will preach on the evenings of Friday, March 3d, near R. Fuller's, in Pamela—Monday, 6th, Carthage—7th, Tug Hill—8th, near Br. Dingman's—9th, West Martinsburg—13th, Rodman—14th, Adams.

CONFERENCE POSTPONED.—The Methodist chapel in Springville village, Erie county, on the second Saturday and Sunday inst., the Conference appointed for those days is postponed until Saturday and Sunday, the 25th and 26th inst. Brethren from a distance will call on Br. M. Strophe in the village.

DEDICATION.—The new Universalist meeting-house in Oxford, Chenango county, will be dedicated on Wednesday, 22d inst. Services to commence at 11 A. M. Sermon by Br. S. R. SMITH. Ministering brethren respectfully invited to attend.

N. B. While at Oxford, Br. Smith will receive such unpaid subscriptions and other contributions to the funds of the Liberal Institute, as the convenience and liberality of the friends of that Institution may permit them to make.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

Rev. E. M. W., for S. G. A. J. C. E. L. D. S. E. J. A. N. Jr. and J. P. P. M. Hamilton, for S. M. J. B. A. C. S. P. and E. S.—B. H. G. So. Wareham, (Mass.) for self and J. S.—P. M. Cato, for self, A. P. W. and J. C.—A. H. Bennington, for self and A. B. H.—P. M. Montrose, (Pa.) for E. B. Z. R. and S. G.—D. and G. Bronson's Prairie, (Mich.)—W. C. T. Laporte, (Ind.) for S. E. A. B. R. A. J. T. S. S. S. S. E. P. R. H. P. and W. M.—P. M. Steubau, (O.) for self, L. B. and J. B.—Rev. R. T. Buffalo, for A. W. Z. J. Z. S. R. G. A. C. M. E. D. P. H. R. H. M. N. H. W. M. T. F. A. B. J. C. M. H. S. I. B. C. and S. B.—J. S. P. Hartwick, for self and N. B.—J. P. Prattsburg, for self, I. S. and J.—J. B. Lyons, for self, W. W. I. P. and B. C. Jr.—A. B. M. North Scituate, (R. I.) for self and S. S.—Rev. H. T. Carlisle, (O.) for A. M. and I. B. M.—P. M. Alexandria, (O.) for E. S. and J. L.—J. B. Scipio, for W. B. A. W. K. D. W. C. G. W. J. B. and R. H.—W. H. S. Poughkeepsie, for self and H. M.—Rev. A. K. Stafford, for C. K. W. W. N. D. S. J. A. and H. K.—Rev. J. H. S. Belfast for J. B. B. and S. W. Jr.—F. E. Desmond, (Mich.) for self and N. S.—T. H. Naperville, (Ill.) for self and J. V.—P. M. West Burlington—Rev. P. M. Watertown, for P. G. C. D. S. D. A. A. E. and R. D. M.—A. D. Clarkson, for self, B. W. and G. P.—J. R. Marietta—I. B. West Almont, for P. F. J. B. G. G. P. and Z. W.—J. D. C. Kempville, for J. W. J. A. R. McK. and T. C. W.—P. M. E. Pembroke, for self, H. S. S. W. and E. P. M.—P. M. Springfield, N. D. (Pa.) for I. A. and J. T.—S. W. Chippewa, (U. C.) for B. F. H. J. S. J. B. and H. L.—Rev. A. W. Carroll, for J. T. W. M. and D. D.—Rev. W. H. W. Eatonville, for A. P. L. B. S. F. D. D. O. D. H. S. and O. W.—O. P. Beaver, (Pa.) for self, A. L. A. E. L. S. P. S. and N. M. T.

LIBERAL INSTITUTE.

E. N. W. Russia, (on subscription,) \$5—A. H. Bennington, 60¢ cents—J. R. Marietta, \$3.30.

POETRY.

For the Magazine and Advocate.

HYMN TO NATURE.

Translated from the German.

BY MRS. AUKORA B. THORNG.

Holy Nature, kind and true,
Thy footsteps let me pursue!
Lead me with thy own dear hand,
As a child in leading band!

When fatigued and care-oppress'd,
Let me sink upon thy breast;
There breathe heaven's own pure air,
Resting on thy bosom fair.

Oh, how blest with thee am I,
For whom I heave affection's sigh!
Thy footsteps let me pursue,
Holy Nature, kind and true!

THE MIND OF MAN.

How little is the mind known or considered! That all, of which man permanently is—the inward being, the divine energy, the immortal thought, the boundless capacity, the infinite aspiration—how few value this, this wonderful mind, for what it is worth! How few see it—that brother mind—in others; see it in all the forms of splendor and wretchedness alike; see it, though fenced around with all the artificial distinctions of society; see it, through the rags with which poverty has clothed it, beneath the crushing burdens of life, amidst the close pressure of worldly troubles, wants and sorrows; see it, and acknowledge and cheer it in that humble lot, and feel that the nobility of the earth, that the commencing glory of heaven is there! Nor is this the worst, nor the strongest view of the case. Men do not feel the worth of their own minds. They are very proud, perhaps; they are proud of their possessions; they are proud of their *minds*, it may be, as distinguishing them; but the intrinsic, the inward, the infinite *worth* of their own minds they do not perceive. How many a man is there who would feel, if he were introduced into some magnificent palace, and were led through a succession of splendid apartments, filled with rich and gorgeous furniture—would feel, I say, as if he, lofty, immortal being as he is, were but an ordinary thing amidst the tinsel show around him; or would feel as if he were a mere ordinary being, for the perishing glare of things, amidst which he walked! How many a man, who, as he passed along the wayside, saw the chariot of wealth rolling by him, would forget the intrinsic and eternal dignity of his own mind, in a poor, degrading envy of that vain pageant—would feel himself to be an humble creature, because, not in mind, but in mensuration, he was not quite so high! And so long as this is the case, do you believe that men understand their own minds, that they know what they possess within them? How many, in fact, feel as if that inward being, that mind were respectable, chiefly because their bodies lean on silken couches, and are fed with costly luxuries? How many respect themselves and look for respect from others, in proportion as they grow more rich, and live more splendidly, not more wisely, and fare more sumptuously every day! Surely it is not strange, while all this is true, that men should be more attracted by objects of sense and appetite, than by miracles of wisdom and love. And it is not strange that the spiritual riches which man is exhorted to seek, are represented in Scripture as "hid treasures;" for they are indeed hidden in the depths of the soul—hidden, covered up, with worldly gains, and pomps, and vanities. It is not strange that the kingdom of heaven, that kingdom which is within, is represented as a treasure buried in a field; the flowers bloom and the long grass waves there, and men pass by and say it is beautiful; but this very beauty, this very luxuriance conceals the treasure. And so it is in this life, that luxury and show, fashion and outward beauty, worldly pursuits and possessions, attract the eyes of men, and they know not the treasure that is hidden in every human soul.

Yes, the treasure—and the treasure that is in every soul. The difference that exists among men is not so much in their nature, not so much in their intrinsic power, as in the power of communication. To some it is given to embody and embody their thoughts; but all men, more or less, feel those thoughts. The very glory of genius, the very rapture of piety, when rightly revealed, are diffused and spread abroad, and shared among unnumbered minds. When eloquence and poetry speak; when the glorious arts, statuary and painting and music; when patriotism, charity, virtue, speak to us, with all their thrilling power, do not the hearts of thousands glow with a kindred joy and ecstasy? Who's here so humble, who so poor in thought, or in affection, as not to feel this? Who's here so low, so degraded, as

had almost said, as not sometimes to be touched with the beauty of goodness? Who's here with a heart made of such base materials, as not sometimes to respond through every chord of it, to the call of honor, patriotism, generosity, virtue? What a glorious capacity is this!—a power to commune with God and angels! a reflection of the brightness of heaven; a mirror that collects and concentrates within itself all the moral splendors of the universe: a light kindled from heaven, that is to shine brighter and brighter until the end of time. What circumstances of outward splendor can lend such imposing dignity to any being, as the throne of inward light and power, where the spirit reigns forever? What work of man shall be brought into comparison with this work of God? I will speak of it in its simplest character: I say, a thought, a bare thought; and yet I say, what is it; and what is its power and mystery? Breathed from the inspiration of the Almighty; partaking of infinite attributes; comprehending, analyzing, and with its own beauty clothing all things; and bringing all things and all themes—earth, heaven, eternity—within the possession of its momentary being; what is there that man can form; what sceptre or throne; what structure of ages; what empire of wide spread dominion, can compare with the wonders and the grandeur of a single thought? It is that alone of all things that are made; it is that alone that comprehends the Maker of all. That alone is the key which unlocks all the treasures of the universe. That alone is the power that reigns over space, time, eternity. That, under God, is the sovereign dispenser to man of all the blessings and glories, that lie within the compass of possession, or within the range of possibility. Virtue, piety, heaven, immortality, exist not, and never will exist for us, but as they exist, and will exist in the perception, feeling, *thought*—of the glorious mind.

From the Boston Morning Post.

THE DEVIL AND THE NOTE SHAVEN.

Devil. What luck?
B. Never had better. Money tight—notes prime—business brisk. Every body "short"—merchants—lawyers—doctors—clerks.
D. Good.
B. And to see them writhe, and fret, and scold, and swear, and run to and fro, and beg, and threaten, and—
D. Grand times these for the "trade."
B. No mistake. We go the entire now. Profits never so great—"shaves" never so respectable.
D. But how's your conscience?
B. In real Shylock order—flinty—impervious. No givings—quirkings—quiverings. It's proof—complete proof—thanks to your Majesty.
D. Well. How is friend C?
B. Tame—flat. Too tender-hearted—too chicken-fied—too soft altogether. He wants stamper. For instance—yesterday. Chance, noble—case, pressing—note, prime—risk, nothing—and just half a minute before two o'clock! Yet the fool took only six per cent a month!
D. And when the "law" acts, and the sheriff's grapple, and the victim's safe—and when you and I would rejoice, and smile, and be deaf; he heeds the wife's cry for mercy, and the children's moan for bread?
B. Just so. He wants pluck.
D. Too bad. Out of character entirely. He'll disgrace the trade. He must be hardened—sterled—seared.
B. Yes, your Majesty, or resign his agency!
Exeunt omnes.

A FREE PRESS.—One in which every blockhead may insert what he pleases, gratis.

MARRIAGES.

In this city, on the 9th inst., by Rev. D. Skinner, Mr. GEORGE N. SMITH, to Miss NANCY C. FRY, daughter of E. Cary, Esq., of the United States Hotel, all of this city.

In this city, on the 2d inst., by Rev. D. Skinner, Mr. BENJAMIN F. GREEN, to Miss POLLY ANN PARKHURST, both of Fairfield, Herkimer county.

In Ellensburg, January 24th, by Ebenezer Jacobs, Esq., Mr. RICHARD CHEEVER, to Miss LAVINA FRENCH, daughter of Nathan French, Esq., all of the above place.

In Clinton, January 29th, by Rev. S. R. Smith, Mr. RANSOM PUTNAM, to Miss ABBY ANN JOHNSON—and Mr. BURTON BENTLY, to Miss POLLY DODGE, all of Oriskany Falls.

In Ellicottville, on the 1st ult., by Rev. P. P. Fowler, Mr. AUGUSTUS C. MASON, to Miss CHARLOTTE F. RIDLEY, both of that place.

In Roylton, on the 17th ult., by Sherman McLean, Esq., Mr. ARMSTRONG, of Charlottesville, to Miss CHLOE UPSON, of the former place.

DEATHS.

In South Bainbridge, on the 23d ult., Mrs. ZERUAH LANDERS, wife of Mr. Joseph Landers. She was a member of the Universalist church in that place, and showed to the world that her's was a "faith that works by love and purifies the heart." She was an honor to the cause of Universalism, and died deeply lamented by all who knew her.—Communicated.

In Springfield, January 14th, Miss MILESANT GIBBS, aged 14 years. A firm belief in God's universal grace sustained her through a protracted illness, and enabled her to bid adieu to the scenes of time, in calm submission to her Father's will. The funeral was attended by the writer, on the 15th ult. T. J. S.

In Fleming, January 5, of pleurisy, Mrs. WHEATON, aged 57 years. May God give wisdom to her relations, that they may embrace Christ for consolation. G. M. W.

In Anburn, January 20, of inflammation on the lungs, Mrs. M. A. L. GAYLORD, aged 26 years. She died in calm serenity, full in the faith of the restitution of all things. May this fact and the power of the Gospel, give consolation to her husband and friends. G. M. W.

In Fleming, January 22, of pressure on the brain, GEORGE F., only son of Mr. Maden, aged 2 years and 6 months. Thus was this sweet child cut down in the flower of his days to bloom in the sweet air of paradise. May God comfort his bereaved parents, and teach the us to say, "Thy will be done." G. M. W.

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No subscription continued unless payment be made on the reception of the first number. Individuals or companies forwarding five dollars, shall receive eleven copies; for ten dollars, twenty-three copies; for twenty dollars, forty-six copies.

Notes on solvent banks of any denomination in the State, or out of it, received at par. G. SANDERSON. Rochester, January 27, 1837.

** Editors with whom we exchange will please give the above a few insertions, and the favor will be reciprocated.

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IS PUBLISHED EVERY FRIDAY,

By A. B. Gresh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, FEBRUARY 24, 1837.

NUMBER 8.

Original.

DISCOURSE ON PUNISHMENT.

BY REV. G. W. MONTGOMERY, OF AUBURN, N. Y.

[Published by request.]

"And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

Luke xii: 47, 48.

In his individual capacity, man is always searching after happiness. Whether roaming the wild seas or exploring the wastes of the desert, whether reading the stars or unveiling the secrets of the mountains, whether lonely in the wilderness or busy among the multitude, whether humbly walking in the glories of virtue or living amid the horrors of sin, he is always seeking after happiness. It is very true, that he frequently mistakes the correct means of attaining happiness, grasps for good that which produces evil, but still, above all his folly, it will be seen that pleasure is his object. With this fact before us, in connexion with the truth, that virtue produces peace, and vice, misery, and also that the followers of the Restitution are charged with denying punishment for sin and opening the flood-gates of iniquity, we believe that the present subject will be of deep interest to us; and that, while speaking in defence of "that sect which is every where spoken against" and revealing our views of divine punishment, the strongest attention of the hearer will be given me. In effecting this duty, it will be unnecessary for me to speak of that opinion which consigns the sinful to unending pain, to trace its history through the persecutions of the dark ages and from the days of Calvin to the authors of Salem witchcraft, and point out its weak hold upon the hearts and lives of men—like Elihu, when speaking to Job, I am to show mine own opinion.

It is a well established fact that God has fixed certain laws in the physical world, for the government of man, which can not be broken without certain inevitable consequences following. If we neglect the laws of our organization which produce health, if we are thinly clad amid the piercing winds of our climate, if the extremities of the body are not sufficiently protected, if the system is so compressed that the vitals can not perform a healthy action, if we overload ourselves with food, then a derangement of the functions of life is the certain result, and that derangement is accompanied by pain to the loss of enjoyment in a greater or lesser extent, according to the magnitude of the wrong. It must be obvious to every individual, that we can not attain that high state of health which makes it felicity even simply to exist, without pursuing temperance in all things; for if we do not practice temperance, we walk in the ways of misery. It is very true that intemperance may be followed a short period without fixing permanent evil results, if it then be given up; but still, pain will follow to an amount commensurate with the transgression. If an individual who is not habitually intemperate, should for once be perfectly intoxicated, and should never become so again, yet he would not escape distress, for the languor of his body, the pain of his head, the state of his eyes, and the shame of his mind, would convince him that there was no departure from the physical laws which govern man without a just retribution; which retribution must continue, until temperate habits are again pursued. So correct, then, is the position that pain does follow an infringement of the laws of human nature, that careful observation will convince us that much of the pain and misery which poisons the peace of the world

grow out of a neglect of those laws; for if we studied the laws which relate to us and observed them with the same vigilance that we do the laws which govern the seed we plant in the earth, many victims of a lingering complaint, of a pale consumption, and of an insane mind, would be saved to enjoy a happy life. But these things are so well settled, that I may leave them and remark,—

As in the physical, so in the moral world God has established certain laws for the regulation of our conduct, which can not be broken without misery as an inevitable consequence, which misery is the punishment due for the transgression. As certain as the laws which guide the physical universe produce their appointed results, as certain as the arm that is plunged into the fire must be burned, so certain is it, that transgression will produce misery. Nor is the misery put off for a long period beyond our knowledge, before its infliction is begun—it follows transgression as an effect. This fact constitutes one of the greatest effects of punishment, for where there is room to hope that the punishment may be evaded, its influence is measurably ruined; for even the penalty of judicial death for murder, bad as it is, has but little effect, because murderers know that there is chance of escape by reprieve. It is not more sure that God judges the sinner, than it is, that he has said, "in the day (or period) thou eatest thereof, thou shalt surely die;" Gen. ii: 17—die to happiness, peace and enjoyment.

The effects of iniquity, or if you please, the punishment of iniquity, does not consist in one thing alone; but every effect which can be traced to sin as a cause, is the punishment of that sin—hence various effects follow crime of different circumstances and magnitude. The Scriptures clearly support this statement. God said to Adam concerning the tree of good and evil; "in the day thou eatest thereof, thou shalt surely die." Adam did partake of it notwithstanding, and the punishment was, the loss of his innocence and a troubled conscience, exhibited by endeavoring to hide himself from his Maker. Solomon said, "he that is soon angry, dealeth foolishly; and a man of wicked devices is hated." Prov. xiv: 17. The punishment of hasty anger is the deprivation of pleasure, turbulent feelings, continued quarrels, and the scorn of men. He also says, "Depart not from the words of my mouth.....lest strangers be filled with thy wealth.....and thou mourn at the last, when thy flesh and thy body are consumed." Prov. v: 7-11. The punishment of debauchery is, not only pain in the heart, but loathsome disease, most of all to be dreaded because it comes with the conviction that it is the result of our own folly. David says, when referring to the wicked, "but thou, O God, shalt bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days;" Ps. lv: 23—to which Solomon adds, "the fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Prov. x: 27. In these instances premature death is the result of transgression. These passages might be multiplied, but it is not necessary, for the reflecting reader of the Bible must be convinced that, not only is pain of mind the punishment of transgression, but imprisonment, quarrels, scorn, sickness and death, when they result from transgression, form parts of punishment attached to various crimes. Let it not therefore any more be said that we believe pain of conscience is the only punishment due to sin, as has sometimes been represented.

By the position which these cited passages prove, we are taught that punishment is graduated accord-

ing to the criminality of the offender—the punishment of anger is not as great as that for murder, for it would be obviously unjust to inflict the same amount of pain, either in quantity or duration, upon sinners whose criminality is greatly different. If a parent should inflict the penalty upon a child for disobeying a simple command, that a man receives upon the gallows for murder, the world would cry out against his wickedness and cruelty. How then can any person believe that God will inflict the same duration of pain upon sinners who die without repentance, when one may be a murderer and another only a dollar-thief? The fact that punishment is graduated according to the greatness of the sin committed, is of itself a clear refutation of unending torture in any of its forms, for where pain is unceasing, there can be no graduation.

An unjust tyrant frequently deals out his cruelty without reference to character—but God, who judges in the earth, and probes every heart to its secret places, punishes according to crime. The Scriptures declare it. Paul affirms that God "will render to every man according to his deeds;" Rom. ii: 6—which statement is reiterated many times in the New Testament. The text, however, settles the matter beyond controversy. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." This passage is so clear, and punishment according to the amount of guilt is so obviously a just principle, that this portion of the subject may well pass without farther remarks.

Solomon affirms that "the righteous shall be recompensed in the earth; much more the wicked and the sinner;" Prov. xi: 31, on which the language of Paul is an excellent comment; "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting;" Gal. vi: 7, 8—or a knowledge of God and the Saviour. John xvii: 3. How clearly we are thus taught, that punishment is not put off for a long period, but that it commences on the earth.

It may be urged as an objection, however, that Paul speaks of "consciences seared as with a hot iron," and that for such there is no punishment on the earth—but this is a mistake. Generally speaking, the more timid and keen is the conscience of an individual, the more cautious he will be not to commit any very great crimes; but the more his conscience becomes hardened, the more obnoxious he renders himself to outward punishment. When the sinner commences his career, he suffers intensely in his mind; but as he progresses and loses his shame, his caution flees, and ere he is aware of it, he is subjected to the scorn of the world and an ignominious imprisonment. Consequently, as inward punishment decreases for crime, the outward increases. When the warnings of the prophets and the voice of Christ failed to recall the Jews from sin, and they hardened themselves to the persecution of the Redeemer, then outward destruction fell upon them, and they were scattered over the face of the whole earth like dust before the breeze. Hence Solomon says, "he that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix: 1. If the sinful wretch will not heed the counsels of wisdom, he falls without remedy. The intemperate man who minds not

the warnings of experience, is destroyed without remedy by "*delirium tremens*."

It may farther be objected, that many sinners do not receive punishment in the earth, because they appear to flourish in their business and to be happy in their minds. This objection is founded upon appearances, and appearances are often deceptive. Our Saviour represents the Pharisees to be like "whited sepulchres," which appeared well outwardly, but inwardly, were full of corruption. "It is not all gold that glitters." An individual who is splendidly clothed amid luxuries and decorated with smiles, may yet carry a heart that rankles with pain and sorrow. Have you not known of persons who appeared happy and whom you esteemed to be happy, and yet, you afterwards found were at the same time constantly in fear? The name of an individual not a great distance in the West might be given, who was supposed to be very prosperous, and so far as virtue was concerned, happy; yet who has burst upon the world as a great sinner within a short period, while we feel convinced, that even when he was thought to be prosperous and honest, his soul was so troubled with fear in prospect of discovery, that he sat upon thorns. Besides, though a sinner may appear prosperous, yet it may sometimes be accounted for in the fact, that his cup is not yet full, nor his sinfulness ripe for punishment.

David himself once supposed, that sinners flourished, that they were prospered, had abundance and lived in ease. This he declares in the first part of the 73rd Psalm. But in the latter part of it, for entertaining such an opinion he says of himself, "so foolish was I and ignorant; I was as a beast before thee." Verse 22. He was brought to see that his former view was incorrect. "When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end; surely thou didst set them in slippery places: thou castedst them down into destruction; how are they brought into desolation as in a moment! they are utterly consumed with terrors;" verse 16-19—while in another place, he expressly declares, "bloody and deceitful men shall not live out half their days." Ps. lv: 23.

There can not, in fact, be any firm objection to the statement, that the punishment of sin is certain and will be inflicted without fail. God has placed his signet to the truth of it, and who will call it counterfeit? David says, "verily there is a reward for the righteous; verily he is a God that judgeth in the earth." Ps. lviii: 11. If God judges in the earth, then the language of Solomon must be true; "though hand join in hand, the wicked shall not go unpunished," Prov. xi: 21; for "behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." xi: 31. This statement, clear as it is, is confirmed by the language of God, "But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked." Isa. lvii: 20, 21. How can we affirm that there is peace to the wicked any where, when God declares that there is no peace to the wicked? Paul affirms, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God." Rom. ii: 8-11. This statement is sustained by his declaration to his Colossian brethren; "But he that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons;" Col. iii: 25—all of which is signed and sealed by the declaration of Jehovah to Moses; "And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. xxxiii: 6, 7.

This clear and lucid testimony, which proves that God will punish sin, is illustrated by examples from the schools of experience, that tell the fearful story of the hardness which besets the way of the transgressor. There was Cain, whose distress was so great, that in his anguish he affirmed, "my punishment is greater than I can bear"—there was Haman, who hung on the very gallows which he had prepared for Mordecai the Jew—there was David, who for his sins, declared on the earth, that the pains of hell gat hold of him—there was Peter, whose heart smote him for denying his Lord—there was Judas, whose grief was so great that he died—there was Nero, who came to a miserable end—and to these we may add, all the prisons of the world, which read to us such scenes of degradation and blighted hopes—while we are persuaded that every individual, on reflection, will admit that his or her own experience proves that the laws which govern the moral world, can not be broken with impunity. And surely, no reader of history can for a moment doubt, that wicked nations who forget God, are driven into punishment, from the Jews who sighed and mourned for seventy years in Babylonian captivity, down to the horrors of the French Revolution.

Oh, could I open every scene of vice, more particularly in large cities; could I bring to light every narrow path and lane where sin hides its form; could I hold up to view all the misery generated in the cells of iniquity, from the beginner whose incipient folly marks his brow with shame and makes his heart tremble, to the miserable wretch, who, loathsome from disease, is fairly rotting to the grave; could I make bare the consciences that have burned with all the fire of misery; it would not be necessary for me to say, that "there is no peace to the wicked;" for God does punish the sinful. It is written by the pen of unchanging truth in the archives of revelation, it is on the foremost page of every history, it is recorded on the business of life, it is burned in upon the experience of every individual, and were it written on the broad vaults of heaven with blazing suns, it could not be rendered more true, clear and demonstrative. The continuous results of flowing life establish the important truth, that the spirit does not more certainly return to God who gave it, than that virtue produces inward peace, without which inward peace, a universe of bounty would be desolation, and with which, even a desert becomes a temple of the most high God. And not more certainly does the mountain torrent find its level, than vice produces misery, destroys pious reflection, benumbs the intellect, and makes the creature an enemy to his Creator.

I know that the erroneous voice of modern schools will tell us, that the path of the righteous man is oftentimes set with thorns, while the way of the wicked is frequently strown with flowers; but this is said in the face and eyes of divine testimony; "great peace have they which love thy law; and nothing shall offend them," Ps. cxix: 165; and "there is no peace to the wicked." What? am I told that the righteous man who loves God and does good to men, who walks uprightly and is blessed by the widow and orphan, is wretched and miserable? Am I told that the victim of debauchery, prematurely an old man in the morning of his days; that the bloated, tottering, degraded intemperate, whose unhealthy desires are like the tortures of the rack; that the inmate of a prison, driven from society by her offended laws; shall I be told, that these are happy? You might as well tell me that the fields of Northern ice produce a hotter fire than that which burned in the furnace of the king of Babylon, with as much prospect of being believed.

That mind which rests upon Christianity and integrity, is impenetrably guarded against misery. You may surround it with sickness and with death, and even amidst the blasts of affliction its songs of triumph and glory will be heard returning thanks to God and the Lamb. Such a mind is but little indebted to outward circumstances for its enjoyment—the stream flows from the Deity. On the contrary, the vicious soul will be pained, and

wrestle with its agonies amid the calmest scenes of nature and the bounties of earth. Why will not the world learn this all-important truth, and instead of chasing the bubbles of sin in order to procure happiness; instead of getting up new devices to satisfy their unhallowed passions, why will they not conform themselves to the laws of God, and reap the heavenly joys of obedience to him? Alas for their folly, alas for their errors—they will still go on, accumulating testimony upon testimony, that the "way of transgressors is hard."

While, then, it is a truth, that God will punish transgression, it is also a truth, that *that* punishment will be continued until every rebel shall be reformed and sin finished; until there is no more transgression—then the punishment will cease, for God hath declared, that he "will not cast off forever." It is in vain to object, that many die impenitent, that there is no change or repentance beyond death, for this is not only a puny child of creeds, but it is unscriptural. Paul expressly affirms that "we shall all be changed," 1. Cor. xv: 51; while there is not a professor of Christ in the world but who believes in a change beyond death; for it is after death that even Christians are to get free from the impurities to which man is heir. Therefore, as the God of heaven hath put into the hands of the Saviour a kingdom of divine truth, that he might govern the children of men; for Daniel declares that "a kingdom was given him, that all people, nations, and languages should serve him," vii: 14—as we are all to appear before the judgment-seat of moral right erected in this kingdom—so punishment will continue to be exercised in every place where sinners exist, until Christ shall have subdued all things unto himself, and given up the kingdom to God, that he may be all in all. This noble truth, then, leads me to speak of the object of punishment.

I can not conceive a good reason why pain should be endless, for it can not add to the glory of God, the happiness of saints, nor the good of the punished. But when we discover that punishment is reformatory in its tendency, we are at once convinced that goodness is manifested in its infliction. Every individual who deserves the name of parent, when he punishes his child, aims at the benefit of the child, for he does not pain the child simply because it has transgressed and he wishes to put it in misery, but to produce obedience. Nor does God punish his children for the sake of painning them, merely; for the prophet expressly declares that God "doth not afflict willingly nor grieve the children of men;" Lam. iii: 33—he chastises them for their good. This position is sustained by the Scriptures in the most lucid manner, as we shall discover.

The Psalmist says; "It is good for me that I have been afflicted, that I might learn thy statutes." Ps. cxix: 71. God affirmed to his sorrowful children by the prophet; "For a small moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee, saith the Lord my Redeemer." Isa. liv: 7, 8. Of Israel, God declares; "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Jer. ii: 19. We have a very clear passage on this subject, by the apostle Paul. Speaking of Christ as the true foundation, he remarks; "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." 1. Cor. iii: 12-15. In another place, on the subject of punishment, he says—"For they (earthly fathers) for a few days chastened us after their own pleasure; but he (God) for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but

grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii: 10, 11. These passages clearly speak of punishment and the object of its infliction; it is to produce ultimate reformation in the offender, and reduce him to obedience. What other great leading object could a Being of unlimited power, wisdom, love and goodness possess in punishing his children? It is not simply to pain the creature, for he does not delight in misery—it is not to exhibit pain to others, because he teaches us to alleviate distress. What then is it? He must have some object. Indifferent he is not—cruel he is not—but good as well as just he is, and hence, he can not punish his children with any other view than their final good. This fact, in addition to others, presents God to us in a most attracting view, and draws from us the involuntary tribute of affection, "our Father, who art in heaven."

From all the positions which we have advanced, our conclusions are clear and decisive. We see that our reward for virtue is here, and is finite; that it consists in a peace of mind which creates enjoyment in every outward circumstance of nature; that it is confidence in God and faith in Christ; that it is to be respected through life and comforted in death with joyous hopes of immortality. Beyond this we can expect nothing more as a reward, for even the best man that ever lived, can not put his hand upon his heart, and in sincerity affirm, I deserve immortality for the good which I have done. Our punishment for sin is also finite, and consists of every evil which flows from transgression as a cause; which punishment is certain and unescapable.

The joys of immortality and the ever-during pleasures of the presence of the Almighty, are not a reward, but form an unqualified gift from the hand of God to his children. Hence Paul says—"For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast." Eph. ii: 8, 9. But still, without purity and holiness, no person can enter into the enjoyments of this gift. In this fact we discover the wisdom of God in punishment. He afflicts us when we are sinful, and keeps the affliction upon us so long as we remain sinful—but the affliction is for the purpose of breaking down our rebellion, softening our hearts, and preparing us for the higher and more glorious scale of being which is prepared for us in the paradise of God.

When we repent of our evil deeds and reform, then we are forgiven, for forgiveness does not consist in remitting deserved chastisement, but in blotting out our iniquities on repentance, and so saving us from all the farther pain which we might have endured had we continued sinful. The wandering prodigal is a complete illustration of this matter. When he, in a far country, fell into harlotry and riotous living, he was severely punished by the state of his mind, by starvation, and by the meanest employment. But when his punishment had brought him to his senses, and with subdued feelings he returned to his home, his father freely forgave and blotted his ingratitude from remembrance—then, his heart made wise by previous affliction, and convinced that his kind father gladly received him, then he was prepared to receive with joy the gift of the feast which had been prepared for him. So with us. God punishes us to reform us, and when we are reformed, then we are fitted to receive the glorious gift of immortal felicity in the heavens.

It is true that the polypus-spirit of objection will rise against this view of the subject. But will you tell me, that if the certain object of punishment be reformation, then you will continue in sin, because finally sure of salvation? What perverse folly is such an objection; when it is clear that no man will practice its spirit. If a person should say to his son, that if he broke his commandment, he would punish him to make him obedient, do you suppose that that son would say, "if your certain object is to make me obedient, I will laugh at your

punishment and continue disobedient; but if you threaten to make my pain last all my life, then I will obey"? Yet this answer is the very spirit of the objection.

Will you be ungrateful, because God seeks to reclaim you by chastisement, instead of threatening to thrust you down to intense agonies world without end? What blindness! No heart which is warmed by the love of God, can make such an objection. If we were certain that no punishment whatever would endure for more than one hour, even then, every unprejudiced mind will admit, that it is much better to avoid the pain of that hour, than to endure it. Surely a man will not risk his health by swimming a stream when he can find a bridge by which to cross it. It is therefore a plain dictate of common sense to avoid the oftentimes dreadful punishment for sin, and to walk in that virtue, all whose ways are pleasant and her paths peace. Is it not far better to acquire virtuous conduct, to be useful to community, and to enjoy the pleasure arising from the consciousness of having acted well our part on the stage of life, than to walk in vice, be despised as a pest of community, and then sink to a dishonored and an infamous grave? Well has President Nott remarked—"Even though there were no God; no immortality; no accountability," "I would frown on vice; I would favor virtue." In this statement, we must all agree. For though our existence were as brief as the air-bubble and as unstable as the evening zephyr; yet it is more glorious, more ennobling, to write our names with the "spirits of just men made perfect," on the pages of virtue, than to inhabit the cells of sin and veil our memories in disgrace, and at last endure the severest sting of death. Let us then be wise, and avoid sin and embrace virtue. AMEN.

For the Magazine and Advocate.

ROMANS VIII: 20.

BY REV. L. L. SADLER.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Br. GROSH—Having seen an article in the second number of the Magazine and Advocate, current volume, from your pen, purporting to give an explanation of the above passage, and in which you follow the common interpretation, I take the liberty of sending you the following exposition. This I do the more readily, from the fact that you observe in the close of your article, "while I am persuaded of the correctness of this view of the passage, I would be pleased to see the opposite opinion explained, especially if any thing not here noticed can be adduced in its favor."

The apostle, to my understanding, through a good proportion of this chapter, attempts to show what were the purposes of God in man's creation, as revealed in the Gospel of Jesus Christ. It is a difficult matter for many in the present day, to reconcile existing evil, though it be of limited duration, with the infinite goodness of God. The apostle attempts in illustration, by way of vindicating the ways of the Almighty in relation to his dealings with his creatures, and gives the people addressed to understand, that as we learn by comparison and contrast, our "present light afflictions are designed to work out for us, a far more exceeding, eternal weight of glory." See verses 17, 18.

In his dissertation on the subject, he remarks, that "the creature was made subject to vanity, not willingly"—that is, for the sake of the *vanity*, as an object or end. This could not have been the design in view. Such an idea would impeach the goodness and wisdom of God. Yet, as he was made subject to vanity, he was thus constituted agreeably to the pleasure of the Deity in some sense; for it would not do to say, that he had acted in his formation unwillingly, or contrary to his will. Hence the apostle adds, "he was created subject to vanity [willingly] by reason of him, (Christ) [or, in reference to him] who hath subjected the same in hope." It is similar in sentiment and phraseology to the declaration of the prophet—"God doth not willingly afflict nor grieve the children of men; but though

he causeth grief, he will have compassion according to the multitude of his mercies."

That it was the design of the apostle to argue, that God had subjected man to vanity, not willingly, as though he delighted in it, and desired it for its own sake; but in reference to his redemption through Christ, by which he would eventually attain to higher perfection, glory, and beatitude than he could have otherwise have witnessed, seems almost self-evident from the explanatory verse following. "Because the creature itself, also, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." This solved the whole difficulty—showed that evils were often blessings in disguise, and "that all things were working together for good" to the understanding of such as beheld the termination. In view of such a wise arrangement and glorious result, see his exulting exclamation, recorded in the subsequent part of the chapter.

That the Partialist commentators should agree in the supposition, that *willingly* has reference to the *creation*, and not to the *Creator*, as you affirm, is very reasonable; because had they applied the term to the Creator, they would have been obliged to adopt the sentiment, that God had a more glorious, ulterior design in view, and of course, if it were according to the original purpose and will of God, "that man should enjoy him, and glorify his name forever, as his chief end"! why then as a matter of consequence, the whole family of man would obtain an inheritance in heaven, agreeably to the design of their creation. Such an interpretation would have wholly destroyed the fundamental principles of their theology; and hence, they adopted the other exposition, which, to say the least, renders the words "not willingly," useless and unnecessary; as no one would presume, that we could have exercised volition ere we had an existence.

I might labor this subject, but it is unnecessary. Those who wish to investigate the matter, can do so by the hints suggested.

For the Magazine and Advocate.

FILIAL DUTY.

There is no duty so binding, or that lays us under such strenuous obligations, as that which we owe to our parents. It is of the highest importance, because to them, as a medium of communication, we are indebted for almost every thing we enjoy, both in a moral and physical point of view. It was they who guided our infantile steps, and taught us to walk in virtue's paths—they told us of an all-creating Intelligence, and, as we learned to lip his name, inspired our hearts with the mingled praises of devotion.

There is no trait in the human character so admirably calculated to gain the friendship, and win the esteem of the virtuous and good, as filial affection. It is an evidence of a heart alive to gratitude, and warm with generous emotions. If a child loves his parents fervently and affectionately, he will seldom fail to love his God; and if he loves him, he will love the works of his hands—he will seek nothing but his own good, and the good of his fellow-beings. A SISTER.

ENCOURAGING.

[Having a little corner which this letter will fill, we here insert its encouraging words. Ed.]

Fredericktown, (O.) February 5, 1837.

I am a young man, and hope to be benefited by Br. Austin's "Voice to Youth."—I also anticipate much from "S. R. S." against skepticism—Infidelity is more fearful than Partialism. The Magazine and Advocate is a powerful moral reformer. The duties it inculcates, and the motives it holds forth as inducements to do right, have to my knowledge, in a number of instances, produced a happy change in the feelings and actions of individuals. This is what we need—something that will instruct us in our daily duties and obligations to ourselves, our neighbors, and to society. I am also pleased to see so much good feeling towards honest opposers. In haste.

Yours truly,

C. S. C.

For the Magazine and Advocate.

DIALOGUE.—THE SAFE SIDE.

BY BOGARTUS HORNAR.

Prejudice is like a stiff-necked horse with a blind bridle on; it can see only in the direction towards which its head faces. Bigotry is like a man who closes his eyes wilfully to the light of day; nothing but a sudden flash can make it raise its eyelids. The objections they urge against a sentiment as despised and degraded as Universalism is by them, must be answered often—sometimes in the same words; for they are slow to hear—sometimes differently; for they are slow to understand—and in every way, if possible, towards which the head of prejudice can be turned; and as startlingly as possible, that bigotry may be surprised, some time or other, into seeing that its darkness is created by its own conduct, merely. Therefore, although the following contains nothing new to the intelligent Universalist, it may be astonishingly so to that class of our opposers which reasons more from fears within, than from evidences without. And it is hoped, devoutly, that their objections to embracing happiness, both here and hereafter, may be removed, by thus placing in their way, and causing them to see, that Truth which liberates those, who, through fear of death, are all their lives subjects to the bondage of error.

Protestant Partialist, Universalist, and Roman Catholic.

P. P. There is one argument in our favor that you cannot get over. You must admit that we will be saved at last, according to Universalism, whether our faith is right or wrong here.

U. That may be a reason to a cowardly mind, but is no argument to an honest and intelligent one—or if it is, is an argument in favor of Universalism, instead of being against it.

R. C. How so?

U. You all admit that if there is any uncertainty in regard to future prospects, it is the part of wisdom and prudence to make sure of the present.

P. P. and R. C. We do.

U. Well, this argument is based on the supposition that your doctrine *may be false*, or that mine *may be false*—just as it may happen to turn out—and that, therefore, the future prospect is, so far, uncertain. Now, do you not see that you lose all the present joys arising out of the infinitely extensive and glorious faith of universal salvation; and suffer all the torturing anxiety and sorrow attending the belief of the horrid doctrine of —

P. P. I see what you would say—but first hear me. We deny that you can be saved at all, if you live and die a Universalist, and if our faith proves true—so that our salvation is not so uncertain as you represent; but yours is.

R. C. Yes; and even admitting what he urges, what are the fleeting joys of a life-time, compared to the terrible agonies of an eternity spent in the flames of hell?

U. Nothing, in the comparison, I admit—but then it is a comparison, only. The argument is built wholly on “ifs,” and although, in your own minds, your salvation in the future is *more probable* than mine, yet, by your own showing, it is probability, only, (I mean as stated in your argument,) after all; while the present salvation I enjoy is a reality, a certainty, by your own admission. However, to show you that your future salvation is not more probable, even, than mine, will you please to *prove* that the terrible agonies of an eternal hell will be the doom of Universalists—and that, too, for *believing* in Universal salvation? And further—prove, also, that future salvation is the happy lot of Partialists—and that, too, for *disbelieving* Universalism? For till this is done, your future salvation is no more probable than mine.

P. P. That can be done soon. “He that believeth and is baptised, shall be saved; and he that believeth not shall be damned.”

R. C. Yes, yes—there you have it!—“shall be damned.”

U. “Believeth”—what?—“believeth not”—what? Endless misery? Is that the thing, for believing which you are to be saved; and for disbe-

lief of which I am to be damned? And even if it is, (as you *know* it is *not*), is that “damnation” to be endless; or to last only while my disbelief continues?

P. P. Come—come—I can not answer so many questions at once. A right belief includes the doctrine of endless misery, of course.

U. “Of course”? Then you can show me a passage of Scripture where a belief in that doctrine is stated as a pre-requisite to the “salvation” spoken of.

P. P. No, I do not know of any such passage; but, then, the belief of the Gospel is there required; and the Gospel contains the doctrine in question.

R. C. Ah, ha! he has you there, I believe.

U. By no means. That is the very question in dispute, and I can not allow it to be taken for granted—I call for proof.

P. P. Well—well—it is not necessary now to enter on that question—you have already admitted enough for me, viz.—If my doctrine fails, yours will save me; but if yours fails, mine will not save you.

R. C. Yes—yes—that is the clincher, after all!

U. If correct, it only proves that my doctrine is a *more saving*, and consequently a better doctrine than his! But I have *not* admitted, that if my doctrine fails, yours will not save me as well as it will save you. For if future salvation is of election, by the sovereign pleasure of God, without regard to the creature's worth, faith or works—my chance of having been elected is as good as yours.

P. P. Admitted—but if of faith and obedience, how then?

U. And if future salvation is of the free, unpurchased favor, and universal goodness and mercy of the Creator, (as I contend it is,)—then that grace is as free to me as it is to you.

P. P. Admitted—but that does not answer my question.

U. If it is of *correct* faith—as your argument respecting the safe side, leaves it equally doubtful which of us is in error, my chance is, again, as good as yours. But if salvation is of a *good* faith—as your argument allows mine to be a safer, a more saving faith than yours; and as it is also more honorable to God, more desirable in its consummation, to every holy and benevolent soul, it must therefore be a better faith than yours, and thus proves my chance of future salvation to be better also!

P. P. But I did not say “of faith,” only; but “faith and obedience”—obedience to the conditions of salvation!

U. And if future salvation is awarded because of works—or, “of obedience,” as you call it—as I am confident that my doctrine, by representing God in the most lovely light possible, and being more happily to man, will sooner induce us to love God entirely, and our neighbor as ourselves, than yours will—and as it therefore furnishes more, and greater, and better motives than your doctrine can—so it must procure better works, or a more perfect obedience, than yours will—and of course, I stand a better chance of salvation—

P. P. Hold—hold—you are going too fast. To use your own words—“I call for proof.”

U. Well—which doctrine represents God as most lovely, to mankind?

P. P. Yours, to the *carnally minded*!

U. And which is most lovely to the saint, who desires, and labors, and prays for the salvation of sinners?

P. P. Ah, I see you wish to ensnare me!

U. Well, then, you fearful soul, we will take the answer you have given. It is the *sinner* whom God wishes to save. If the sinner can be brought to love God entirely, he will be saved; for love is the great commandment—the fulfilling of the law. Now, can you deny the loveliness of Universalism, and its consequent *eagerness* to save?

P. P. But still you have not proved that it will lead to better works, than my doctrine will,

U. I think I have. But answer me this question,—which are the best, the most meritorious—works arising from the love of God, or those arising from the fear of hell?

P. P. Oh, we love God, too, as well as fear his judgments.

U. Yes; but all the love you have, we have also; and perceiving additional reasons to love God, where you see reasons only to fear hell, we have so much *more* love in addition to that we have in common with you. But you have not answered the question I proposed.

P. P. Why, certainly, the love of God is a better motive to good works than the fear of hell.

U. Have works arising wholly from that fear, any merit?

P. P. No—they are forced works, performed on selfish motives.

U. Then you admit that, on the score of salvation by works, your belief in endless misery is a disadvantage to you.

P. P. Ah! how? Does it not cause me to be more watchful to abstain from evil, and to do good, that I may make my salvation sure?

U. Suppose it does—your works then have no merit, but are forced and selfish altogether—and how can they, then, be any benefit to you? (*A pause*). But even admitting that the watchfulness to abstain from evil and to do good, caused by the fear of an endless hell, is meritorious and beneficial—“eternal life is the gift of God,” not a reward for finite actions—“not of works, lest any man should boast.” “To him that worketh, the reward is counted as a debt—if of works, then it is not of grace—if of grace, then it is not of works”—I do not give the exact words, but you remember the Apostle's argument?

P. P. Well—well—I only hope your doctrine is true: for if it is, I will be saved at last, at all events; but if mine is true, you are in an awful condition! I beg leave, therefore, to remain on the safe side—where I have two chances to your one.

U. But, my dear Sir, do you not see that there are no chances in the case? It is not a lottery—God's government of the universe allows no chances! If God's promise, and oath, and nature can be relied on, the only safe side is in that reliance. On that side, I am—and to that side you must come, before you can be saved.

P. P. How will you make that appear?

U. From your own reasoning. You admit that you rely on a *chance* in your own system. If that chance fails, you rely on my system *certainly* saving you. Therefore, if Partialism is false, you deem Universalism true, and if true, that it is *certain* to save—while, at the best, it is only a *chance* whether Partialism will save you even if true. That chance, you admit, is as *good* in my favor, as it is in yours, if salvation depends on election, on free grace, or on correct faith. And I think I have proved, clearly, that if salvation depends on a *good* faith, or on works performed from good motives, my chance is even *better* than yours—that is, admitting that there are chances in the case. You admit, also, that I enjoy a hope full of joy, now; while you have one alloyed with torturing anxieties and fears—that my faith is better in life, than yours—and that, therefore, I have the “bird in hand,” while you have only a bird in “the bush.” Now, even on your own admissions, I am on the safest side in every view.

P. P. I admit nothing, only, that if your doctrine is true, I shall be saved at last as well as you!

R. C. And you do not allow his arguments to be conclusive at all, at all?

P. P. Certainly not—he cannot overthrow my position, that, because his doctrine will save me as well him, if true; while mine will save me, if his is not true; therefore I am on the safe side, and he is not.

R. C. That's right—stick to that—for that's exactly my argument, and no Protestant can get over it, nor even answer it, without resorting to just such quibbles as this Universalist has used with you!

P. P. What do you mean?

R. C. Why, you see, every Protestant agrees that if a man lives a pious, godly life, even if he does belong to the communion of the Mother church, he will be saved—

P. P. Admitted—but what of that?

R. C. Only this—the Holy Apostolic church holds, that no one dying out of her communion, can possibly be saved; so that if you would be on the safe side—the *only* safe side—you must turn Catholic! For, you see, if my doctrine fails, yours will catch me and save me, as I mean to lead a Christian life; but if yours fails, mine will damn you forever and ever, to a dead certainty! And how, then, can you call yourself on the safe side, man?

P. P. And that you call “your argument”—your *safe* side the safe side!

R. C. Yes, man, safer than ever yours is in comparison with the Universalist’s—for we hold that *all* dying in our communion will be saved at last, (for purgatory will not hold us for ever!) but, if you are correct, and Universalism is false, a man may belong to your communion, and go to hell for ever, in the end. A mighty pretty safety that is, any way!

P. P. Ah, but how will you prove that endless misery is the penalty for not belonging to your church?

U. (*Laughing*). Stop, stop, friend; you must not use my weapons in this controversy; for you have declared them insufficient.

R. C. Indeed, he must not! He must stick to his own ever blessed and true words. The question is not, which is the *true*, but which is the *safe* side? And surely, “he that believeth not shall be damned.”

P. P. “Believeth not”—what? In the Romish pope and church?—

U. Stop, my friend, is it fair to use arguments you would not receive yourself?

R. C. Surely not. And is not the holy Catholic church named in the Apostle’s Creed? Why even the Episcopalists don’t deny that! And surely, to believe in the blessed Son of the Virgin, is to believe in his vicar, the Pope—and to believe his Gospel, is to believe in his holy Apostolic church, of course!

P. P. “Of course!”—why that is the very thing in dispute, and I can not allow you to assume—

U. But, my dear Sir, that is one of my arguments against yourself!

R. C. Yes, himself has said it was not conclusive at all, at all! And he can not deny that if my doctrine fails, his will catch me; but if his fails, he is lost to a dead certainty—and that therefore I am on the safe side!

P. P. I do deny it! The safe side, to tremble in slavery before the Priesthood!—the safe side, to give up the keys of mind and conscience to Antichrist, and wear the fetters of Mystery Babylon, the—

R. C. Keep your temper, man, and don’t go to calling names—blackguarding a n’t argument, you know! Now, be cool. If I lead a good Christian life, in my church, I am safe, if you are right—you won’t deny that! But if my church is right, then you are in an awful condition—you won’t deny that?

P. P. Yes, “*if*”—but there are no “*ifs*” in the case, I tell you! God has given us a revelation, and if his Word can be relied on—

U. Tut, man! you are deserting your own incontrovertible argument, and taking up my “inconclusive” ones!

R. C. Certainly is he! He admits that a true Christian in our church will certainly be saved; and what else does he want but to be on the safe side?

P. P. But you won’t let me speak! I say, God’s revelation decides the matter—

R. C. And what has that to do with the argument? Sure it’s not *truth*, but the *safe side* you are seeking!

P. P. But I say that the *true side*, must be the *safe side*, let that be where it may.

R. C. Well, I won’t argue that point with you—but I hope your system may be true; for then, even if mine is false, yours will catch me and save me. And you, Mr. Universalist, we *both* hope your faith is correct; for then, if both our systems fail, yours will save the whole of us.

P. P. In that I fully agree.

U. I thank you, gentlemen; for in that agreement you make it appear, very clearly, that the only final and steadfast hope either of you have for salvation in immortality, is in the truth of Universalism. And rest assured, that if the endless and universal goodness and mercy of God fails in saving any of us, *nothing else* can or will succeed. In it, therefore, is the only hope any of us can rationally have for our salvation. Let us, then, cease to calculate *chances*, like gamblers; or seek any other *safe side* than truth, like cowards—for P. P. is right, “The *true side* must be the *safe side*; let that be where it may.” WHAT IS TRUTH?

For the Magazine and Advocate.

PREPARATION FOR DEATH.

It is a solemn fact that we must, sooner or later, die. The positive declaration of the Almighty, “dust thou art, and unto dust thou shalt return,” has irrevocably sealed the doom of all the sons and daughters of Adam. The “house appointed for all the living,” will, ere long, enclose our mortal remains; the green clods of the valley will cover us, and the willow will hang its branches o’er our heads. The places that now know us, will know us no more forever; our bodies will return to dust, and our spirits to the God who gave them. Death is certain, but of the day or hour of our departure, we know not. Well saith the apostle, “Whereas ye know not what shall be on the morrow. For what is your life? it is even a vapor that appeareth for a little time, and then vanisheth away.”

And now, dear reader, permit me to ask you two questions, and after you have read them, stop and answer them before God. Are you prepared to die? If God should say to you, “this night thy soul shall be required of thee,” could you say,

“Come, welcome death, thou end of fears,
I am prepared to go?”

Dear reader, if thou canst answer these questions in the affirmative, happy is thy lot. Yea, with a joyful heart can I bid thee God-speed, and rejoice that thou hast that blest assurance, that, if this “earthly house of thy tabernacle were dissolved, thou hast a building of God, a house not made with hands, eternal in the heavens” for thy enduring home! But if this should meet the eye of any one who is “living without God and without hope in the world,” let me exhort him—“Repent and be converted, that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord.” Acts iii: 19. “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Isaiah lv: 7. Dear fellow sinner, such commands and invitations as these, are not to be slighted with impunity. Evil consequences will continually follow their rejection, however long continued, until you will be glad—glad, indeed, to embrace them. Therefore, “return unto thy Father’s house, where there is bread enough and to spare.” Live no longer an enemy to God, by wicked works.—“Cease to do evil and learn to do well.” And for your especial encouragement in virtue, and your discouragement in vice, hear the words of the Saviour, “All that the Father hath given me shall come to me, and him that cometh to me I will in no wise cast out.”

May God assist both writer and reader to return unto him with full purpose of heart to do his most holy will. May we live peacefully and joyfully while we *do* live, that when we are called upon to lay down this “tenement of clay,” our ransomed spirits may soar away to that brighter and better world, where “sickness and sorrow, pain and death” can never more disturb us, or mar our eternal felicity. And that we may thus

usefully live and thus joyfully die, may we ever cherish and practice the faith which represents the whole family of ransomed mankind, redeemed from sin and iniquity, and immortalized at last to chant the deathless song of Moses and the Lamb, throughout vast eternity.

“How long, dear Saviour, O how long
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day.”

Baldwinsville, February, 1837.

J. M. C.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, FEBRUARY 24, 1837.

HEATHENISM vs. CHRISTIANITY.

The intelligent Christian must be shocked and disgusted in reading Gibbon’s luminous pages, to find him often lauding “the refined polytheism of Greece and Rome,” and sneeringly contrasting “barbarous” Christianity with its elegance and refinement. Equally disgusting is the affected delicacy of those who sneer at matrimonial ties, and affect to be shocked at the “improper language of the Scriptures,” and yet laud the “graceful allegory of the Pantheon.” For it is well known that most of the “improper language” referred to, is more owing to the age in which the Scriptures were translated, than to the originals; and that the rest is necessarily used merely to describe in the briefest manner, the rites and ceremonies of the Heathen nations around Judea, in order that their practice might be forbidden to the Jews—in other words, the “improper language” merely describes some of the “graceful allegory of the Pantheon,” to forbid its practice! The very worst—the most indelicate passage that can be selected from the whole Bible, will not compare in impropriety with any correct and definite description of even the *public* worship of the gods of Greece and Rome! much less with the *private* worship of their “refined polytheism.” And every classical scholar must admit that the actions attributed to, and applauded in, the gods and goddesses of those nations, excel in cruelty, obscenity and natural enormity the worst actions of the worst Jews named in the Old Testament.

But to descend to such particulars of Grecian and Roman worship as I may with propriety name, and our readers peruse—let us see what is this “graceful allegory”—this “refined polytheism”—so lauded by Gibbon and others, as superior to what Voltaire terms “the senseless superstition of Christianity.”

The most wicked and cruel rites universally practiced by the Heathen, was that of *human sacrifices*. Believing that earthquakes, pestilences, etc., were exhibitions of the wrath of their gods, seeking revenge, or means for satiating their thirst, for human blood, they soon conceived the idea of propitiating those blood-thirsty divinities by offering human victims, on their altars. In general, the sacrifices of slaves and captives of war, was deemed sufficient—but on extraordinary occasions the most valuable lives were thus offered up. We should doubt these facts were they not too well attested by many Heathen as well as Christian writers who witnessed them. “Porphyry says the Greeks sacrificed men when they went to war. Clemens Alexandrinus, says, that both Erectheus, king of Athens, and Marius, the Roman General, sacrificed their own daughters. Plutarch, in his life of Themistocles, relates that three beautiful Persian women, richly habited and adorned, were, by the advice of the prophet Euphrantides, offered as sacrifices to Bacchus,” at the commencement of the Persian war—“the people with one voice bringing the victims to the altar.” The same historian says, that the Romans, at the beginning of the war with the Gauls, *buried alive* a Gaulish man and woman, also a Greek man and woman, in the Ox-market, by way of sacrifice. Livy says they repeated this sacrifice at the beginning of the second Punic war. Porphyry says human sacri-

fices continued to be offered at Rome, till the reign of Adrian, who abolished them in most places. The same writer mentions, as a well known fact; that in the reign of Dioclesian, in the city of Rome itself, a man was always sacrificed at the feast of Jupiter Latiaris. At a festival in Sparta, boys were whipped with so much severity, on the altar of Diana, (the priestess superintending the act,) that they often died in consequence. This custom was instituted by Lycurgus, the great lawgiver, in exchange for the sacrifice of a man, every year, on the same altar, the oracle having only declared that the altar of that goddess must be sprinkled with human blood. There was also an altar of Bacchus in Arcadia, on which many young women were beaten with rods until they died. At Chios, and also at Tenedos, in Greece, when the sun entered Aries, they tore a man in pieces with their hands, after sacrificing him. But enough has been cited to prove that human sacrifices were common and frequent among the polished Greeks and Romans—and why? Their gods and goddesses were angry, malicious, blood-thirsty divinities, and required them—they worshipped, adored and invited these gods, and gave these sacrifices.

But this was not all. Read the lives of these divinities—their cruelties and lusts—their low amours, and their base violations of truth, honor and honesty, and then turn to the pages describing the rites with which these human sacrifices were offered up, and you will find scenes recorded which would disgrace a brothel—transacted in the temples of the divinities by the wise, the fair, the good, and the great of the nation!

Oh, God! it seems almost impossible that superstition could so debase thy creature man—thy most lovely workmanship woman—that the wise would become thus foolish—the good, thus depraved—the great, thus mean—but so it was, and it forms an everlastingly irrefutable evidence of the necessity of a revelation from Heaven—and of the superiority of the Bible, and its religion, (construe them as wickedly as their enemies may,) over all the wisdom of this world. When, therefore, I briefly inform you that every sensual vice severely punished by the laws of every Christian land, was actually required as a part of the worship of the greatest divinities of Greece and Rome—was almost daily, and certainly every year, practised in their temples by the priests, priestesses and worshippers, either privately, or publicly, or both—you will be prepared to admire the modest delicacy with which Paul has so very briefly hinted at the pollutions of Paganism in the commencement of his Epistle to the Romans. He could say no less—and it were improper for him to have said more. Let, then, those skeptics who laud “the refined polytheism of Greece and Rome,” no longer affect delicacy and blushes at this apostle’s very brief, yet accurate description of what they so much admire.

Now compare this with the worst records of the Bible—with those passages which the opponents of Christianity delight to quote in proof of its barbarity—and mark the difference.

Even admitting our common version of the Bible correct, in the rendering it gives of the trial of Abraham’s faith—it does the great Jehovah the justice to say that he rejected the sacrifice of Isaac with abhorrence—and that rejection stands immutable, as an everlasting token of God’s disapprobation of such inhuman worship. The sacrifice of Jephtha’s daughter is no exception—not even the common but improper view of the passage. She was *not slain*—she was merely sacrificed by a solemn dedication of her life to God, in perpetual virginity—in seclusion from all the world except the maidens of Israel, who, as the context informs us, often visited her in her lonely retreat. And even this sacrifice was made without the requisition of Jehovah—by her proud, rash, inflexible father. No—the God of Abraham asked no human blood to propitiate his malignity to the children of men—for he had none. The sacrifices he requires, are acts of well doing—deeds of peace and benignity.

The God of the Bible has no carnal, evil passions to gratify—need not violate every law of morality, honor, honesty and truth—for his whole nature is love—his whole providence, rectitude—his constant language, truth. And as pure as the divinity, so, according to their strength, was the fidelity of his ministers. They cut not themselves with lancets to cover, with their own gore, the altars at which they ministered. They mutilated not the bodies God created for and bestowed on them, to prove their devotedness to his service.

And how different their frank, honest sincerity from the philosophers of Greece and Rome! While Socrates condemned the superstitions of his countrymen, he yet, in his last hours, made a libation to the gods the mob worshipped, and ordered the sacrifice of a cock to Esculapius, the god of medicine.

Varro, while censuring in no mild or measured terms, the cruel and lascivious rites that were common in the worship of the several gods, says, “yet a *wise man* will observe all these things, not as acceptable to the gods, but as commanded by the laws.” In another place he speaks of what he calls “the ignoble rabble of the gods” which, as he says, “the superstition of ages has heaped together”—he says, “we so adore them (—this very “rabble of the gods”!)—as to remember that this worship is rather matter of custom, than founded on nature and truth”!

So far were these great and good men—these wise sages philosophers, as they are deemed by many who despise the humble apostles of Jesus—so far were they from common candor and public honesty, that they preferred hypocrisy to the enlightenment of the people, and the moral reformation of mankind. “They thought with the wise, but they acted with the vulgar” in every species of devotional indecency and criminality.

Had Jesus, and Paul, and Luther, and Murray acted on these principles, we might even now be bowing before gods of wood and stone, and sacrificing our infants and friends on their rude and gory altars, as preparatives to every sensual lust and crime that can debase humanity. But blessed be God, His are not only the thoughts of infinite wisdom, but his actions are in accordance therewith, and all his ways are goodness and truth!

A. B. G.

“THE HARMLESS TUNKERS.”

The Tunkers are so called from the German word for dipping or immersing. They generally use trine immersion, or three times plunging of the body. Formerly, from their meekness, love of peace, and avoidance of all contention and strife, they very generally obtained the appellation at the head of this article—a negative, but in the state of society around them a glorious appellation. There is reason to believe that they, like many other sects, have woefully departed from their primitive simplicity and meekness in many particulars, and rely more on outward forms, and ceremonies, and a peculiar appearance to prove themselves the followers of Jesus, than in works meet for those calling themselves the children of light. Certain it is, that they are very scrupulous about such things as are outward and non-essential, while slander, and envy, and heart burnings and strife of words are frequent among their members. I speak only of certain portions of these people in Pennsylvania, of whom I have been able to receive information.

On one particular they have manifested, of late, a peculiar sensitiveness to the prejudices and sentiments of that very world to which it is their boast they are not conformed. It is well known to all acquainted with them in former times, and to the readers of ecclesiastical history, or the writings of Winchester, that, as a people, the Tunkers denied the dogma of endless misery, and held the doctrine of the restitution of all things. But since they have begun to seek “the praise of men, rather than the praise of God,” many of them manifest a strong inclination to deny their belief in this unpopular sentiment, and to forget that their fathers

ever believed it. Preach it openly, perhaps they never did; but converse on it in private, freely, many of them delighted to do frequently, if testimony on this subject may be credited. And even while I can not justify their withholding a portion of “the whole counsel of God,” in their public labors, I must still consider it a mere trifle compared with an actual denial of a portion of the truth, and consequent hypocrisy. I again repeat that what I now say, relates merely to the knowledge I have obtained of a small portion of the denomination. And I utter it with no feelings of ill will, but rather of sorrow, and for the purpose of contrasting it with what I have lately learned of another portion of these our brethren in the faith of universal salvation.

By reference to the statistics of Universalism in this paper, and to the conversion of Br. Joseph Gipson, or Gibson, of Sangamon, Ill., it will be seen that he is claimed as a convert from the Tunkers. At the time of noticing this event, our readers may remember that I doubted any change in his sentiments, but merely supposed he had been convinced of the propriety of publicly preaching them. The following letter will show that he remains in his own church—that he and his brethren in Illinois need neither change here named, but are in public and in private believers in the restitution. The letter from which we extract is from an active and faithful agent, whose kindness has laid us under many obligations.

A. B. G.

“Pleasant Vale, Ill., January 23, 1837.

“Your correspondent of Sandy Creek, Ill., was mistaken about Br. Gipson, of Sangamon—he is yet of the Tunker church, but he holds to, and openly preaches the doctrine of universal salvation, which is held to and advocated by all the Tunkers in this country. They are Restorationists [or believers in a limited punishment after death.] The Rev. George Woolfe, of Adams county, says, that Br. Skinner expresses his views better than he could do it himself. These things you will allow me to know, for *I belong to the same society myself.*”

“Universalism has taken such a hold in the vicinity of Pleasant Vale, that the Partialists can do nothing with the people....The Methodists have left us....The Baptists sometimes come within our borders, but rather serve to build up our cause than to pull it down. In fine, nothing but a Universalist preacher, can effect any thing here. If one should come amongst us, I think he could soon form a society, and a house would soon follow of course. The people in this country generally exercise more freedom of thought and speech, than they do at the East—preachers are looked upon but as men, of like feelings and passions with ourselves.”

UNIVERSALIST STATISTICS,

For the last half of the year 1836.

ACCESSIONS IN THE MINISTRY.

JUNE—but omitted in the statement of that half year. R. M. Byram, G. W. Farr, G. W. Quinby, Abel Chandler, and F. W. Baxter, fellowshipped by the Maine Convention.

JULY.—W. S. Cilley, commenced in Dover, N. H.

AUGUST.—H. H. Van Amringe, formerly a Presbyterian student of divinity, of Westchester, Pa.

SEPTEMBER.—Alanson Kelsey, Stafford, N. Y.; J. McKelvey, formerly a Baptist preacher, of Palmyra, O.; Theodore Clapp, formerly a Presbyterian preacher, of New-Orleans, Louisiana—and probably chooses not to connect himself with our denomination; — Hubbard, Harris county, Ga.; Solomon Laws, Lebanon, N. H.; J. H. Gallup, Voluntown, Ct.; H. S. Marble, fellowshipped at Fredericktown, O.; — Barnum, a Baptist preacher for twenty-seven years, of Huron county, O.; — Tillotson, a Baptist preacher for seven years, of same county and State.

OCTOBER.—E. B. Wheelock, Plymouth, Michigan; Theodore Schreiner, preacher to a heretofore unknown congregation of German believers in the restitution, of Feering, Washington county, O.; S. Hull, Carlisle, (now of Oberlin,) O.; — Gibson, formerly a Tunker preacher, of Sangamon, Ills.

NOVEMBER.—D. H. Porter, of Habersham county, Ga.; W. Martin, Munsville, N. Y.; S. P. Landers, of South Bainbridge, N. Y.; Z. Baker, Dudley, Mass.

DECEMBER.—E. Edwards, a Protestant Methodist, a preacher of Partialism, for fourteen years, of Lenox, N. Y.; Dunbar Harris, of Boston, Mass.; M. A. Chap-pell, Pittsburg, Pa.

Gain from January 1836, to July, 22
Including those named above as formerly omitted,
gain from July to January, 1837, 27

Total gain of preachers in 1836, 49

NEW SOCIETIES.

JUNE—but omitted in the statistics for that half of the year. Belfast, Calais, Pittsfield, Madison, all in Maine.

JULY.—Weymouth, Mass.; North Norwich, N. Y.

AUGUST.—South Adams, Mass.

SEPTEMBER.—Second society in Lowell, Mass.; Athens, Springfield, O.; Lee, Warren, N. H.; First society in Plymouth, Plymouth and Canton, Michigan; Otisfield, Durham, Raymond, Palermo, Norridgewock, Charlestown, Bowdoin, (fellowshipped,) Maine.

OCTOBER.—Swanville, Me.; Thornton, Northumber-land, Lancaster, N. H., Scituate Harbor, Yarmouth, Mass.; Carlisle, Lenox, O.

NOVEMBER.—Panama, N. Y.

DECEMBER.—Poughkeepsie, N. Y.

No DATE.—Grave Creek, Va.

Gain from January, 1836, to July, 17

" " July to January, 1837, including those named above as formerly omitted, 32

Total gain of societies in 1836, 49

MEETING-HOUSES DEDICATED.

JULY.—Methuen, Mass.; Bedford, N. H.

AUGUST.—North Bennington, Vt.; Epping, N. H.

SEPTEMBER.—New-Bedford, Mass.; Union house, Sangerville, Me.

OCTOBER.—Deansville, N. Y.; Bath, Hopkinton, N. H.

NOVEMBER.—Yarmouth, Mass.

DECEMBER.—Essex, Cabotsville, (Springfield,) Mat-tepoisset, Mass.; Bristol, N. Y.

Gain from January, 1836, to July, 8

" " July to January, 1837, 14

Total gain of meeting-houses in 1836, 22

ASSOCIATIONS.

Murray Association, Ohio, formed in August; Quin-nebaug Association, Connecticut, formed in Novem-ber.

Gain of Associations in 1836, 4

PERIODICALS.

Christian Telescope, Columbus, Ohio; The Glad Tidings, Pittsburg, Pa., united and published in both places simultaneously.

RECAPITULATION.

Gain in 1836, forty-nine preachers—forty-nine so-cieties—twenty-two meeting-houses—four Associations, and one periodical. Doubtless some items are omitted, so that the above falls short of the reality. S. R. S.

REV. ALEXANDER CAMPBELL.

I notice with regret—regret for Br. Sanderson's sake—a violent phillipic in the last Herald of Truth against this gentleman, in which he is compared to the Rev. J. R. Breckenridge, as on an equality with Mr. B. in candor, etc. That Mr. Campbell sinned against dignity and decency in his notice of Br. Potter and his congrega-tion, in Lockport, no one will deny—and that he violated truth for the sake of making himself appear greater than he really is, no one who has read both sides of the story, can doubt—but is Mr. Campbell *habitually* guilty of such low blackguardism? If not, he certainly can not be compared to Mr. Breckenridge—who is never decent in controversy, while Mr. Campbell has never yet been indecent in any controversy of his that I have ever read or heard of.

As to Mr. C's feat in calling for a vote of the con-gregation after his debate with Mr. Owen; if that is to make a man as unreasonable as a whirlwind, as Br. Sanderson declares, then there are many in our own de-

nomination whom Br. S. highly esteems as honorable men, that must be set down as beyond the borders of sanity and candor. In thus writing I would by no means be understood as defending this condemned practice; but I really think that it is wrong to condemn a man's whole conduct, and blacken his whole character, be-cause he is guilty once in a great while of a wrong ac-tion. Neither myself nor Br. Sanderson could abide such a test; and we should be careful, for our own sakes, how we aid in establishing it as a test for the characters of others—"for with what measure you mete" etc.

"Then gently scan your brother man,
And gentler, sister woman,
Though each may gang a kennan wrang,
To stop aside is human."

A. B. G.

PHOO—PUFF—WHIZ!

Br. Zelotes Fuller, (not S. W. Fuller,) of Philadel-phia, Corresponding Editor of the Southern Pioneer, thus notices the discussion now in progress between Mr. Campbell and Br. Skinner. "The discussion will be published entire in the columns of this paper, [The Pioneer,] in successive numbers, commencing forthwith. We would thank the readers of the Pioneer, particularly in this city, (Philadelphia,) to circulate as extensively as possible the above information, as no doubt there are many here who will feel disposed to embrace the op-portunity that now offers for reading one of the most important, interesting and splendid controversies that has ever come before the Christian world in any age." (!!!)

Then follows an earnest exhortation for new subscri-bers to apply immediately that they may know how many extra copies to print of the numbers containing the discussion, etc. Yet—would you believe it, reader?—this puff—puff—puff in no place contains any hint to inform its readers that the discussion will *not* be original in the Pioneer, or that it will originally appear in this paper!

Suppose the modest "senior clergyman of Pennsyl-vania," (hem!) whose meekness can not bear to be seen through concave spectacle glasses, (hem!) takes to him-self the credit of conducting *both sides* of this "most im-portant, interesting and splendid controversy that has ever come before the Christian world in any age"—the credit of publishing it in his "accredited organ of Uni-versalism"—the benefit of all subscriptions procured by the same, and all the honors, and glories, and splendors arising in, out, of, by, from, or to the same, forever, and ever! What says our humble and venerable senior?

A. B. G.

THE SERMON.

We present our readers with another sermon this week, (we mention this, not to apologise for publishing the sermon, by any means, for we believe a good act requires no apology,) making two sermons in as many weeks. The reason is that Br. Montgomery wanted to retain the manuscript, and hence, while he was here, we could publish the sermon and return him the manu-script before his departure. This circumstance will ac-count for the unavoidable delay of some other articles—particularly one by Apollos, which will appear in our next. A. B. G.

COUNTERFEIT NOTES.—Will our friends and agents see that they remit *good* money! If not judges them-selves, they can get some one to examine it for them. We sometimes receive counterfeit notes, and have to re-turn them, disagreeable as it is to do so—when, some-times the sender has forgotten all about it. This is a delicate—yea, a disagreeable situation to be placed in—yet it is not our fault. A little care will prevent it.

A REQUEST.

The P. M. at Indianapolis, Ia., informs us that Solo-mon Washer, who owes us \$2 75 for the Magazine and Advocate, has gone to some other country—Can any of our friends tell us where said Washer has gone?

G. and H.

Br. Tompkins—Credit Mrs. A. Abbot, Arkport, Steuben county, N. Y., \$2 00, paid to me—possibly she is a new subscriber. Also, send present volume of the Repository to Miss Sarah L. Wadsworth, Frederick-town, Knox county, Ohio—paid me \$2 00.

A. B. G.

Br. Whittemore—Credit Norman Morrison, Oneida Castle, N. Y., \$5 00—Also, Lyman Corbin, Frederick-town, Knox county, Ohio, \$2 00—and charge

A. B. G.

Br. Sanderson—Please send the Herald, with back numbers, to John Hodgson, Baldwinsville, at his request.

A. B. G.

Br. Price—Send current volume of the Union to Ebenezer Whipple, Jr., Meadville, and Asa Holcomb, Sr., Cussewaga, both of Crawford county, Pa. They have paid me \$4 00. This notice was sent some time ago, but as the papers do not reach them, perhaps it was not received by you. They wish their papers mailed at Philadelphia, to save postage. A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in March by Br. ASPINWALL in the brick school house, East Mar-tinsburg—Br. C. S. BROWN in Herford—Br. D. SKIN-ner at Norridge Corners—Br. M. B. SMITH in Cort-land village, and in Homer in the evening—Br. BRIT-ton in Hounsfield, near Br. Bagg's, at 10 A. M., at Br. McWain's at 2 P. M., and at Pillar Point in the eve-ning—Br. Sias at Lockport, and at Great Bend in the evening—Br. WAGGONER in Eatonville, and in Frank-fort in the evening—Br. HICKS in Fort Plain—Br. L. C. BROWNE in Newville and at Paine's Hollow in the evening—Br. O. ROBERTS in Le Roy—Br. BULLARD in Perryville, and at Clockville in the evening—Br. BIDDLECOM at Graves Hollow, Russia, and at Cold Brook in the evening—Br. GUILD at Harpersville at 11, A. M.

There will be preaching on the second Sunday in March by Br. C. S. BROWN in Lisle—Br. BRITTON in Depauville at 10 A. M., near Br. J. Barney's at 2 P. M., and in Clayton in the evening—Br. Sias in South Champion, and in Copenhagen in the evening—Br. WAGGONER in Cedarville—Br. O. ROBERTS in Lewiston—Br. BODEN in Morrisville.

There will be preaching on the third Sunday in March by Br. C. S. BROWN in Otselic village—Br. GUILD in Walton.

Br. E. E. GUILD will preach in the evenings of Tues-day, February 28th, in Harpersfield—Wednesday, March 1st, in East Davenport—March 2d, at Daven-port Centre.

* * The friends of Universalism in the above places and in Harpersfield and Walton, for special purposes, are requested to attend the meetings above noticed.—[Union, please copy.]

Br. O. ROBERTS will preach in the evenings of Fri-day March 3d, in Wheatland—10th, in Lockport, as Br. Johnson may appoint.

Br. J. French will preach at Denmark, during the year, on the first and third Sundays in each month—for the fourth Sunday in each month he is engaged at the Field Settlement for the present—and for the re-mainder of his time, he is not engaged any where.

Br. BULLARD will preach in the evenings of March 3d, in Cazenovia—6th, Durhamville.

CONFERENCES.—Universalist Conferences will be held, at McLean, and another in the Presbyterian meet-ing-house at Columbus Centre, on Wednesday and Thursday, March 1st and 2d. Ministering brethren are invited to attend.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

J. M. Hamilton, for self and G. M.—P. M., Appling—T. A. G. Cham-pion, for H. H. S.—M. C. Hamilton, for J. S. S. and A. B.—P. M., West Bloomfield, for self, A. M. F. and A. C.—R. R. W., Monroeville, O., for self and C. W.—C. S. C., Fredericktown, O., for self, J. F. S. L. W. and L. C.—P. M., Dexter, (Mich.) for C. S. and J. N.—J. L. W., Hoo-sick, for self and G. P.—Rev. W. B. Cortland, for self, J. B. A. and J. F. Jr.—Rev. W. M. D., New-Berlin, for self and A. F.—P. H. W., Wil-liamsburg, Va.—P. M., Concord, O., for G. C. and R. H.—Rev. J. S. F., Darien Centre, for B. L. Z. L. S. W. S. W. and A. T.—I. S. Ross-ville, O., for J. M. and E. L.—Rev. A. R. G., Henderson, (Ill.) for J. W. J. P. and B. S. P.—Rev. A. U. Hornelsville, for P. G. S. A. and A.—P. M., Java Village, for A. B. and A. E.—J. W., Hayes X Roads, O.—P. M., Eaton, J. W. T., for C. W. W. W. and J. McC.—T. M. S., Pro-phets Town, (Ill.)—P. M., Pleasant Vale, (Ill.) for B. W. A. H. W. F. W. W. J. W. B. B. M. G. A. J. C. T. B. and J. G.—S. P., Milwaukee—P. M., Lexington, O., for N. H.—P. M., Huntington, O., for J. S. Z. K. E. C. J. S. Jr., M. R. and H. W.—P. M., Heuvelton, for self, A. G. N. G. A. G. P. E. W. L. P. O. C. B. S., S. R. H. B., I. B. F. and B. E.

MORAL AND MENTAL CULTURE NECESSARY TO
NATIONAL PROSPERITY.

BY J. T. GOODRICH.

It is interesting to contemplate the progress of human society. For this purpose we must peruse the pages of history, and examine the condition of man in all situations, times and places. From the morning of creation to the period when the Grecian States enjoyed the invaluable blessings of liberty, we find the world subjected to severe penal laws to subdue and restrain the baser passions of uncultivated nature from acts of violence and cruelty. Intelligence and virtue had slowly progressed, and science had little advanced until then, when a few nations were destined to enjoy, for a short time, the blessings of freedom. But soon tyranny was entwined therewith, and the people returned to their former standing among the nations of the earth. Ambitious men arose, who were willing to rend the republics asunder, if they could but preside over one of its bloody fragments; and in their strife for power, they embarrassed every operation of their governments. The time had not yet arrived in which would be developed the legitimate fruits of virtue and intelligence. These republics had not yet learned that unity of feeling, and the highest state of moral, and mental culture, and that only, could render them prosperous and happy.

Thus examples are adduced of nations, who, having arisen to the highest pinnacle of eminence, sunk to the lowest depths of degradation, by neglecting to cultivate virtue and knowledge. Once let these wither and die, and nothing can save a people from destruction. Demosthenes with all the powers of resistless and overwhelming eloquence, could not save his country from destruction, after these qualities had disappeared.—Wherever a nation has become educated, enlightened and virtuous, laws are mild, equitable and firm, and justice is administered in its purity. From the fall of these republics through succeeding ages, tyranny unmolested ruled the world, and sat as a paralyzing incubus upon all human improvement. The cause of liberty keeps exact pace with moral and mental culture. And when these slumber, unconscious of their mighty powers, the dark clouds of ignorance and superstition gather and burst with ten-fold violence over the head of man. The present condition of these nations is gloomy in the extreme. Where now is Rome, once "mistress of all Italy," "that stood upon her seven hills, and from her throne of beauty ruled the world"? Where now is Carthage, that ruled two hundred cities; or Thebes with her hundred gates? They are fallen! Their glory has departed. Time's withering finger, has written decay, upon their crumbling ruins. Such is the present condition of those nations, once the seats of the muses, where the historian and the poet, the statesman and the patriot flourished; the scenes of classical recollections and of hallowed associations, where the genius of the world weeps beneath the ruined fane of antiquity. There, in those degraded nations, ignorance broods undisturbed, and vice in her most hideous forms stalks abroad, and spreads her blighting influence o'er the land.

The glorious work of moral and mental culture having been overthrown, revolving centuries witnessed a retrograde movement, revolting in the highest degree to the feelings of every philanthropist. The dense fogs of ignorance and superstition filled the moral atmosphere, and scarce one ray of light could penetrate its depths and guide the wandering mind. Brute force was again introduced, and the rack, the scaffold, the gibbet, the inquisition, and every torture, which human ingenuity could devise, were employed to repress the little intelligence and spirit of freedom that remained.

Turn your eyes to Spain, Portugal, or again to Italy, and see the inquisitions which were there established in all their bloody horrors. After inflicting the most excruciating pain that can be endured, the fortune of the sufferer falls under the excess of torture, and in the agony of the moment he yields to all they desire. Another victim suffers the most intense misery, until nature seems to be nearly exhausted. Then these diabolical operations are suspended for a moment, and the sufferer is asked if he will renounce his principles. With the little strength he has remaining, and with a glance of deadly hatred and defiance, he sternly answers, "No."

With raging fires you may consume
This body—but 'my soul—
The proud, free soul my Maker gave,
You never can control."

Thus you see the effect of restraining the free exercise of the mental faculties. To shackle the understanding is like extinguishing the sun; for all that can render life a blessing is destroyed. Should we not, since such are the consequences, in the language of the immortal Jefferson, "proclaim eternal hostility to every form of tyranny over the mind of man"? As every drop of water increases the size of the mighty ocean, so every item of tyranny swells the amount of vice and misery existing in the world.

Having seen the condition of man before he emerged from the prison in which the ignorance of the dark ages confined him, we now turn our attention to more cheering scenes and happier prospects. The contact of mind with mind, and the progress of mental culture since that period, have been and are producing wonderful results. Compare the condition of the world three centuries past, with the present state of things, and who does not perceive a great, an astonishing change? Then a few individuals inspired with a holy zeal for religious truth and freedom, raised their united voices against the hollow pretensions and wicked practices of papal intolerance. Then the great, the virtuous, the immortal Luther, with a few other less brilliant luminaries, stemmed the tide of popularity, and in spite of faggots, gibbets, or other tortures—in defiance of the frowns of a wicked, bigoted and degraded world, dared to draw from the fountain of eternal truth. Yes, Luther, regardless of all but his conscience and his Maker, steps forward as a defender of the natural, mental and religious rights of man. Most glorious epoch in the history of the world! When the bands of superstition that had held mankind, from the time of the degeneracy of Christianity, in worse than Egyptian bondage, were severed, and the mind was left to expand without control! Brightest era of mental emancipation! At that time error began to feel the power of truth, superstition to vanish like the mist of the morning, ignorance to recede before the resplendent beams of the sun of science. At that time commenced the progress of information, which still moves triumphantly on, rejoicing in the new accessions of strength she is constantly receiving.

Turn we now to our beloved country, where the new spirit of the old world found a more congenial soil, from which moral and mental power arose, and shone with cloudless splendor upon new and independent nations. What a joyful prospect—when thirteen independent States were cemented together in the strong and indissoluble bonds of union! Then the sacred fire of patriotism, kindled by virtue and intelligence, burned with heavenly and benign influence. Freedom of speech and freedom of the press, is ringing from every quarter. The great and glorious work of moral and mental culture is and must be onward. Though we possess all the wealth of India, yet if we are destitute of freedom all will avail us nothing. Though we are strangers to wealth and the honors it can purchase, if we possess the blessing of freedom we are contented, and contentment is felicity. And freedom can never exist without virtue and intelligence.

Moral and mental culture is continually elevating the condition of mankind. The sun of liberty is shining brighter and brighter, and the voice of freedom will soon echo through the world. Yes, freedom in her primitive purity, will ride in triumph over nations—push her victories o'er all the world, and bring its inhabitants to bow with willing hearts to her mild and peaceful sceptre. Then the prison doors of the mind will be opened, and the captive freed. Then the golden pivot, philosophers sought in vain, will be obtained. Then the strong arm of physical power will no longer be necessary to enforce the principles of justice. Then thrones shall crumble into dust, the abased be exalted, the exalted be abased, and all men be brought to one common level, possessing equal rights and privileges, and universal nature cleansed from ten thousand pollutions, shall burst forth in songs of rapture.

Already have the arts been discovered which will greatly facilitate education and the diffusion of knowledge over every part of the globe. The printing press and the steam engine are agents which will do more than all the boasted virtue of the philosopher's stone can do. The generations as they rise up before my mental eye, bear the golden tiaras of knowledge bright about their brows, and the halo which liberty alone can inspire glows around their countenances. Education, the second great former of the human mind, has gone forth like the dove from the ark, and has found a place to rest her foot, and she will not return until she has elevated and ennobled the human race. Then ignorance and vice shall no longer find a lurking place in the bosom of man; for the sun of science shall illumine the world with his golden beams of light.

"Come, bright improvement, on the ear of time,
O come, and rule the world from clime to clime!
The handmaid arts shall every wild explore,
Trace every wave, and culture every shore.
Where barbarous hordes on Scythian mountains roam,
Fair science—freedom—yet shall find a home.
Where'er degraded nature weeps and pines,
From Guinea's coast to cold Siberia's mines,
Shall science light unfashioned darkness there,
And chase the dreadful tortures of despair."

MARRIAGES.

In this city, February 15, by Rev. Mr. Wilkes, Mr. Thomas M. OWENS, to Miss SARAH SINCLAIR, all of this city.

DEATHS.

In Manheim, January 12, Mr. JOHN PICKERT, aged 60 years—for the last fifteen years of which he was a firm believer in God's impartial grace. He died rejoicing in this hope, and exhorting those around him, "Mourn not for me; for I am happy." The funeral was attended on the 14th, and a discourse delivered from 2 Kings xx: 1. W. H. W.

In Chesterfield, N. H., December 21, 1836, of dropsy, Mrs. AMANDA BRITTON, consort of Mr. Lyman Britton, and daughter of Mr. John Pierce. She has left an infant daughter. It is a consolation to her bereaved husband to believe that she now enjoys that eternal inheritance, which is not according to our works, but according to the grace and purpose of God, given us in Christ Jesus before the world began. 2 Tim. i: 9. J. B., Jr.

In Alexandria, Jefferson county, on the 19th of January, after a short illness, Mrs. MARY S. DOOLITTLE, wife of Captain Jesse S. Doolittle. Mrs. D. was faithful in all the duties of life, much respected by all her acquaintance, and has left a bereaved companion and many friends to mourn their loss. Her funeral was numerously attended on the 11th ult.

In Watertown, very suddenly, on the 19th of January, Mrs. AMELIA A. STREETER, consort of Mr. N. W. Streeter, aged 27 years. A bereaved companion and four small children are left to feel their affliction in all its severity, while many sincere friends deeply sympathize with the afflicted family. Amiable, moral and religious, sister S. had the confidence and respect of all who knew her. Strong in the faith of the Gospel of impartial grace, and zealous in the cause of God, she was an ornament to the church to which she belonged, and society will long cherish her remembrance with mournful joy. A large concourse of attentive hearers joined in the solemnities of her funeral.

"Weep not for her! By fleet or slow decay
It never grieved her bosom's core to mark
The playmates of her childhood wane away,
Her prospects wither and her hopes grow dark.
Translated by her God, with spirit shriven,
See passed as 't were, on smiles from earth to heaven:
Weep not for her!"

In Watertown, February 2d, Mrs. MARY ANN HOLCOMB, consort of Mr. Hiram H. Holcomb, aged 28 years. Sister H. possessed all those qualities of mind and heart, which qualified her for the performance of the various duties of domestic and social life, and endeared her to all her acquaintance. During a long, protracted and painful sickness, she exercised true Christian resignation, and died strong in the faith that she should meet all her friends, with a redeemed world, in the peaceful climes of immortality. Her companion and three small children, with parents and connexions, are left to deplore their loss. An overflowing congregation united in the melancholy services of her funeral.

"Weep not for her! She is an angel now,
And treads the sapphire floors of paradise,
All darkness wiped from her resurgent brow,
Sin, sorrow, suffering, banished from her eyes;
Victorious over death, to her appear,
The vista'd joys of heaven's eternal year:
Weep not for her!" P. M.

In Lancaster, Pa., January 30th, after a few days severely painful illness, Mrs. MAGDALENA ROHRER, wife of John Rohrer, Esq., in the 56th year of her age. Having for several months been an inmate of the family, and enjoyed an acquaintance of about fourteen years with this worthy and estimable lady, I can not but sympathize deeply with the survivors in their loss—a loss to all who knew her—but to her, I trust, a gain unspeakable. May this consolation soothe their sorrows, and a remembrance and imitation of her virtues mitigate melancholy pleasure with their grief. A. B. G.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MARCH 3, 1837.

NUMBER 9.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER V.

BY REV. J. M. AUSTIN.

ON READING.

In my last chapter, I treated generally on the importance and benefits of reading. I now resume the subject.

The manner of reading, is an important consideration. It is generally supposed that those who read the greatest number of books, must possess the most knowledge. But this does not necessarily follow. An individual may peruse whole libraries, and be but little wiser for his labor. It is no difficult task to run hastily through a publication, neither is it a profitable one. The amount of knowledge obtained from books, does not so much depend on the number perused, as the manner in which they are read. To accomplish the object of reading, it is evidently necessary that you should obtain the scope of the ideas of the author you are perusing. You should become familiar with the manner and peculiarities of his expression. It is also obvious, that to obtain benefit from reading, it should be performed slowly and with deliberation. Never permit yourselves to read without reflection. No knowledge can be obtained in this manner. It is like endeavoring to gather water with a sieve, or in the quaint language of a certain author, "it is like laboriously stooping to pick up chips, only to let them fall again." It is much better to read but a few pages at a time, and understand them, than hastily to glide through a book without treasuring up any useful knowledge. Thinking should always accompany reading. The latter without the former, amounts to nothing. And yet there is no habit more liable to grow upon the young reader, than while the eye is skimming over the page, to allow the mind to be wandering away, absorbed in some thought wholly disconnected with the subject before them. This habit is an unfortunate one. It weakens the intellect, distracts the mind, and fills it with confusion and anarchy—and it should, therefore, be strongly guarded against. The attention and thoughts, should be brought under the strict command of the will. If they fly off in pursuit of some wild vagary, they should be instantly called back, and all their powers concentrated on the page which you are perusing. Then you hold communion with the author, and are benefited. But without this attention, the book may as well be closed.

If, in reading a sentence or paragraph, you fail to obtain the meaning of the author, repeat it, and if necessary, again and again—leave it not until you fully comprehend the idea he would convey. In this manner you will often find a treasure, where at first glance you could discover nothing of importance. If your author furnishes a new thought, cease reading for a moment, and ponder upon it—turn it frequently in your mind—observe its bearing and tendencies, and its applicability to subjects in which you are interested. Thus you will often enter upon a train, which will lead to new fields of interesting and useful reflection. As you can not expect to retain in your memory the entire contents of a book, impress upon your minds the most prominent and valuable portion of its instructions. And to this end, after having finished its perusal, reflect upon its whole contents, and ascertain what new and peculiar views you have obtained. It is a useful practice of many readers, to note in a blank book or memorandum, such sentences or ideas as are deemed of sufficient importance; and they are

thus saved for future application. This method I would recommend to such as have time or opportunity to pursue it.

A valuable blank book, called the "Index-Remum," for the purpose of forming an index to the subjects of which you read; and in which you may note the volume and page of any work in which any particular subject is treated, for future reference; will be found particularly valuable, to the student, the professional man, or, indeed to any who may have occasion often to refer to what they have perused. Its author, or rather its inventor, is the Rev. John Todd, now of Philadelphia, the author of "The Student's Manual," another excellent work for the same classes—excepting a very few remarks rather sectarian in their bias.

Another consideration of the utmost weight, relates to the selection of books. The importance of this subject, can not be too strongly impressed upon the minds of the young. The sentiments conveyed in publications read by youth, must exercise a sensible influence over them, for good or evil. Books of an immoral and licentious tendency, should be avoided as the poisonous Upas. No youth can read them without inflicting a leprous stain upon their minds, which will tend decidedly to evil. Consider those companions your enemies, who recommend such works to your notice. Turn a deaf ear to their advice, and strictly avoid their example.

In noticing the character of works proper for your perusal, I can not refrain from directing your attention, first of all, to that "Book of books," the Bible. Sir William Jones, one of the most learned men of his day, wrote on the blank leaf of his Bible, the following sentence—"I have carefully and regularly perused these holy Scriptures, and am of opinion that the volume independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written." Let this invaluable volume be often and faithfully perused—let its contents, especially its moral and doctrinal teachings be deeply impressed upon your minds, as the only perfect guide that can lead to a faithful discharge of duty towards your Father in heaven, and your fellow-beings. Well written books and other publications, relating to the doctrinal and moral truths of the Scriptures, should also engage a due proportion of your attention, as calculated to purify your hearts and enlighten your minds. Paley's Natural Theology, and his *Horæ Paulinæ*, and works of a similar character, tending to strengthen the convictions of the truth of Christianity, should be read by every youth.

Here, perhaps, I ought to remark, that all standard works, pertaining to or connected with your destined pursuits in life, should engage the next place in your studies. As these will vary according to those pursuits, and as you can never be at a loss for more able and experienced advisers than I can be, I dismiss this consideration with the remark, that you should, by no means, confine yourselves to these works alone; but give them your chief and best hours, seeking relaxation from their perusal in such other works as I now shall name.

History is a very important branch of general study. Mavor's Universal History, is a large and expensive work—but an excellent compendium. Bigland's Letters on History, is as brief as the other is voluminous. The amount of leisure, and pecuniary means you possess, (if remote from a

public library,) must determine for you, which of these, or of the following works you will peruse. They, all, are well worth perusal, and are recommended to your notice. History of the Jews, by Flavius Josephus, Rollin's Ancient History, Gillie's Greece, Frost's History of Greece, Ferguson's Roman Republic, The Annals of Tacitus, Gibbon's Decline and Fall of the Roman Empire, bearing in mind that he is a cold sneerer at Christianity, even while pretending to advocate it in the form held by the church of England; Hume's England, continued by Smollet; Robertson's Histories, particularly of Charles the Fifth, and of the Discovery and Settlement of America, Irving's Conquest of Grenada, Mackintosh's England, Russell's Modern Europe, Baines' History of the Wars of the French Revolution, American edition on account of the notes, Ramsay's History of the American Revolution, and Mosheim's Ecclesiastical History. In biographical works you will also find much historical information, blended with a display of human character. I would therefore recommend you to read, in connexion with the foregoing, the lives of any great men who figure prominently in them—particularly Voltaire's Life of Charles XII, of Sweden, a fine specimen of a good style; Marshall's Life of Washington, Spark's Lives of Franklin, Ledyard, and his Washington papers; Irving's Columbus, and his Voyages and Discoveries of the Companions of Columbus, Southey's Nelson, Wirt's Life of Patrick Henry, and Lives of the Signers of the Declaration of Independence.—Others might be named, but the advice of the wise and virtuous, and the references made in these works, will unite in guiding you to all else that can be necessary to your instruction in this important branch of reading.

Such works as Buffon's Natural History, Goldsmith's Animated Nature, Good's Book of Nature, Arnot's Physics, Wood's Mosaic Creation, Treatises on Botany and Chemistry, and publications on Experimental Philosophy, can be read with much profit and amusement. The Art of Being Happy, from the French of Droz, with notes by Timothy Flint, is a work full of valuable instruction to the young. Combe on the Constitution of Man is one of the most valuable publications that has issued from the press in many years. I would earnestly recommend its perusal to all whose eye meets these lines—it will richly repay you.

Of poetry, there are comparatively but few entire works that can be safely recommended to the young. Pope has many beauties, intermingled with much that is decidedly of an immoral tendency; and the same may be said of Burns, Byron and Moore. But there can be no hesitancy in recommending Milton, Cowper, Young—making due allowance for their religious peculiarities—Scott, Wordsworth, Southey, Coleridge, Campbell, Beattie, Thomson, Bryant, Mrs. Hemans, and Mrs. Sigourney.

In relation to the propriety or impropriety of perusing novels and other works of fiction, much has been said on either side. There can be no doubt that our book-stores and libraries are flooded with works of this character, that are extremely insipid, and of a tendency highly deleterious.—That works of fiction of a proper character, can be safely and beneficially read by the young, I have no hesitancy in declaring. But you must be cautious in your selections. None should be read but those of a purely moral tendency, and such as are illustrative of historical truths. Of the former, I would mention particularly those of

Mrs. Opie, Miss Edgeworth, and Miss Martineau. Of the latter may be enumerated the Misses Porter's, the most of Scott's, a few of Bulwer's—especially his Rienzi—several by Cooper, Miss Sedgewick, and Mr. Simms. Many of Irving's lighter works are of an entertaining character, and may be profitably read—particularly his late productions, *A Tour on the Priaries*, and *Astoria*.

In reading works of fiction, keep your mind constantly fixed on the delineations of character—mark the shades of difference between them, the different operation of external circumstances on them, and the different motives that actuate them—and apply all to the purposes of self-examination and self-improvement. When the work is historical, read it in connexion with that portion of history to which it refers, and with that portion of geography which describes its location, and carefully note what is fictitious, and what is real. If I mistake not, Chambers' *Memoir of the Prince, Chevalier Charles Stuart*, will make you doubly interested, even in Scott's interesting Scottish novels relating to that individual—and so of others.

Fear of protracting this chapter beyond the bounds of your patience, prevented me from naming many other works worthy of your perusal, with comments on their merits, and directions for more fully availing yourselves of their interest and benefits. But what is here offered will suffice, probably, to direct you, until experience sufficient will be attained to render further direction from me of doubtful necessity.

For the Magazine and Advocate.

THE PROMISES OF GOD.

BY MRS. CYRENA MERRY.

"And God said unto Abraham, in thee, and thy seed, shall all families" and "all kindreds of the earth be blessed." Here appears to be a promise which is universal in extent, and which applies to every individual of the human race, even all families and all kindreds. This promise was made by Jehovah himself; and not only so, but "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, and because he could swear by no greater he swore by himself." So says Paul, Heb. vi: 13, 17. And now the question arises, What is the nature of this blessing which extends unto all, and for the performance of which God has so firmly pledged his veracity? Shall we understand it to consist in temporal things, or in spiritual? Doubtless many would say, (and I have frequently heard it asserted by those who believe that God does not dispense his spiritual blessings to any except an elect few,) that these are temporal blessings, and must be so understood, because they are so universally extended to all nations, families and kindreds, and of course every individual is to partake, and is included in this promise. But I must take the liberty to dissent from the above view of the subject, and think the Scriptures will support me in so doing. Let us then appeal to Scripture to decide this very important matter. I say important, because I believe much, very much depends on the decision of this point.

Paul says, Gal. iii: 16, 17, 18, "Now to Abraham and his seed were the promises made." And he expressly says, that this seed to which God had reference, and in, and through whom these blessings were to flow to mankind, is Christ. And he goes on to state, that this promise or covenant was confirmed by God in Christ, four hundred and thirty years before the law was given to Moses. "Nevertheless the law can not disannul the promise, or make it of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." And again, Rom. iv: 13, 16, Paul speaking of the promise made to Abraham and his seed, says, they should inherit the world. He does not say, a part of the world, but the world. I should infer from this, that the whole world is included in the promise. Again, Heb. i: 2, "God hath, in these last days, spoken unto us by his Son, whom he hath ap-

pointed heir of all things." And it is not to be through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made is of none effect. Therefore it is of faith, that it might be by grace. And again, Gal. iii: 8, "And the Scripture, foreseeing that God would justify the Heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." Again verses 13, 14, "Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith."

Thus, I think, enough has been quoted to convince any unprejudiced mind, who will read with attention, that these blessings which were to flow to us in and through Christ the promised seed, were spiritual blessings; and also, that they are universally to extend to each, and to all families, kindreds, tongues and nations. For Christ hath redeemed us from the curse of the law, being made a curse for us. And for what? that the blessing of Abraham might descend unto us, through himself, that we might receive the promise of the spirit through faith. And blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, "Having predestinated us unto the adoption of children, by Jesus Christ, to himself"—"And having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." And again, Heb. ii: 8, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man."

Dear reader, although as the apostle saith, we see not yet all things put under him, or brought into a voluntary subjection to his will and government; yet rest assured the time is hastening on, when all shall know the Lord, from the least to the greatest. When the Jews, together with the fulness of the Gentiles, shall be brought into the enjoyment of this Gospel covenant, which was established upon the blessed promises that God made to Abraham and his seed, and there shall be but one fold and one shepherd. For he will be merciful to their unrighteousness, and their sins and their iniquities will he remember no more. Yes, reader, I would say unto you, be not weak in faith, and stagger not at the promise of God, through unbelief, but be strong in faith giving glory to God; being fully persuaded that what he has promised he is able also to perform. For he saith, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where I sent it." And when the Son of God, who is appointed heir of all things, was sent into the world, he said, "Lo, I come to do thy will, O God." And the prophet saith of him, "The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied."

Let me ask, what can satisfy the righteous and benevolent soul of the blessed Son of God—he who suffered an ignominious death and gave his life a ransom for all—he who through all his life went about doing good, and performing acts of love and kindness; giving sight to the blind, setting at liberty them that were bruised, healing the broken-hearted, and above all, preaching the Gospel to the poor? Yes, thank God, he was sent to preach the Gospel to the poor—that Gospel which was

proclaimed by the heavenly messenger on the plains of Bethlehem, when he said unto the shepherds, "Fear not; for behold I bring you good tidings of great joy, which shall be to all people." This was the doctrine which he taught; this was the Gospel that he preached to the poor. Ah, yes; the blessed Saviour even wept on account of the temporal calamity which hung over Jerusalem, and which befel them in consequence of their wickedness. But he tells them, there is a time coming when they shall say, "Blessed is he that cometh in the name of the Lord." What—I ask again—what will satisfy the soul of him who could do all this; nay, more, who could say of his cruel and unrelenting murderers, "Father forgive them, for they know not what they do"! O, what exalted benevolence, what heavenly love, what unfeigned pity he manifested through all his life! This, reader, is the promised seed of Abraham—this is the proclaimed Saviour, who shall save his people from their sins—this is the great Mediator and heir of all things—this is the Son of God, and the sinner's friend. And it is he who shall see of the travail of his soul, and shall be satisfied. And is it possible, or can we believe for one moment, that any thing short of the salvation of all for whom he paid a ransom, will or can satisfy his soul? O no, it cannot be!

It draws forth tears of joy and unfeigned gratitude, while I reflect, that I—that you, reader—and that all the world have such a friend—such a mediator, and such a redeemer; who has paid the great debt by giving himself a ransom for all, to be testified in due time: and who, after that he had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting, till his enemies are brought to bow in humble and voluntary subjection to his will. For he must reign, till all things are subdued unto him. And then cometh the end, when the Son also, himself, shall become subject to his God and to our God, to his Father and our Father, "that God may be all in all." "For of him, and through him, and to him, are all things, to whom be glory for ever and ever."

Lyons, Wayne county, N. Y.

For the Magazine and Advocate.

"GOOD MORNING."

BY REV. T. J. TENNEY.

Good morning, Br. Grosh!—ay, good morning; for see, the Sun of Righteousness has risen—His rays are penetrating the darkness, and dispelling error, and filling the world with the glories of heaven. Good morning.

Good morning, Br. Grosh. How beautiful—delightful to contemplate the onward progress of the happy kingdom. It is not now as formerly

"Like angel visits, few and far between,"

but often that we are greeted with the blissful appearances of a soul, filled

"With the fulness of God."

Stout-hearted opposers are filled with love and the goodness that leadeth to repentance; and we already hear them declaring—"How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth peace—that saith unto Zion, thy God reigneth." Good morning.

Good morning, Br. Grosh. Blessed—all blessed be the great I AM. Soon will he deliver us from corruption to incorruption—from dishonor to glory—from weakness to power—from the sorrows of earth to the bliss of heaven. Soon, O soon, shall we join our friends in the enjoyment of the "inheritance, incorruptible, undefiled and that fadeth not away"—in the ascription of "blessing and honor, and glory, and power unto him that sitteth upon the throne, and unto the Lamb forever and ever."

One Shepherd and one fold—one Father, and one family,

"All blessing, and all blessed."

"Glory to God on high;
Forever bless his name;
Let earth, and seas, and sky,
His wondrous love proclaim.
To him be praise and glory given
By all on earth, and all in heaven."

Pembroke, N. H.

For the Magazine and Advocate.

PORTRAIT OF A RELIGIOUS FAIR.

Br. GROSH—Did you ever attend a fashionable, modern, religious fair? No? Then I will essay to give an outline description.

Hand bills were posted in all public places, stating "The Ladies' charitable society of —, will hold a Fair on the — Inst., for the purpose of purchasing the Rev. Mr. — a cloak, procuring a chandelier for the new church, and cushioning the pulpit." The time arrived, and I repaired, out of idle curiosity (and, I confess with shame, somewhat against conscience,) to the place. In one corner of the capacious hall, which was a dancing room, I observed "Rev. Mr. —" with the deacons and officers of his society, in a whispering consultation, the subject of which I soon learned to be, the propriety or impropriety of opening the exercises with prayer. It was at last decided to be inexpedient. At this I was somewhat surprised, as the Rev. gentleman was remarkably tenacious of the custom of public prayer, and very forward in obtruding his devotional services on all occasions. He had denounced the Universalists in the neighborhood, for omitting it in the business meetings of their society and in their singing schools. Here, for once, at an assembly for religious objects, he saw fit to dispense with the exercise.

This matter being disposed of, the "performance" commenced. By the politeness of a friend, I was furnished with a written hand-bill, containing the order of the evening. First came on "The Sale of Fancy Articles for Pious Objects." (I quote from the hand-bill.) Bless us, what a variety! A very beautiful and accomplished lady of my acquaintance now appeared as salesman—or rather, as saleswoman. "Gentlemen, here is a splendid set of egg-shell cups and saucers, with gilt edges, and flowered inside, only twelve shillings." Purchased immediately by Deacon C. "And here is a dozen elegant muslin night-caps, tied with red ribbon and ornamented with a bow of the same material. They are designed exclusively for gentlemen's use. Only a dozen—a dollar apiece—who bids?" "I, I, I," exclaimed two dozen voices. They were soon distributed. "O, here is another dozen, which was overlooked. We can supply the gentlemen who bid for the others." These were also distributed.

"And here, gentlemen, is the finest article in our whole stock—a splendid artificial kitten. With a little more finishing, it would almost catch a mouse. Not being able to fix a price upon so valuable an article, we leave the gentlemen to bid, not doubting the most gallant will bear away the prize, when we inform them that it is the work of a lady they all admire, and the result of a week's hard labor." "This reminds me of the fable of the mountain in labor," said a wag at my elbow. "Who knows but this kitten, the result of a week's hard labor is designed to catch the mouse brought forth by the mountain." The kitten, however, was really a curiosity. It was stuffed with wool, covered with a kind of plush; with the ears and tail of a real kitten which fell a martyr to the manufacture; eyes ingeniously wrought with yellow silk, much resembling nature; and a few swine's bristles thrust through the nose. After much bidding, it was struck off to Mr. L. at ten dollars. I doubt not the ladies remembered him for their devotions at the next weekly female prayer meeting.

Next in order was the "Cake and Ring." A small cake was produced, cut into thirty-two pieces, at a shilling a slice, and said to contain a ring. The saleswoman informed us that the Young Gipsy, who would soon appear, had declared that the gentleman who should be so fortunate as to purchase the piece containing the ring, would unquestionably be married before the expiration of the year. It was soon disposed of, several gentlemen purchasing two or three slices apiece.

Now came the "Wheel of Fortune, and Fortune telling by the Young Gipsy, late from Austria." A singular machine was now brought forward, consisting of a wheel, with a crank, and having

large figures painted on the rim. Where it came from I know not; but some worldly minded people have hinted that there is a room in the public house where the Fair was held, where some of the gentlemen present at the fair, occasionally staked their spare change, by way of amusement. After the wheel, came the "Young Gipsy"—a slenderly formed, light-footed creature, ingeniously apparelled *a la gipsy*; with long black hair floating carelessly over the shoulders; a green habit, extending downward to the waist; a short scarlet petticoat, and white stockings. Notwithstanding the ingenuity of the disguise, I could easily recognize in the voice, air and movement, the "admiral" fabricator of the kitten—the beautiful Miss —, a teacher in the Sabbath-school. The gipsy now advanced with the irresistibly graceful air of a Taglioni, and commenced singing in a voice of thrilling sweetness,

"O'er the ocean wave I come,
From my transatlantic home,
My art is the dark necromance;
For a shilling a piece,
All your doubts I'll release,
Thou gentlemen and ladies advance."

As she closed, the gentlemen all rushed forward to learn their future destinies. But the gipsy told them she could augur nothing unless the gentleman should stand beside a lady. Each gentleman now rushed to secure a partner. This achieved, each paid his two shillings, wrote his own name and that of his lady, on a slip of paper, placed the slip upon one of the figures painted on the rim of the wheel—the gipsy gave the wheel a turn, and the fortunes came out in pairs. All were to be married, and, in general, speedily. One gentleman, however, a wealthy bachelor, was to have no children, and was counselled by the Fates to make a handsome donation to the "Ladies Charitable Society," to enable them to purchase materials for the next "Fair."

Next was announced the "Post Office." A large table surmounted by a small desk, was placed in the centre of the room, and a lady took her station as Post Master—Post Mistress, I should have said. *Toot, toot, toot*, blew the horn; and we were told the mail had arrived. "A letter for A. Gilbert, Esquire—in a female hand—from Hudson; postage six shillings." (Esq. G. was known to be paying his *devoirs* to a lady in Hudson.) The postage was paid without hesitation. "The Clerk will read the letter, with the consent of Mr. G., for the amusement of the company." Agreed to. Hudson, December —, 183—.

"My Dear betrothed—I have recently learned that you are frequently seen gallanting the ladies in the village where you reside. To this I should not so seriously object, provided you did not transcend the bounds of civil and courteous gallantry. But judge of the depth of my affliction on learning from unquestionable sources, that you have recently been paying the most marked attention to the beautiful Miss — Miss — name so obliterated with moisture as to be illegible," concluded the fair clerk. Loud laughter and some clapping.

Deacon W. now whispered the P. M., "Mr. N., the Universalist, is present. Have a letter for him." This was soon arranged. "A letter for Mr. N.—from Clinton—postage one dollar." (Mr. N. had a son at the Institute.) "I receive my letters at the regular office," replied Mr. N. "I was so foolish as to come to this Fair, to gratify my wife and daughter, and pay three shillings for admittance, which might better have been given to the poor. You will please, however, practice the rest of your ridiculous trickery in the name of religion, on some one else." "Hiss—s—s"—issued from a multitude of voices, and a whole breast-work of finger ends was simultaneously pointed at poor Mr. N. "How ungallant! since the Fair was got up by the ladies" exclaimed Mr. L., the gentleman who purchased the kitten. "How impious! since the object is the promotion of the gospel," ejaculated the clergyman. The next week Mr. N. found a quadruple letter at the regular office, post-marked New-York, and charged with six shillings postage. It contained nothing inside but the word "Niggard," written on the inner sheet.

Lastly was announced "The Dance of the Aged Beggars." A man and woman then came forth who were recognized as Mr. and Mrs. —, members of the church, and past the meridian of life. They were attired in rags, after the costume of the Swiss—pretended to have emigrated from Switzerland—were shipwrecked on their passage, and lost their all. They danced a Swiss waltz, after a fashion; the old lady then passed round her bonnet for charity, and gathered about twelve dollars.

The audience were then thanked for their attendance and liberality—the next semi-annual Fair was announced—the clergyman sprang to the money drawer, and so concluded the evening's entertainment.

APOLLOS.

For the Magazine and Advocate.

A SKETCH.

A child sat on its mother's knee, learning to lisp the name of father. It was beautiful. No sin had marred the impress of Divinity, or stamped upon its brow the mark of Cain. The mother's heart grew proud—and her eye brightened, and her love increased, as she gazed on that bud of loveliness. I too gazed, and thought of death. I thought, should he come and lay his cold hand on that tender frame, its mother's heart would break. But he came—the child died. I witnessed the mother's agony—I saw how utterly unavailing were prayers, and tears, and cradled innocence, and exclaimed—"How terrible is death!" and I murmured at that decree of Heaven, which lays blooming infancy in the grave.

I saw another being—a young, glad creature, just stepping on the brightest stage of girlhood, with all that buoyancy of spirit, which a young, rich and chastened imagination was susceptible of forming. She had never known sorrow, and you could not look on her clear, confiding countenance, without reading a confirmation of that truth. She was one of those rare beings whom we sometimes meet with in the journey of life, in whose presence we seem to forget, that we hold communion with frail mortality. I looked on her, and thought death could not mar the hopes of friends in one so pure and beautiful. But what can bribe him? Friendship plead—hope entreated—love wept and prayed—but in vain. She died—and again in bitterness of soul, I exclaimed "How terrible is death!" and again I murmured at that decree of Heaven, which consigned youthful beauty to the charnel-house and the worm.

But I saw yet another being—an aged woman—one whose brow told a tale of seventy years—fifty of wretchedness—and yet she lived. Intellect, beauty, grace, smiles, tears, friends, even love itself was gone—she had outlived them all. Guilt's strong, iron hand lay heavy on her heart. Strangers led her to the house of charity, and ministered to her wants. And when I gazed on her, I thought death a welcome messenger, when he summoned the young, and the lovely. I thought that they were truly blessed, who died in youth, with hope, and love, and memory, and kindness, fresh around them—and I murmured no longer that the sinless child, and the glad-hearted girl, were called so soon away from the pollutions of earth, to the purity of heaven.

A SISTER.

For the Magazine and Advocate.

CONFERENCE.

A Conference was holden in Wolcott, Wayne county, on the first and second inst. Notwithstanding the bad state of the roads, in consequence of a "January thaw," the congregations, both days, were large and attentive, and we have abundant reason to believe that much good was done in "the name of the holy child Jesus," on this occasion. Sermons were preached by Bre. Montgomery, Boughton and Cook.

The ordination, which was expected to take place at this Conference, was deferred till some future time—all the ministers of the "Ontario Association" were confined at home. Our brethren, no doubt, consider it proper, yea, "good to be zealously affected, always, in a good thing."

Wolcott, February 8, 1837.

T. D. Cook.

THEOLOGICAL DISCUSSION.

DISCUSSION WITH REV. A. CAMPBELL.

The following private correspondence we had not deemed of sufficient importance to entitle it to publicity; as it relates not to the merits of the question at issue, but simply to the circumstances leading to our discussion of it, and to the time and manner of discussion. But on further reflection, as Mr. Campbell has published it in the Harbinger, we have thought it probable our readers would like to see all that has passed relating to the controversy, and therefore have concluded to give it a place in our columns.

D. S.

Utica, November 14, 1836.

DEAR SIR—I have recently received from Rev. G. W. Montgomery, of Auburn, N. Y., two numbers of the Millennial Harbinger, containing the commencement and continuance of a discussion, first between Mr. Spencer and yourself, and then between Mr. Montgomery and yourself, on the meaning of the words *gehenna*, *hades*, *aión*, *aiónion*, *olém*, *akatalutos*, and other words in the original of the Scriptures, together with certain texts, supposed to have an important bearing in deciding the question whether the punishment of the wicked will be limited or endless in duration. Accompanying these numbers of the Harbinger is a letter from Mr. Montgomery, in which he says he transfers the controversy on the part of the Universalists into my hands for continuance, this being a mutual agreement between yourself and him, at an interview had in person in June last, for reasons which I need not here state, and perfectly understood by both of you, he having made choice of me as his substitute. He also informs me that whenever the discussion was resumed, what has already been published was to be copied by, and all the future discussion published in, some Universalist paper, as well as the Harbinger. I purpose, Sir, to republish what has already appeared in the Harbinger, in the Evangelical Magazine and Gospel Advocate, published in this city, of which I am one of the Editors, and of which there are circulated weekly about 7000 copies. And after the discussion is renewed to insert the whole of it on both sides; expecting you will do the same in the Harbinger.

The particular object I have in writing you this letter, is, to ascertain *when* it will best suit your convenience to resume the discussion. As I have heard that you either had engaged, or were about to do so, in a discussion with a Catholic Bishop at Cincinnati—and not knowing at what time that was to commence, or whether it would suit you to have both discussions in progress at the same time, or whether you would prefer finishing ours first or letting it be till after the other was disposed of, I would therefore consult your convenience in regard to time. I suppose, however, that two or three controversies in progress at the same time, with different individuals of different denominations, is no uncommon, nor perhaps inconvenient thing for you to get along with. I do not care about commencing the publication in the columns of the Magazine and Advocate, till such time as that from which it can be regularly continued onward, without any very long interval till finished. If you will be ready to resume the discussion immediately, as I hope you may—though it will take several weeks to get the articles already published and my reply to your last, before our readers, in readiness for you to respond—I will without further delay commence. You will oblige us by an exchange of papers, as we shall both doubtless like to see what is said by the other side during the pending of the discussion.

Your early answer to this, either by letter or in the pages of the Harbinger (if you send it to us) will greatly oblige,

Dear Sir, your obedient servant,
Rev. A. Campbell.

D. SKINNER.

Bethany, Va., November 29, 1836.

DEAR SIR—Your favor of the 14th inst. was received per our last mail, and I hasten to reply. I

am just now, as you have learned, engaged in a very important discussion of the Roman Catholic claims and pretensions, which will call me hence to Cincinnati the first week of January next, and will likely engross my whole attention to the first of February following.

Under these circumstances it would be injudicious to divert my attention to another subject, and therefore I must postpone the discussion which you have proposed till after that period.

Touching the propositions to which you allude on the part of Mr. Montgomery, I have to observe, that, in addition to your name, he gave me those of Messrs. Balfour and Ballou in Boston, and some others. I did not stop in Utica, owing to fatigue of much speaking. But while in Boston I took occasion to intimate to Mr. Balfour (to whom I had an introduction while visiting the book-stores for the purpose of purchasing his books) that I thought the question at issue between him and other Christians had not yet been fully or fairly discussed—that I had just read the discussion between Mr. Thomas of Philadelphia, and Dr. E. S. Ely, and was more fully convinced that neither of these gentlemen met the exact question fairly. Mr. Balfour observed that if I would write something on the subject, he would reply to it. I remarked that I would prefer to have a *viva voce* discussion of the whole matter, and then a publication, if necessary. He declined such a discussion, on the ground of his not being in favor of that species of controversy; and so the matter ended.

Now, Sir, permit me to suggest to your consideration whether it would not be better to have such a *viva voce*, *face to face* discussion of the real subject at issue between us, and let some *stenographer* give it to the world. This would give more conviction, interest, and value to the matter; and it would, coming from a neutral party, or a *mere stenographer*, have more influence with the whole community.

One chief reason additional, prompting me to this course, is, your paper is *weekly*—mine is *monthly*; and we could not meet on equal footing, unless you were to suspend hostilities for three weeks at a time. Again, I may add that I could not, with propriety and justice to my engagements, give more than 12 pages octavo to the controversy—that is, 6 pages, each, per month.

However, I will do this rather than fall short of a discussion; but if, upon reflection, you would agree to meet me in Philadelphia or some central city, next spring, and have the whole matter canvassed to a point, I should think it more likely to be useful, and we should soon get through with the matter, and reach the end by a more certain, a more direct, and a more practical course.

I know that in these written, far-off, long-gun discussions, there is much sailing and generally a long voyage before we get to port. I have received so favorable an impression of your candor, ability, and erudition in all these matters, that I can the more freely communicate with you on the ways and means. I shall now, with all respect for your good sense and discretion, wait for an answer from you as soon as convenient. One reason of my naming Philadelphia, in addition to its being about equidistant and abounding in good accommodations, many Universalists living there, and having a large meeting-house, I have to attend in that city sometime next spring, in all probability (as you may learn from the accompanying number of the Harbinger I send you) in a trial pending between Dr. Sleight and myself.

An early answer upon all these points will be thankfully received by, dear Sir,

Your obedient servant, A. CAMPBELL

Utica, December 23, 1836.

DEAR SIR—Your favor of the 28th ult. in answer to mine of the 14th is just received, for which you have my thanks. Your reasons for delaying the contemplated discussion till February next, are sufficient and satisfactory to me.

I was aware that Mr. Montgomery had mentioned other names of Universalist preachers to you besides mine; but was informed that, provi-

ded you did not succeed in starting a discussion while at Boston, either oral or written, then the alternative was that the written discussion already commenced should be continued between you and myself, in yours and some Universalist paper.

You now suggest, as another alternative, the holding of a *viva voce* discussion at Philadelphia, and employing a stenographer to take it down for publication, etc. As one reason for this preference you mention that, as our paper is *weekly* and yours *monthly*, we could not meet on equal footing in a written discussion, unless I were to suspend hostilities for three weeks at a time. This, Sir, I should expect to do, provided I occupied as much space in one number of our paper as you did in one number of yours; but as one number of yours is equal to three or four of ours, you could in a particular emergency, occupy much more room in one number than it would be possible for me to do in one number of ours; so that I should be under the necessity, did I occupy equal space with you, of dividing my articles, and filling two or more numbers of ours, (i. e. what was not necessarily occupied with other matter) in reply to one number of yours. However, I do not apprehend that in general one article and the rejoinder to it will occupy more than 12 pages of the Harbinger. In some few instances it may, and then it could be divided into two numbers, unless you could spare more room than that at a time; and I should in such case have to divide it into still smaller divisions.

I should agree with Mr. Balfour in preferring a written to an oral discussion, inasmuch as the former is in my view the fairest method of eliciting truth, and would probably be the freest from personalities, from passion, and from rash, hasty, and inconsiderate remarks; and would certainly be most likely to obtain the true import and meaning of words in any *critical verbal investigations*. It is true that each mode of discussion has its advantages and its disadvantages. But for the above reasons, I shall decide, as you have left the alternative with me, in favor of the *written discussion*; and shall accordingly commence the publication of the articles in the Harbinger in the columns of the Magazine and Advocate some time in January, so that my reply to your last article will come out somewhere between the 1st and middle of February.

If, however, after we have carried on the written discussion to our hearts' content, or to our mutual satisfaction, you are still desirous of an oral discussion, I think I can safely guaranty that you shall be gratified. I have no doubt that Mr. Thomas of Philadelphia would gladly meet you in public debate. If he will not, I think I can find one who will, and who would at least be as acceptable to you and the public as myself. But if not, I will myself consent to meet you at any time and place where we can mutually make it convenient. Yours with all due respect,

Rev. A. Campbell.

D. SKINNER.

P. S. After the publication of the discussion is commenced, I will, in order to facilitate its progress and prevent any unnecessary delay, send you the copy of my articles in *proof* before the issuing of the paper, and wish you to send me yours in like manner.

D. S.

EDITORIAL CORRESPONDENCE.

There are several scraps of the letters we have received which we think worthy of preservation, and the sentiments they disclose, deserving of the perusal of our readers. So to do both at once, we transfer them to our columns, as is our custom. Some of them have been on hand a considerable time, but they will not grow too old to be used.

The following is but the fore-runner, we trust, of more from the same hand. Br. Crocker, it will be remembered is our agent—also the agent of "The Glad Tidings," of Pittsburg, Pa., in that region. It is also but fair to state that the "Glad Tidings" is doing a "good work" in all that region, and prospering greatly by its

own labors, as it deserves to do—for it is an improvingly good paper. BRS. S. A. DAVIS, Chappell and L. L. SALLER its Editors.

"Elizabethtown, Marshall county, Va., January 10, 1837.

BRS. GROSH AND HUTCHINSON.—In justice to your paper, permit me to inform you, Messrs. Editors, that it has been the means, through a kind Providence, of doing much good *herabouts*. Before it was circulated in this section of country, there was, I am informed, hardly a believer in the Abrahamic faith to be found. All was mid-night darkness. But thanks to our Creator, liberal principles have found their way into this dark and benighted land, and are fast gaining ground. Many already rejoice that the scales of superstition and unbelief have fallen from their eyes, and that they are now permitted to behold, with faith's eye, the prospect of immortality, bright and cheering before them. Blessed be God, the Father of our Lord and Saviour Jesus Christ, *such* can now behold in Jehovah, the Saviour of *all men*, the *universal Benefactor of the human race!* How much good a mildly conducted and able religious periodical is calculated to do—how much good the "Magazine and Advocate" has done here! True, the paper has had co-workers in "Marshall County Circuit"; co-workers who need not to be ashamed. They, together with the paper, aided by the Most High, have done, thus far, a *good work*. God permit, that the good work may continue to progress, until all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations, worship before him!

"In haste, I subscribe myself your friend and brother in the faith,
E. R. CROCKER."

The following is from the same place—from our late faithful agent there. It is a farewell letter, and we received it with melancholy feelings, despite of the good news it contains. God be with the writer, and ever bless his endeavors to do good.

"Elizabethtown, Va., January 21, 1837.

"Dear Brethren in the Lord—We have great reason to rejoice in these parts, that times have changed since the Magazine and Advocate came amongst us, and changed for the better. Previous to its introduction here, the doctrine of God's impartial grace was without friends, and unknown by the multitude; and in order to disseminate the doctrine, I put the Advocate into the hands of every one who would read it, without regard to remuneration. I was assured that the bread cast upon the waters would be found again, after many days. Thanks to our heavenly Father, the promise hath been more than verified; for it hath already yielded its hundred fold. We can now support the preached word amongst us, and doubtless two or three societies will soon be formed in the range of country through which your paper hath travelled. Br. E. R. Crocker, is laboring with us to good acceptance, and much good is anticipated the coming year—and even *now*, when I contrast the *present*, with the time when your humble servant was the only person in this region who held the faith of our Lord Jesus Christ, the Lord of glory, without respect to persons—he with a Magazine and Advocate in his hand, striving to obtain a reader, (almost without success)—the work appears to be of the Lord, and marvellous in our eyes.

"Finally, brethren, may the God of Israel continue to prosper the good cause through the medium of your paper, as he hath done, and more abundantly.

"Yours with due respect,
W. B."

The following has laid on hand for more than a month, we waiting for room to insert more of it, but in vain. It relates to the prosperity of the cause at Cayuhoga Falls, Ohio, (evidenced to us, by a list of twenty-four subscribers in that place!)—describes Br. Whitney's acceptable labors there, his settlement in Cleveland, and the probable settlement of Br. Loring, of Massachusetts, in that vicinity, next Spring. Then follows the account below.

"Cayuhoga Falls, December 23, 1836.

"The first lecture Br. Whitney gave us, at this place, was on the subject of faith. At the close of his remarks, he gave liberty for remarks.

The Rev. J. T. Holiway, a Methodist, who had taken minutes during Br. Whitney's discourse, arose and commenced in rather an ungentlemanlike manner, by undertaking to brow-beat and laugh off the discourse. He rehearsed some of his laughable farces as he called them—one of which I will name. He said a Universalist preacher had a contribution taken up at the close of one of his sermons, where he had preached the torments of hell away, and all he received was buttons, comb-handles, etc., which caused him to be enraged, and to address the congregation by saying, he had altered his mind in a measure—he thought if there was no hell, there *ought* to be one, into which to put such an ungenerous congregation! Mr. Holiway then closed his discourse, by saying it was a dangerous doctrine—but the best way to kill Universalists was to love them to death. Br. Whitney, replied in a masterly manner, so completely, that Mr. H. arose, and hemmed and hawked, and at last did make out to say, the only way he could get the devil out of Mr. Whitney, was to cut his head off! A pretty way of loving him to death, as he had said before!

"Some time after this, Mr. Whitney was invited to attend one of their meetings, at which time they took the opportunity of abusing him shamefully. He arose to ask an explanation, but they would not permit him to say a word. He afterwards asked an explanation out side of the house; and this reverend gentlemen could only say that the reason why Br. W. was not permitted to reply, was, he (Mr. H.) was afraid that some of his members were not able and prepared to resist the spirit!

"Yours respectfully,
B. R."

We have a few more in store, but must be sparing of them on the principle that "Enough is as good as a feast."

A. B. G.

From the Glad Tidings.

CONFERENCE AT CHARDON.

A Conference of the Western Reserve Association of Universalists, was holden at Chardon, Geauga county, Ohio, on the 4th and 5th inst. The Council was organized by choosing Br. E. Beals, Moderator, and Br. S. A. Davis, Clerk. Voted, that the visiting clergymen present, be invited to take seats in the Council.

On motion of Br. Bruce, it was resolved, that a committee of three be chosen to obtain correct information of the state of the denomination within the bounds of this Association, and report to this body at its annual session in June next, that the same may be forwarded to the publishers of the Universalist Register. Chose BRS. BEALS, BRADLEY and BOND, said Committee.

Voted, That when this Council adjourns, it adjourn to meet in Mentor, Geauga county, Ohio, on the first Wednesday and following Thursday in June next.

Resolved, That the thanks of this meeting be tendered to the Methodist society in this place for their Christian liberality in opening their meeting-house for the accommodation of this Conference.

Resolved, That the thanks of this Conference be tendered to Br. J. McKelvey, for his excellent sermon delivered before this meeting, and that he be requested to furnish a copy for publication in the Glad Tidings and Telescope, and that an edition be also published in pamphlet form.

Voted, That the Clerk be requested to prepare the minutes of this Conference for publication in the Glad Tidings and Telescope, with a request that they should be copied into the Magazine and Advocate.

The following resolution was introduced by Br. Joseph Bradley, and unanimously adopted:

Whereas, there is a periodical devoted to the cause of universal salvation within the bounds of our own State, called the Glad Tidings and Ohio Christian Telescope.

Resolved, That we recommend the same to the patronage of the Universalists within the bounds of this Association.

The Committee on fellowship and ordination reported that they had received requests to confer ordination on BRS. JAMES MCKELVEY and ENOS LEIDY. On the first, they reported in favor of granting the request. On the second, that in their opinion it would be proper to defer the request till the next annual meeting of the Association. Report accepted.

Adjourned to meet at Mentor, the first Wednesday in June next. EDSON BEALS, Moderator.

S. A. Davis, Clerk.

REMARKS.—Five sermons were preached on the occasion, as follows, by BRS. E. LEIDY, JAMES MCKELVEY, THOMAS DOLLOFF, AMI BOND, and S. A. DAVIS. The weather was fine, and though the travelling was very bad, the house was filled to overflowing, and devout attention was paid to the services of the occasion. The friends in Chardon threw open their doors, and received us with open hearts. Their kindness will long be remembered with thankfulness. It was truly an occasion of great rejoicing. The cause of universal salvation presents a more cheering prospect in this region than has hitherto been enjoyed. The Lord grant that the light may continue to shine unto the perfect day.

S. A. D.

ORDAINING SERVICES.

On Sunday morning, agreeable to the report of the committee, ordination was conferred on Br. JAMES MCKELVEY, in the following manner:

Introductory prayer, by Br. H. Bell. Sermon, by Br. A. Bond. Ordaining prayer, by Br. E. Beals. Charge and delivery of the Scriptures, by Br. J. Bradley. Right hand of fellowship, by Br. S. A. Davis. Benediction by Br. McKelvey.

CLERGYMEN PRESENT.

Edson Beals, Cherry-Valley; Doct. H. Bell, and J. Alexander, Newbury; Joseph Bradley, Windsor; Ami Bond, Geneva; Thomas Dolloff, Orange; Enos Leidy, Parkman; James McKelvey, Paris; S. A. Davis, Pittsburg, Pa.; J. Billings, Centerville, N. Y.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, MARCH 3, 1837.

DR. ELY.

Under this head, in No. 4, current volume, I requested information or explanation from Br. J. B. W., a correspondent in the Star in the East. Will our readers please to refer to that article, and then read the following reply to it from the last Star!

"TO THE READERS OF THE STAR."

"Br. A. B. G. of the "Magazine and Advocate," has called upon me to inform the public when and where Dr. Ely declared that "THE ORTHODOX ARE ENDEAVORING TO UNITE CHURCH AND STATE IN THIS REPUBLIC." And also in language unrelieved by one word of good nature, to explain my conduct in attributing to the Dr. such statement. Not wishing to rest under the imputation of having unjustly made an injurious insinuation, I willingly comply with his request, and shall offer just so much evidence out of the mass that might be presented, as will suffice for my own vindication.

"It will be recollected by many of the readers of this paper, that some six or eight years ago, the Editor of the "Trumpet" proposed a number of questions to Rev. Dr. Ezra Stiles Ely, the champion of the "Christian party in politics," touching the proposed union of "Church and State." But not having at this time the papers which contain that interesting discussion, I present the following extract of an editorial article which appeared in the "New-York Gospel Herald" of February 27, 1830.

"The Dr. in one of the last numbers of the Philadelphia openly avows it to be the determination of the Christian Party—of which he is the

mouth-piece—TO EXCLUDE ALL MEN FROM OFFICE, WHO ARE NOT SOUND PRESBYTERIANS—he even goes farther and declares *openly* and *boldly*, that THE ORTHODOX ARE ENDEAVORING TO GET THE GOVERNMENT OF THE COUNTRY INTO THEIR OWN HANDS.”

“I now ask the reader to look at Dr. Ely’s *own words*, and then at the *quotation* to which Br. A. B. G. alludes. And how does it seem? Does it appear that I intended to misrepresent the Dr.? What mighty difference is there in these two expressions? Just none at all. It is a *distinction* without a *difference*. I have now said all that is necessary for me to say to satisfy the reader, that I did not make an unjust insinuation. But before I take my leave, I would say to Br. A. B. G. that if he again calls me to an account for my conduct, I hope he will not exhibit a supercilious and angry temper. I pray him to imitate that Being whose name and nature is love. J. B. W.”

“South New Market.”

Really Br. W., you much mistake the spirit and intention of my article, as well as the *subject* itself. It contained a plain, unimpassioned, and, as I yet believe, a *respectful* request. If you wish to be daubed with honied accents, buttered words, sugar-plum epithets and molasses-candy compliments, I pity you, but must disappoint you. But that my language is “unrelieved by one word of good nature,” is not correct. What is “Br.,” and “please”—and, in short, what is the whole call, but a friendly attempt to enable you to explain or correct your *misquotation*—for such it proves to be? I consider that man my friend who corrects my errors. But not only have you mistaken the temper of my article, but its subject.

Read my request over again, Br. W. I did not doubt the result of Dr. Ely’s many declarations, if carried into effect—I told you I did not. But the Doctor denies the “union of Church and State” to be that result, or his intention. The question, then, is—*not* what will be the result of Dr. Ely’s plans—no; nor even what does the Doctor’s language mean—but it is, has Dr. Ely used the *very words* you first quoted as his? If he has, I wanted to know *when* and *where*, that the Doctor’s disclaimer might be set aside. If he has not, (I repeat it *again*), “J. B. W. is in duty bound to explain his conduct,” in ascribing those very words to Dr. Ely.

You first said, “Dr. Ely says, THE ORTHODOX ARE ENDEAVORING TO UNITE CHURCH AND STATE IN THIS REPUBLIC!” To prove that Dr. Ely said these very, quoted words, you now refer to a *different* statement—a statement explained by the Dr. to be, *not* “a union of Church and State,” but by a constitutional exercise of the elective franchise, to exclude what he calls immoral and irreligious men from office. If you have no other testimony for your first quotation, you have *misquoted* (I do not say *misrepresented*, though he may say so,) Dr. Ely’s language—indeed quoted as his, language he did not utter.

Your concluding advice is supererogatory. I have not felt, nor am I conscious of having exhibited, “a supercilious or angry temper;” but have endeavored to “imitate that Being whose name and nature is love,” and who requires us to speak the *truth*, in love, by correcting your misquotation, and freeing Doctor Ely from the charge of having uttered it. May we all learn caution in our quotations, charity in our judgments, and such universality in our affections as not to hate *even* Dr. Ely!

A. B. G.

PSALM CIII: 10.

“He hath not dealt with us after our sins; nor rewarded us according to our iniquities.”

A ministering brother asks our views concerning this passage, pertinently remarking that if it means, as generally supposed, that God did not adequately punish the Israelites for their sins, nor fully reward their iniquities, we have no reason to accuse our Partialist brethren of calling God unjust when they pray unto him, that “if he had dealt with strict justice toward them, they would

now be in the grave with the dead, and in hell with the damned.” That such is not the meaning of this passage will, I believe, be rendered evident: by a consideration of the context.

What is the subject of the Psalm? The loving kindness and tender mercy of God. With what is it contrasted in the text? With “our sins” and “our iniquities.” What are the ways of God in his loving kindness and tender mercies? He forgives all our iniquities, heals all our diseases, redeems our lives from destruction; he will not always chide nor keep his anger forever. Well, and what are the ways of our sins and iniquities? Precisely the reverse of the ways of God’s mercy and love. They lead us to be unforgiving and destructive; corrupt our health and peace; render us fretful and angry; and perpetuate, as long as in their power, every evil passion of our natures. The case is clear. Though we forget God, he remembers us in mercy; though we cleave to sin, he removes our transgressions far from us; though we wander from him, he follows after us with his mercies; though we are headstrong and froward, he remembers we are but dust, and pities our waywardness with paternal compassion—and, in short, acts directly counter to our sinful course and iniquitous doings. In the language of the text, He deals not with us after our sins, nor rewards us according to our iniquities—for then everlasting would be his anger and perpetual his chidings—but he punishes us to reform us—he removes our transgressions far from us, and restores us to our right minds, right ways and right enjoyments.

A. B. G.

1 TIMOTHY V: 24, 25.

“Some men’s sins are open beforehand, going before to judgment; and some men they follow after. Likewise, also, the good works of some are manifest beforehand; and they that are otherwise cannot be hid.”

From the too common practice of restricting the meaning of the word “judgment” to a divine dispensation of chastisement, many seem to be extremely perplexed with this passage. The nearest approach they can make toward satisfying their minds, is to suppose that some men’s sins would be generally known before the judgment day; and others would be proclaimed only after they were brought up to the bar of God. Some Universalists, also, understanding the word “judgment” to mean divine chastisement, or else wishing to argue with our opposers on their own grounds, have explained the passage to mean, that some men were punished beforehand for their sins; and others only after their sins were committed—or, perhaps, (which is also most reasonable,) that some men were punished in the conception of their sins, and before the sins were consummated by action; and other men’s sins were punished only after they were actually committed. But neither of these views appear to be the meaning of the apostle, as will be evident by a careful perusal of the context—to which we will now direct our attention.

The 23d verse is a peculiar one, and does not appear to be connected with the sense of what precedes or what follows it. Benson (and other critics agree with him) says, “it should be read in a parenthesis, as a thought let in by the apostle, when he reflected on the state of the Christian church, Timothy’s great usefulness in it, and his present sickly condition.” Then follows the text, in which I have retained the italicized words, to show that they are supplied by the translators. Bearing these facts in mind, turn your attention to the subject of the chapter.

Paul instructs Timothy how to instruct, rebuke and entreat old and young—verses 1, 2. Then follow directions for the maintenance and employment of widows—verses 3-16. Then follow directions how to support, select, accuse, try and rebuke the elders of the church—verses 17-21. Then comes a caution to ordain no deacon or bishop rashly; for if he did not exercise his judgment carefully in selecting and ordaining persons to this office, he made himself, virtually, a partaker in their sins, and would be blamable with them, for the injury their bad conduct would inflict on the church. Then

comes the verse in parenthesis—and then our text. What, now, is the *probable* meaning of Paul in verses 24 and 25? Is it not, evidently, a direction to guide Timothy in selecting persons for the sacred offices here named? Read the context.

“Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure. (Drink no longer water, but use a little wine for thy stomach’s sake, and thine often infirmities.)” Some men’s sins are open beforehand, going before to judgment; and some men they follow after. Likewise, also, the good works of some are manifest beforehand; and they that are otherwise cannot be hid.” Verses 22-25.

That is, to paraphrase the passage, (I give Macknight’s paraphrase, not literally, but in substance,)—Appoint no one to any sacred office hastily, (or,) without first ascertaining his character and qualifications; neither partake of other men’s sins, (i. e.) by conferring these offices on unworthy persons. Keep thyself blameless, (i. e.) in the whole of thy appointments. [Then the parenthetical passage.] Consider, in judging of those who desire sacred offices, that, of some men, the sins are very manifest, leading even before inquiry, to condemnation [decision or judgment concerning them.] Such men reject. [There needs no inquiry concerning them—you see, at once, what they are—their own conduct testifies enough against them.] But in others, their sins are so concealed, that the knowledge of them follows after inquiry. [You can form no correct judgment respecting them, without first acquiring a knowledge of their past lives.] In like manner, also, the good qualities and good works of some men are very manifest: [their good name precedes them, and enables you to judge concerning them, without the labor of inquiry:] such may be admitted to sacred offices without inquiry. And those good works which are not manifest, can not long be hidden, if an accurate inquiry is made into the character of the persons. A. B. G.

VISIT TO AUBURN.

By an agreement between Br. G. W. Montgomery and myself, we exchanged desks on the 2d and 3d Sundays in February ult., by which arrangement Br. M. supplied the desk of the Universalist church in this city to the very great acceptance and high gratification of the society; and I had the pleasure of visiting and preaching to the Universalist society in Auburn during those two Sabbaths. I was highly gratified to witness the very prosperous and flourishing condition of the society under Br. M.’s charge in that beautiful and flourishing capital of Cayuga county. Four years ago that society had not an existence—now it is a large, able, united, and prosperous society, embracing many of the most wealthy, influential and worthy citizens of the place and neighborhood, and possessed of a neat brick church completely paid for, and of respectable size. But so rapid has been the growth of the society under the judicious and well-directed labors of their present pastor, that they begin to think and talk seriously of building larger. And, indeed, if their ordinary congregations are anything near as large as those which attended while I was there, the measure would be immediately advisable. For the church was thronged to inconvenience above and below—and even the aisles and hall were filled on both days; so they will evidently have to “lengthen their cords” to accommodate any increase of numbers.

I had but little time to spend in Auburn on account of the multitude of my appointments. During that time I was accommodated in the hospitable mansion and family of Br. J. Barber, one of the contractors for the labor of State Prison convicts, who carries on extensively the manufacture of carpets and hearth rugs, some very elegant specimens of which were shown me. With him I visited the prison, where I beheld congregated nearly seven hundred criminals, sent there for various offences against the laws of the State, and busily engaged in various mechanical occupations, the profits of which, after deducting the expense of their keeping,

go into the State Treasury. This system unites justice, mercy and economy, and is alike honorable, safe and profitable to the State. Among the convicts several clergymen were pointed out who had formerly been strenuous opposers of the doctrine of universal salvation and staunch advocates of endless misery. We saw and recognized among them the noted E. K. Dare, on what is called by the craft, "the stool of repentance, drawing the cords of affliction."

During my absence from home, I preached, besides six discourses at Auburn, one at Elbridge, two at Mottville, one at Genoa, one (funeral) at North Lansing, one at Scipio, one at Throopville, and one at Fayetteville on my way home, making fourteen discourses in nine days, besides considerable travel, some of which was in excessively cold, stormy and blustering weather. In all the above places the doctrine of impartial grace has some warm-hearted and zealous friends. Elbridge is at present destitute of stated preaching. Mottville and Scipio are regularly supplied by the acceptable labors of Br. H. Boughton. Genoa has no regular supply, and perhaps it had been well for our friends and the cause there if there had been none for the last year. At Fayetteville some peculiar circumstances occurred which we deem worthy of note. My appointment was known and given out more than a week before its fulfillment. Our friends, having no house of worship of their own in the place, applied to the Baptists for the use of theirs, and were refused. They applied for the Presbyterian house, and were refused—for the Methodist, and were refused—for the basement of one of those churches, and were refused—for the academy, and were refused. We think (but are not certain) they also applied for the Episcopal church and were refused. At length they obtained a spacious district school-house on one of the back streets, and were given to understand that that would hold more than all the people who would attend to hear such a doctrine preached. On arriving at the house which was at an early hour, I found it filled and crowded almost to suffocation, and multitudes standing at the door and in the street unable to get admission. I crowded my way into the house, and very soon commenced the service, knowing that delay would but increase the discomfort of the dense crowd assembled. After going through with prayer and twice singing, and being about to commence the sermon, the crowd without still continuing to increase, and the cry being urgent that I should take my stand in the door so as to be heard without as well as within; there being some Methodists present who had sagacity enough to see that public sentiment and feeling must be setting strongly against the bigotry and illiberality of a place where so many churches stood unoccupied, not one of which could be opened, to such an immense throng of men, women and children standing in the street on a Winter's night to worship in peace the God of the universe; at length concluded at last that they would open the Methodist church for our accommodation. This relenting of bigotry at the eleventh hour was announced in meeting. I inquired if the house was warmed. The reply was, "There are enough of us to warm it." Have you possession of the *key*, so as to be certain of admission, even now? "It is a responsible man who has promised the house, and his word may be relied on." But I would like to be informed who has the key; for I do not like to be turned into the street at this time of night with all that are in this house, upon uncertainties. Several voices replied, "He is responsible and has the key in his pocket." At length it was resolved, *nem. con.* to remove to the Methodist chapel. A dense army was then seen moving through the village to the place last named to hear a sermon in the mercy of the universal Father.

On arriving at the Methodist house we found the doors not open. Where was the key? No one knew. It was somewhere. But who has it? After much inquiry and talk, it was announced that the key was at Mr. ———'s, some quarter or half mile distant: and the

throng of people of both sexes and all ages, filling the platform of the church and extending thence in one dense mass to the centre of the street, standing in the snow, were exhorted to wait with patience the coming of the key. After waiting in that condition, as I should judge over a quarter of an hour, during which I saw no symptoms in man, woman or child to leave the spot till after sermon; the key came, the house was opened and in less than eight minutes completely filled above and below. I then delivered my message to a very silent and devoutly attentive congregation, and after singing one more hymn, dismissed the meeting with a benediction. It was kindly intimated to one of our friends by the Methodist who had so liberally opened the house, that as he had "done the deed" on his own responsibility, he should expect a contribution taken up for his benefit, or rather to pay for cleaning the house, etc., etc. This intimation was no sooner whispered to a few of the congregation, than the sudden revulsion of feeling manifested by the few, determined the person proposing the thing to prudently waive his claim.

Nothing further occurred here worthy of remark, except that I heard it observed before I left the place, that the foundation of a Universalist church had been laid in Fayetteville that evening. One man offering the ground to set it on and another the timber necessary for the frame of the building; and it was presumed the necessary subscription for the rest could be easily obtained in the place and neighborhood.

I arrived at home the next evening, found my family, by the blessing of God, in comfortable health, but myself "much the worse for the wear," a severe cold, hoarseness and cough seated on my lungs, in consequence of which I have been mostly confined to my house since my return. I was aware, during my tour, of my too excessive labor for the state of my health: but the fault was not *all* mine, though mine is the penalty. I found on arriving at Auburn, that appointments had been given out for me without my knowledge or consent, especially those in the southern part of the county, and it was expected that I should fulfil them. I always feel reluctant to have people disappointed on my account, but I am now satisfied I ought not to have injured my health by fulfilling those appointments which I had not made myself. The funeral sermon too, I at first positively refused to preach, on account of my health, the distance, the weather and other engagements. I remembered too, being then at Genoa, the last public labors of the lamented Freeman, at a funeral which he was over-persuaded to attend in the neighborhood, when his health was entirely incompetent to the task. But, like him I yielded my judgment to sympathy, and though the forfeit be not as great, it is no ways trifling. We may transgress either against others or ourselves. But self-preservation is the first law of nature; and for one I am fully satisfied it is an imperious duty to yield to its dictates.

The above will account to some of my friends (who have lately written to me to obtain my services abroad) for my not complying with their urgent requests.

D. S.

TWO WISHES.

We have two wishes which, if gratified, we believe would advance the interests of the cause, and are quite sure would advance our own interests. One is, to dispose of several full files of the last volume, which we have on hand; and the other is, to increase our present subscription list. As an inducement, therefore, to our friends, and particularly to those who commenced their subscriptions with the present volume, to aid us in their gratification, we offer the last volume, in numbers, as a

PREMIUM

to any one who will send us, free of expense, the advance pay for four new subscribers.

Can not many thus avail themselves of volume seven, and at the same time extend the circulation and consequent usefulness of the paper? Those who choose to avail themselves of this offer, will please state their

wishes, and inform us whether we shall forward the volume by mail or otherwise. Those who prefer volume four or five, can be supplied with them on the same terms.

GROSH AND HUTCHINSON.

Well bound copies of volume seven can be had at this office for two dollars each—also of several former volumes at the same price.

G. and H.

Is it fair—is it even *honest* to delay discontinuing a paper until several numbers of a new volume have been received—and a year's file is thus broken—and then send in the notice without pay for (we will not say the whole file thus broken—\$1 50, but) even the papers actually received? We put it to every such subscriber's conscience—is this *right*? We have had many dozen files thus broken by such conduct; and our loss, counting only the fragments of files actually sent, already amounts to many dollars on this volume alone. We do not wish to be tenacious for trifles—yet these trifles, in these hard times, swallow up more than these subscribers would be willing to lose, however wealthy they may be—and more than we can afford to lose. Brethren—think of these things, and do by the Printer as you would be done by.

G. and H.

Br. Tompkins—Charge me, and credit the following persons, for the sums here named, received from Br. T. D. Cook. Misses Eliza Underhill, Amanda Matthews, Elizabeth Peck, and Mesdames Irene Underhill, Mary Ann Underhill, Bethia Tompkins, and Elizabeth Sarzabee, or Larzalen, [the name is not legible,] of Wolcott, Wayne county, N. Y., and Miss Emily Cook, Canal, Onondaga county, N. Y., each \$2—in all \$16. Also, send the Repository to Hannah Gaylord, Magnolia, Putnam county, Ill., and charge me \$2. paid for the same. Really, Br. Tompkins, I am becoming so deeply in your debt, I wish you would contrive to send us on a string of subscriptions and order us to charge you with the amount—never mind how much, only let it be enough to square the yards! Good luck to you, Br.

A. B. G.

AN ORGANIST AND LEADER OF A CHOIR.—Mr. Cornelius Woolnough, of Fayetteville, Onondaga county, N. Y., desires to obtain the above situation in some society, for which he is said to be competent and worthy. He would perform the duties of sexton, in addition, as he has several grown children, who, also, are good singers. Letters on this business, post paid, will be attended to by him.

A. B. G.

ERRATUM.—In No. 7, p. 54, current volume, line 27th of first column, for "*waved* these same" etc., read "*moved* these same."

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. C. S. BROWN in Lisle—Br. BRITTON in Depauville at 10 A. M., near Br. J. Barney's at 2 P. M., and in Clayton in the evening—Br. Sias in South Champion, and in Copenhagen in the evening—Br. WAGGONER in Cedarville—Br. O. ROBERTS in Lewiston—Br. BODEN in Morrisville.

There will be preaching on the third Sunday inst., by Br. C. S. BROWN in Otselic village—Br. GUILD in Walton.

There will be preaching on the fourth Sunday inst., by Br. C. S. BROWN in Harford—Br. BODEN in Marshall—Br. BOUGHTON in Mottville, (and on every fourth Sunday until further notice.)

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

C. B. Oran, for sundry subscribers—P. M. Ripley, for L. B. and A. and G. G.—Rev. T. J. Pembroke, (N. H.) for J. F. D. and G. C.—A. S. G. Salisbury, for J. S. and J. H.—A. D. Massena, for self and S. H.—E. B. Wheatland, (Mich.) for self, S. S., A. K., I. M. W., P. R., C. M., H. W. S. and D. T.—E. C. Queensbury—D. M. Sandy Creek, (Ill.) for J. G., J. S. R. and H. G.—N. E. Madison, (Ind.) for self, J. W., M. D. A., J. S., D. H. N., J. C. N. B., W. H., J. F., W. W. W., J. M. and V. D.—P. M. Perrinton, for J. F., H. G., J. C., J. M. and H. W. Jr.—C. S. Margaretta, (O.) for self, S. B. and J. M.—G. C. Louisville, (Ky.) for self, L. B., W. O. and J. L. R.—J. H. M. Provincetown, (Mass.) for self and C. P. R.—F. Eaton's Corners, for J. K., J. B., E. F., J. L. Jr., T. F., A. G. W. R. L., R. H. S. F., A. McMillan and N. J. H.—J. P. Potomac, for self, J. B., M. H., A. B., B. B. and S. D.—P. M. Battle Creek, (Mich.) for self, A. B. A. R., J. S., J. G., J. R., E. P. M. and A. T.—P. M. Andover, (S. C.) for E. H. and J. G.—Rev. T. S. B., Brooklyn, (Pa.) for F. R., J. K., A. J. B., E. H. P., L. A. S., B. K., P. T., S. S., C. P., B. C. and J. D. B.

POETRY.

HAPPINESS.

BY ROBERT SOUTHWELL.

My conscience is my crown,
Contented thoughts my rest;
My heart is happy in itself,
My bliss is in my breast.

My wishes are but few,
All easy to fulfil;
I make the limits of my power
The bounds unto my will.

I fear no care of gold,
Well doing is my wealth;
My mind to me an empire is,
While grace affordeth health.

I clip high climbing thoughts—
The wings of swelling pride;
Their fall is worst, that from the height
Of greatest honors slide.

Since sails of largest size
The storm doth soonest tear,
I bear so small and low a sail
As freeth me from fear.

No change of fortune's calm
Can cast my comforts down;
When fortune smiles, I smile to think
How quickly she will frown.

And when in froward mood
She proved an angry foe,
Small gain I found to let her come—
Less loss to let her go.

From the Western Monthly Magazine.

EDUCATION OF THE SEXES.

"Man knoweth not woman's weakness, nor her strength."

Much is said of female education; and it is insisted on, that if the mothers of the land were well taught, the sons would be so. This is true; but in advocating this view, with a national reference, what is the object of speaking of female education alone? It is equally important with male education, but not more so. If men were better educated, the females would be compelled to take a higher stand. They are now as well educated as the males require. What the males ought to require, is another thing. The females please the males; we deem them fit to be our companions, and the mothers of our children. That is enough for them. To become superior to us is not their object. Man retires from superiority in a woman. She dares not make him feel it; she cannot attract him. He flies from her intelligence, her purity, her criticism, and seeks a more congenial home in the dependence of one who will love him without questioning him. Until men become themselves intelligent, discriminating and judicious—until they set up higher standards for their love, women will not rise. The education of women is kept down by the education of men. Both must rise together, but the latter must begin the work. What man requires, that woman will be.

Let us examine the relative responsibilities of the sexes. In all ages women have consulted the tastes of men. Upon that foundation they educate themselves. In one opinion all women agree—the absolute necessity of marriage. Of fashionable women, the phrenology is approbation. Love and wedlock constitute their thoughts. Like actors, they live, not by their own inherent strength but by the opinions of those around them. They must be conscious of pleasing, or they are unhappy. They neglect the future within them, for the present around them. Even of this they see not the most worthy objects; for nothing is actually present to them which does not concern their hope of pleasing. To all the great moral lessons and intellectual truths of which the present is full, they pay little attention.—Nature they seldom study.—Books they seldom read. But between compliments, dress, visits and what is called pleasure, they pass their time from the boarding school to the wedding service. One who had not observed closely, would be surprised to see how ignorant and selfish the devotee of fashion may become. On the other hand, a woman who is a slave to no fashion, who respects herself too much to depend on popularity, alone, who looks to truth and goodness as the grand objects of life, who regards marriage as of secondary importance, is as rarely found as she is rarely appreciated. She is above the comprehension of most men. She stands on an elevation which makes her superior to them. Her source of excitement, perennial and exelling, is within; the love of truth, its beauty, its novelty, its use; not without, not in the admiration of men, its insipid, common show, its unutterably flat manifestations, its stale repetitions, its inconsequence. She has within herself the elements of a joyful life, the

passion for what is of itself noble. Observe her alone; she is not solitary, for she has a mind, a memory, a hope, for the True and the Beautiful. See her surrounded by the graceful and lovely of her sex; she is not envious, or jealous, or even meanly envious. She feels no ambition to outshine them; she is conscious of but one wish, the desire to do them good. This is the great secret of her ease and happiness in society, the benevolence ever springing from the heart towards all around her. If she is beautiful, wealthy, or popular, her kindness will disarm the envy which those advantages excite. Her very excellence will be made up of qualities so noble, that her own sex will love her while they yield her the superiority. There is a distinction between such a woman and those who in fashionable common place, are called "accomplished or amiable." The most frivolous and negative growls have had these terms applied to them—a growth reared in luxury, a pretty face, untouched by sorrow or pain—a girl in the bloom of beauty, is per force amiable, negatively, but not from principle. She is accomplished, but not wise. She has been at school a certain number of years, and has a certificate, or a Kentuckian diploma, that she has studied Latin, Algebra, and Mathematics, which diploma proves her to have been "thorough" in the sciences at the age of fifteen. She has learnt the "Calif of Bagdad," on the piano and will execute "Uno voce poco fa," without missing a note. The fashionable Mrs. —, at Philadelphia, has given her neck the required twist in waltzing, and imparted to her at great expense, those undefinable graces which distinguish the fashionable from the unfashionable woman. When she makes her first appearance in "company," she is about sixteen years old and she remains there until married. The circumstances by which she is surrounded during this time, are such as to engender vanity, coarseness, ignorance, and selfishness—and totally to unfit her for the duties of a wife or mother. To use a homely but forcible word, she has cheapened herself. But is it the fault of her sex, or of ours? What is the object of all this fashionable education? To render herself agreeable at the present moment—to whom? Enough; we require this of woman. She makes the sacrifice of all that is truly lovely and ennobling, to please our ignoble tastes. We foster her affectation—we flatter her vanity—we abuse her weakness—we laugh at her attempts to rise above her sex. We find her sufficiently agreeable, and we make no effort to improve her. We choose to seal up the living fountain of worth and beauty within her soul, and then cry out in some moment of chagrin, that she is not what she ought to be. Oh, wise and potent man! lord of creation, but slave of the passions, dost thou expect woman to raise thee? Let us hear no more of the "mothers" of the land, till its fathers become men, and learn their duty.

From the Olive Branch.

THE TITHES SYSTEM.

AN ANECDOTE.

When it was first proposed in England to tax the whole country a tenth part of their income for the support of the established church, one of the bishops wrote a book, in which he complained of the illiberality of the proposition, and amended it by inserting a tenth part of all the capital in the kingdom, arguing that as every person would be affected in the same proportion all would remain relatively as before, and in fact no person affected at all. This curious argument he enforced by as curious an illustration; he said that if the foundations of a great building were to sink equally in every part at the same time, the whole pile instead of suffering any injury would become the firmer. "True," said the celebrated scholar Gilbert Wakefield in his reply, "and you my Lord Bishop, who dwell in the upper apartments might still enjoy the prospect from your window; but what would become of me and the good people who live upon the ground floor? A fig did the good bishop think or care about that; it was the tithes he wanted, and as long as he had the power, it mattered not how weak were his arguments, or how unjust the claim on which they were based. The tithes system went into operation and has continued operating unto the present day, grinding the poor to pamper a haughty, aristocratic, religion-mocking clergy. In reading the recent accounts from Ireland, our sympathy was awakened for her distressed and suffering citizens, whose property to their last pig, is wrested from them to support a system of religion repulsive to their conscientious scruples, and which does them no possible good. Our indignation too, was inflamed against that living libel on Christianity, a church which can approve of such measures. Is it possible that men can still claim the Christian name, while their character so widely differs from the standard of morals demonstrated in the precepts and example of the adorable Saviour? Strange to say, the history of the church in almost every age furnishes melancholy evidence that such is the fact. Such a grasping after wealth, influence and power as is now seen in several branches of the Christian church, contrasts, vividly contrasts with the meek and lowly character of the divine founder of Christianity. Religion

divested of love and charity, becomes the most hateful object in existence. It binds its possessor with bigotry, makes him ambitious of power, and having once usurped it he wields it with a zeal untempered with mercy. Of all tyranny, that which associates with it the name of religion, is the most cruel; of all oppression, the most to be dreaded. Heaven grant that the scenes of bigotry and intolerance which have already disgraced our beloved country, may never be acted over again; and above all, that the still more barbarous events of other nations may never have the sanction of our imitation.

MARRIAGES.

In this city, on the 22d ult., by Rev. D. Skinner, Mr. JAMES BREWER, of this city, to Mrs. ELIZABETH STRONG, of Albany.

In this city, on the 20th ult., by Rev. A. B. Grosh, Mr. JOHN SLATER, of Hamilton, to Miss PHIDELIA PERSONS, of Deerfield.

In New-Berlin, 12th ult., by Rev. W. M. Delong, Mr. BRADLEY C. BILLINGS, of Lebanon, to Miss HARRIET M. HALL, daughter of Caleb G. Hall, of the former place.

DEATHS.

In Darien, Genesee county, March 10, 1836, Mr. QUARTUS LEE, aged 65 years, a kind husband, affectionate parent, intelligent man, useful citizen, and a free man in Christ Jesus. He died as he had lived, a Universalist. The funeral was attended by Br. Flagler.

In Hamilton, January 30th, Miss DIANA RICHARDSON, in the 22d year of her age. During a long illness she frequently spoke of her anticipated departure with composure, and fell asleep in the faith of universal salvation lamented by all who knew her.—Com.

In Butler, Wayne, county, N. Y., December 18th, 1836, Mrs. AMY YOUNG, consort of Isaac Young, in the 42d year of her age. In the death of this amiable woman society has lost a shining ornament, three lovely children have been deprived of a doting mother, and a kind husband has been robbed of an affectionate companion. While in health, she said but little on the subject of religion, whatever she may have thought; but when a wasting consumption was fully seated, and admonished her to prepare for death, she found peace in that faith which points to better worlds on high, where a ransomed universe shall ultimately meet to celebrate the praises of God and the Lamb, and chant the loud anthems of redeeming love. The consolations of the Gospel were tendered to the mourners, together with a large concourse of sympathising friends and neighbors, by T. D. Cook.

In Wolcott, on the 4th ult., THOMAS JEFFERSON, youngest child of A. C. and Adelaide Knapp, aged 3 years and 5 months. The bud had just begun to unfold its beauties, when death plucked it from the garden of parental affections, and transplanted it in a more friendly clime—in the paradise of God—to bloom, there, in the arms of the Redeemer, forever and ever. May the rich blessings of Heaven rest upon the afflicted parents and lead them into all truth. A discourse was delivered on the occasion, by the writer, from 2 Tim. i: 10. T. D. C.

In Venice, Cayuga county, N. Y., on February 3d, after a short but painful illness, Mr. SOLOMON BROWN—at quite an advanced age. He retained a sound mind and unwavering faith, until the close of life, and bore his illness with Christian fortitude—evidencing that Universalism will do in health, in sickness, and in the last mortal hour. The funeral was attended on the 5th by a vast concourse of relatives and friends, to whom the consolations of divine truth were tendered from Job i: 21, by Br. Boughton.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MARCH 10, 1837.

NUMBER 10.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER VI.

BY REV. J. M. AUSTIN.

PRACTICAL OBSERVATION.

Practical observation, or the habit of observing men and things, is of great value. There is scarcely an event that transpires around you, from which you may not, by critical observation, derive lessons of wisdom—there is not an object upon which your eyes can rest, when properly studied, that will not increase your information. But all those sources of knowledge are sealed up, without you take proper measures to open them. Unless you observe and reflect, wisdom may instruct, and knowledge lift up her voice, "but hearing you hear not, and seeing you do not perceive." Without the habit of practical observation, you may listen to the most profound instructions of wisdom, without being wiser, and examine all the curiosities of nature and art, without gaining any useful information. "Keep your eyes open," is an old and profitable maxim—not the eyes of your body only, but the eyes of your intellect also. And let your ears not only hear, but hear understandingly—with a discrimination that will enable you to appreciate and treasure up all that is instructive, and cast away whatever is demoralizing or useless.

In this respect, there is a vast difference among mankind. While one individual mingles with the world, and by thoughtful observation, increases his useful knowledge every hour—another mixes in the same scenes, listens to the same language, sees the same transactions and the same objects, without treasuring up one valuable thought. The former sees and hears to obtain information; the latter only to gratify an idle curiosity. While one person, in straying over the fields, beholds in every tree, in every flower and blade of grass, indications of the wisdom and goodness of God, and thus is led to reflect upon the characteristics of Deity; another views the same objects, and only thinks that the tree affords a shade from the sun, and of the flowers a fragrant nosegay may be formed. While one gazes upon the sky, and observes that it is decked with "pretty spangles"—another contemplates the heavens with mingling emotions of awe, astonishment and delight. He there discovers the hand of Jehovah—he there reads lessons of the majesty, power, and wisdom of the great "I AM." Filled with wonder, he inquires—

***** What hand behind the scene,
What arm almighty, put these wheeling globes
In motion, and wound up the vast machine?
Who rounded in his palm, those spacious orbs?
Who bowled them flaming thro' the dark profound,
Numerous as glittering gems of morning dew,
Or sparks from populous cities in a blaze,
And set the bosom of old night on fire?"

The habit of practical observation, while engaged in your ordinary occupations, becomes not only a stream of knowledge, but also a safe guard to screen you from evil conduct. Do you observe in an individual, a mean, unmanly action? Reflect upon it. Observe how it degrades him—how contemptible it causes him to appear in the eyes of the generous, the just, the benevolent, and how unsatisfying must be his own reflections. Do you behold one at the bar of justice, called upon to answer to the laws of his country, for his crimes? Meditate upon the unhappy effects of sin—the degradation and wretchedness it entails upon his victims—and become satisfied of the solemn truth of the Scripture declaration, that

"though hand join in hand, the wicked shall not go unpunished." Do you perceive neighbors, from some simple misunderstanding, that could at first have been amicably explained, engage in an unhappy contention, in which all the unholy passions are brought into action, to the mutual injury of the parties, and which involves the community in turmoil and themselves in wretchedness? Observation will satisfy you of the blindness and folly of such conduct—of the necessity of exercising a forgiving spirit, and of submitting to injuries rather than to engage in hostilities, that can at best but entail disquietude upon you.

Thus, by a constant habit of observation and reflection, you can turn even the failings, the blindness, the misfortunes of others, to your own account—you can be benefited not only by the knowledge of the wise, but also by the folly of the simple. When you perceive people in circumstances of difficulty, you can trace their ill fortune back to its origin, and by perceiving the cause of their failure, you are prepared to avoid pursuing a similar course. Even the most trivial actions, when properly considered, will sometimes afford valuable lessons of instruction. "Old fashioned economists will tell you never to pass an old nail, or an old horse-shoe, or buckle, or even a pin, without taking it up, because although you may not want it now, you will find a use for it some time or other. I say the same to you with regard to observation. Mark every thing you perceive—let your observations and reflections take in every object within your reach. For there is not a fact in the whole circle of human observation, nor even a fugitive anecdote that you read in a newspaper, or hear in conversation, that will not afford some useful reflectoin." From every individual with whom you converse, however unlearned and ignorant, something new and valuable can be obtained, by proper observation. Sir Walter Scott was one of those men, who draw information from every thing within their observation. One of the means by which he obtained his celebrity as a writer, was his habit of obtaining useful hints from sources to which others would never think of looking. It is said that he was once desirous to obtain a certain obsolete word that had escaped his memory. For a long time it baffled his researches; but at length in passing two men in the street, engaged in angry contention, he heard the desired word dropped, amid oaths and imprecations—and he immediately stopped and noted it down. This is practical observation. You should, like the above named individual, endeavor to learn something every where. Your thoughts should be at your command, to meditate upon every new object and idea that may be capable of imparting valuable information. There is not any thing in the world that is not worth noticing. How many are ignorant, and remain so, because although they see and hear, yet they do not observe.

The information obtained by observation, is often more valuable than that procured in any other manner. We frequently discover individuals unskilled in letters, with little acquaintance with books, who possess a large fund of useful knowledge, and are well informed on a great variety of topics connected with human welfare—while as frequently, scholars from our institutions of learning, are lamentably ignorant of the most valuable interests of society. How is this difference to be accounted for? In this wise. The former are men of practical observation—they have studied the book of human nature—they have become acquainted with "men

and things," by actual contact. But the latter have obtained their knowledge solely from books—hence they are wise in theory, but ignorant in practice—wise in regard to the past, but ignorant of the present. Could each obtain the acquirements of the other, they would then, by possessing the advantages of both theory and practice, be enabled in a superior degree, to pass through life with usefulness to themselves and to their fellow-beings. To possess these combined advantages should be the effort of every youth.

I trust my readers will not suppose I would encourage an idle curiosity, or an inquisitive intermeddling with other people's affairs. In obtaining information, I would by no means, have you mingle with bad company, intrude where it would not be proper to appear, or take part in scenes where you are not personally interested. But wherever your intercourse leads you, I would have you attentive to things around. When you are engaged in business, you have numerous opportunities to observe the workings of human passions and human virtues—the influences upon man's happiness, of honesty, benevolence and generosity, on the one hand, and of avarice, fraud and crime, upon the other. In company, you can perceive and note the characteristics of different individuals, and observe the disposition and manners which renders one agreeable to all, especially to the virtuous and good, and the conduct by which others cause themselves to be disliked and shunned. Thus you can be a constant student, reading lessons which will afford the richest wisdom. This work of observation should, in most cases, be performed in silence. When you discover a fault in another, I would have you silently benefit yourself by reflecting upon its deleterious influences, but not needlessly trumpet it to the world. Improve your minds rather by meditating upon the imperfections of others, than by expatriating upon, and enlarging them, to the detriment of their unfortunate possessors.

For the Magazine and Advocate.

TO BE REMEMBERED.

BY REV. T. J. TENNEY.

It is somewhat remarkable that, in all the directions of Jesus to his apostles and the seventy, he has not given them a single word on the subject of an endless hell.

He says in his instructions to the twelve, (Matt. x: 5-7,) "Go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying"—saying what?—that the kingdom of hell is at hand? that they are in danger of endless punishment? O no, reader, this is not what they were commanded to preach, "saying, the kingdom of heaven is at hand."

Again, (in Luke ix: 2,) "And he sent them to preach"—to preach what? the kingdom of the devil? the endless existence of sin and misery? Was this to fall from their tongues, more fatal than the poisonous breath of the Bohon Upas? No—no; their directions were to "preach the kingdom of God."

And again, he says to the seventy (Luke x: 9,) "And say unto them"—What should they say unto them?—that there is a lake of liquid fire wherein the sinner shall burn and burn forever? that a God of love and mercy will resist the wicked with an infinity of holy wrath? that he will cast them off forever? that hell is gaping wide to receive its prey? Was such the command of Jesus, the son of God? No never—never. "Say to

them," says he, "the kingdom of God is come nigh unto you."

How different is this from the preaching of the present day! It appears to us, that there must have been a deviation from the command, and instead of heaven, the burden of the preacher is hell. O that we might see men and teachers returning from their wallowing in mire, to the clean waters of the living God!

Pembroke, N. H.

For the Magazine and Advocate.

ROMANS VIII: 20.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Br. Grosh—I observed some remarks, over your signature, in reference to the above passage, in the second number of the present volume of the Magazine, in which you agree with Orthodox commentators that the words "not willingly" are spoken with relation to the creature, instead of, as some suppose, with relation to "him who hath subjected the same in hope," etc.

Br. L. L. Sadler, I noticed in the last number of your paper, does not assent to the correctness of this interpretation, but supposes that the expression "not willingly" has reference to God; and even goes so far as to remark that the common interpretation of the text, "to say the least, renders the words 'not willingly' useless and unnecessary."

Whether Br. Sadler was aware what he was doing when he made this declaration, I know not; but, certainly, if the common exposition is correct, St. Paul stands charged with the employment of language both "useless and unnecessary."

Although Br. Sadler thinks that his interpretation of the passage "seems almost self-evident" from the explanatory verse following, I am well satisfied that if he had taken the trouble to examine the passage as it stands in the Greek, he would have found it, not only "self-evident" that the common interpretation is correct, but impossible to make any other interpretation. The Greek of the text is as follows, *Te gar mataioteti he ktisis hupetage, ouch hekousa, alla dia ton hupotaxanta ep' elpidi*, which, translated literally, reads thus, *For to vanity the creature (or creation, for the same word is translated creation in the 23d verse, which is here translated creature) was rendered subordinate, not of its own accord, but on account of him having subjected it to hope.* The expression, "not willingly," in the English language, is adverbial. The Greek adjective, *hekousa*, when translated into English, is made by the Translators, I know not why, an adverb. The words in the Greek, which are translated "not willingly" in our language, are *ouch hekousa*. *Ouch* is an adverb signifying *not*. *Hekousa* is an adjective signifying *voluntary, of one's own accord, willing*, instead of *willingly*. As the adjective *hekousa*, meaning *willing*, must belong to some noun which it qualifies, what is that noun? The noun *ktisis*, signifying *creature or creation*, is in the nominative case and feminine gender—the adjective *hekousa* is in the nominative case and feminine gender—there is no other nominative case of any kind in the verse; and consequently *hekousa*, meaning *willing*, which, with *ouch*, means *not willing*, must belong to *ktisis*, which decides the matter that the words "not willingly," or, more correctly, "not willing," have reference to the creature. That the words *ouch hekousa*, rendered "not willingly," can not be made in any way to refer to God, is evident, because, as *hekousa* is not an adverb, it can not be used adverbially in relation to the Creator; and as it is an adjective of the *feminine* gender, it can not refer to God, for then it would be necessary it should be *masculine*.

"For to vanity was the creature (or creation) rendered subordinate, not of its own accord, but on account of him having subjected it to hope that the creature (or creation) itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God"—a hope which God would not give, if he did not intend it should be realized. You will observe, I use the word "*that*" instead of "*because*" at the commencement of the

21st verse, which is undoubtedly the correct rendering of the Greek *hotei* in this place, and which makes the connection between the two verses more smooth and intelligible.

If Br. Sadler will look into his Greek Testament, and examine the passage there, he will be compelled to reject the interpretation he has given, as it is *absolutely impossible* that such an interpretation can be even forced upon the Greek as it now stands; and as to altering the Greek, that, of course, Br. Sadler would not wish. E. B. V.

Clinton, February 25, 1837.

For the Magazine and Advocate.

A DREAM.

"Thoughts, words, and deeds, the statute blames with reason; But surely dreams were ne'er indicted treason."—BURNS.

Br. Grosh—After returning from the "Fair," described in your paper of last week, I retired to rest, and with my thoughts full of the subject, fell asleep. I had a dream. Methought the reign of religious fairs had fully come. All opposition was silenced, and they were no longer conducted on the petty, retail plan described last week; but partaking the general spirit of improvement peculiar to the present age, were pursued on a much extended scale.

I had landed in New York, and was proceeding up Chatham street, when my attention was arrested by a large hand-bill on a lamp-post. I paused and read as follows;

"GRAND NATIONAL FAIR.

For the Emolument and Glory of the Church,

Will take place on the — Inst., at 2 o'clock P. M., at the Race Course, on Long Island."

By a reference to the date, and a glimpse at my watch, I found I had arrived just in time to witness the performance. I hastened across the city, procured ferrriage to Brooklyn, and soon found myself at the scene of action. Seeing a multitude gathering around a banner that waved aloft, bearing the ensign of the cross, I wended thither. I was stopped at the gate, and ten dollars demanded for admission. Learning that I was a clergyman, however, the keeper admitted me gratuitously.

On arriving at the Race Course I discovered some half a dozen steeds, richly but lightly caparisoned, and mounted by as many Rev. D. Ds. The steeds were all of a milk white, labelled on the side, in large black letters, with certain abbreviated words which I could not understand. On the side of one was written "REL. PART. IN POL." This steed was mounted by a gentleman late of Philadelphia. On another was "AMER. TEMP. Soc." which was bestrode by a gentleman from Ohio, late of Boston. Two others were labelled, the one, "IMM. ABOL." and the other "MOR. REF.", and these were ridden by two gentlemen from the interior of the Empire State. Another which seemed somewhat old and broken, was labelled "FOR. MISS."

My attention was soon after attracted by the appearance of a new steed, about the color of the planet Mars, as seen through the telescope—a fiery red. He was shod with steel, and the shoes embossed with gun-flints; brandished a tail like the tail of a comet—carried his head like a sea-serpent, and reared and pranced around, jostling and annoying the Rev. gentlemen who bestrode the other steeds. He was mounted by a thin visaged, ghastly looking man who was very deliberately rolling a huge lump of opium in his mouth, as a substitute for tobacco. I inquired his residence; and was informed that he had "no certain dwelling place;" but was a most celebrated itinerant evangelist. Each rider wore a superfine, black, jockey coat, with a huge pocket in the right side, which I observed to be full of papers. "Some of these are fine steeds," I remarked soliloquiously. "Yes," replied an honest looking nian on my right—"pity they are not straddled by their right owners."

On a rostrum at one side of the course, stood the crier with his bell; and every few moments he impatiently exclaimed, "Riders all ready! Bets all made?" I looked around in the throng and saw hundreds drawing their purses and staking wagers on their favorite steeds, stipulating always,

that the money lost or won, should be applied to the object specified by the label on the side of the winning steed. Among the bettors, two attracted my attention by the immense sums they staked. One I learned was from Peterboro. The other was a thin man, a distinguished silk merchant in New York. But the most numerous wagers were laid upon the fiery steed ridden by the opium eater.

The afternoon began to wane, when the bell rung long and loudly, and the word was given for the starting. The riders flourished whip and clapped spurs—the audience shouted and huzzaced, and the racers were off. I looked after them, and lo! beneath the feet of the flinty-footed, fiery steed, there rolled a train of fire, such as may be supposed to issue down the sides of Vesuvius during an eruption. The riders, ever and anon, as they pursued their flight, put their hands in the huge pocket in the side of the jockey coat, and scattered pamphlets among the multitude. I gathered some, and found they were stereotyped at Andover. The steeds were soon out of sight. I turned my eyes in the opposite direction, and in a few moments they appeared in sight again, having nearly completed the circle. Far ahead of all the rest, came the fiery-footed steed of the itinerant evangelist. Great shouts and acclamations followed; and the partisans of the fiery steed sent up rockets for half an hour.

The races were now finished. I looked at a small hand-bill I had procured, and saw, as next in order, "Eels in the mud, or Agonizing, by the celebrated theological Agonistes, Mr. L-j-hn." The performance soon followed, being similar to something I had seen in the circus, when a boy. The tumbler then passed his hat, and soon withdrew, laden with coin, which he informed us was designed for the Lord's treasury.

I was now directed to a small building inside the course, called the "Missionary Museum." The price of admittance was five dollars. Here were collected a great number of "graven images," said to be actual deities of the Pacific islanders. One of these I instantly recognized, having seen it carried from the shop of carver in New York, that morning.

The evening being now far advanced, I began to look about for lodgings. I soon discovered a stately building with a sign swinging, on which was written, "National Fair Depository, and Temperance Retreat." I entered, not doubting I should meet good company within. In the midst of a spacious room, I discovered a large circular table. In the centre of the table stood a demijohn of cold water, and around it, sat the Rev. gentlemen I had seen mounted on the racers, with cards in hand, busily engaged in some sort of game. The game was soon finished, and two of the gentlemen, drawing their chairs asunder, and placing a vacant one one between, politely invited me to "sit by and take a hand;" adding, that all monies won, would be faithfully appropriated to some of the religious objects specified on the back of the cards. I refused indignantly, and began to declaim with some vehemence against the whole system of religious gambling, swindling, and buffoonery. I was about repeating the Scripture in regard to Jesus driving from the temple, the money changers, venders of sheep, oxen, doves, etc., when they cried out, as with one voice, "Out with him! Out with him! He is a gainsayer, a heretic, an infidel!" I found myself suddenly and violently seized by a huge Kentuckian bully, whom I remembered having recently seen engaged in a religious discussion in Philadelphia. I struggled to extricate myself—awoke—and behold, it was a dream! APOLLOS.

For the Magazine and Advocate.

THE SKEPTIC AND RELIGION.

"Religion will soon be numbered among the things which have been and are not."—Skeptic.

And must religion die? Must that prolific source of joy to its votaries, become extinct? Shall the "Holy Scriptures" at last prove to be a fable; and Christianity an unpleasant dream? Must that religion which gives its votaries such unspeakable

delight in contemplating the glorious end of our existence, be banished from the universe, and those who have been so active in the cause, and have made such sacrifices for religion, be compensated for their pains with nothing but disappointment and blank annihilation? Must our religion pass away as the shadow of a cloud, leaving no traces behind it, and be numbered with the things which have been forgotten?

Reader, have you made up your mind upon this all important subject? Can you answer the above questions to the satisfaction of your own mind? Ponder well upon this subject, for perhaps no other is more spoken of, and less understood.

Blame not the poor skeptic, nor judge him rashly, although he vaunts over *our* religion and says it soon will be no more.

Take into retrospection the religious world, and behold the spirit of persecution, of bigotry and intolerance, fostered by the most zealous of religionists, let loose into the world, and the rivers of blood that have flowed for *our* religion. *Our* religion has been the "bone of contention" in all ages, and in every country where people have been over much righteous; and guilt and crime have characterized the founders of, or those who have attempted to suppress, almost every sect of religionists, down to the present day. Some religions, (for they are many,) have been established and perpetuated by the sword, and the rack, the torture and the gibbet have been called into requisition for the suppression of others.

Contrasting the religious persecution, and zeal in defence of religion, in past ages, with that of the present day, we find it to be a fact, that more toleration is exercised, less persecution is suffered, and consequently professors of religion are not under the necessity of making the same sacrifices, neither do they manifest the same degree of warmth on that subject, as formerly: And hence to the superficial and disinterested observer, it would seem that religion is on the wane, or, to use a skeptical term, "is consumptive."

And, to review our own day, we find it to be a fact, that those who have acted a conspicuous part in the scenes of modern revivals, and displayed the most activity in the proselyting business, are becoming cold in their professions; many of their converts have returned, like "the dog to his vomit;" and being disgusted with the conduct of their leaders, are now flinging their scandals upon the cause, and uniting with the scoffer, to bury religion in the dust of oblivion.

Therefore, taking the whole matter into consideration, let us forbear to blame the skeptic for judging thus, when he has no other guide but "blind leaders of the blind;" and no other light, than the darkened understandings of professors. For our own part, we seriously wonder that skepticism and infidelity are not more prevalent; for the name of God is every day blasphemed by those who profess to be religious, and our heavenly Father is dishonored by his children, who represent him in a character which would disgrace even a Nero. Would it not be well, then, for this state of things to be exchanged for something better? Ay! what could be worse than this? Is there melody in the hollow sounding groans of maniacs, or the heart-rending cries of mothers, who, in hopeless despair, have followed their "unconverted" offspring to the receptacle of the dead, expecting they have become the sport of demons, to wail in hopeless grief and ceaseless woe? or is there beauty in the distorted countenance of the youth, who is agonizing under the belief that he, or she, has committed the unpardonable sin? Far more to be desired is the dark prospect of annihilation. But shall these things be? shall religion die? or will it survive the wreck of bigotry, persecution, and overheated zeal?—As we said, religions are many, and we believe it to be a fact that there is such a thing as *pure* religion; so we shall conclude that *one* religion will not die; for man is naturally a religious being, and does and will worship something; but unaided by the light of revelation, he will worship he knows not what; as the records of all past ages

testify: and as is the character which he attributes to the God he worships, so will his devotion be and his character will be assimilated to the same; for nothing is more natural or reasonable than for a man to be a follower of his God as a dear child.

St. Paul says, "after the strictest sect of our religion, I lived a Pharisee." It was a Pharisaic religion, then, which caused so much persecution; for when did the true Christians persecute the Jews? It was a Pharisaic religion that stoned Stephen. It was a Pharisaic religion that persecuted the disciples from city to city, scourged them in the synagogues, and dragged them to prison, the rack, the torture and the gibbet! It was a Pharisaic religion which erected the Spanish Inquisition and performed the "Holy Crusades." It was a Pharisaic religion that burnt Servetus and persecuted the Quakers at Boston! It was a Pharisaic religion that put in motion and drove the wheels of modern Orthodoxy, in revivals of fanaticism, and prosecuted Kneeland!! In short, a strait or narrow sected, Pharisaic religion has been, and still is, the prolific source of all religious intolerance, and persecution; and infidelity is its legitimate offspring. Then let every contracted, Pharisaic religion die; and may God in mercy speed its flight, upon the head of the scape goat, to the land of oblivion—that the universal, benevolent religion of Jesus may no more be despised on account of its enemy—that the genuine may no longer be rejected as the counterfeit—that the pure may no longer be charged with the errors and malpractices of the corrupt—and that love supreme and universal may be the law of mankind, and Christianity bloom in every heart and every life, now and forever. AMEN.

JOHN.

For the Magazine and Advocate.

ELDER WHITCHER AND BR. LEWIS.

Br. GROSH—The following letter from Elder Whitcher, in reply to one which I addressed to him in last year's volume, was received by me some little time since, accompanied by the following note: "Mr. Lewis—Sir, I desire that this be published in the Magazine and Advocate immediately, and a copy sent to me, or the letter returned to me. H. W." I wrote him in reply, that though his letter might probably be published, (as indeed it is my wish that it should be,) there was no prospect of its appearing so soon as he seemed to desire, for that the whole would have to be re-written before it would be fit for the press, and that if I had this labor to do, I must be allowed my own time—that I felt under no very pressing obligation to do all this for him, for the principal purpose of enabling him more publicly and extensively to unchristianize me, when I knew it to be a fact that I had a great deal more faith in Christ than he *professed* to have, etc. He rejoined that he was convinced that the real cause of my not sending his reply for publication, was the fairness of his answer, and his plain exposure of my errors, and closed with the following *alarming* threat: "Now Sir, if it be not published in the Magazine and Advocate, it will be in a more extensively circulated paper." [Whew! A. B. G.] This being the aspect of affairs, you will please understand that I must have felt myself "moved by fear" to do something in the premises forthwith. I have therefore re-written his letter, in pity to the compositor, and send you a copy, which you will please publish *verbatim, et literatim, etc.*

J. LEWIS.

A REPLY TO REV. J. LEWIS' LETTER.

Mr. Lewis sir, I consider it my duty to answer your letter addressed to me in the Magazine and Advocate, No. 35, vol. 7th. You appear to be grieved with me for misrepresenting, (as you say) your sentiments. Now, sir, if I have misrepresented your sentiments, either in writing or preaching, I stand condemned, and acknowledge the sentence just. But sir, I plead, not guilty. To show that I am not, let us examine the points that appear in your letter. And First, you extract a part of my prefatory remarks to "Universalism renounced," etc. In the extract I asserted that, "univer-

salism teaches that the Murderer, Thief, Liar, Robber, Drunkard, Swearer, Sabbath-Breaker, the Whore, and Whore Munger, the adulterer, the covetous, the Proud, and all other wicked men and unbelievers, shall go directly to Heaven with the righteous believer in Christ." You say that universalism teaches no such thing. One of us must be in the fault. Let us see which it is. And first I would say that the meaning which you attach to me in this extract, is not my meaning. You say that you are "compelled to understand me to mean that universalism teaches that there will be in Heaven both Wicked men and Righteous Believers and Unbelievers." My meaning was that universalism teaches that the Men and Women who sustained the characters above mentioned, in this Life, and died with the same, would "go directly to Heaven" etc. i. e. be saved in the world to come Just as tho' they had been ever so good people here. Now sir, it is well known to all that such persons, as above mentioned, live, and die as they live: The Drunkard has died in a fit of beastly intoxication. The Infidel has left the world denying the Bible and cursing Christ. * * * * * Many have fallen in battle, in all their sins and guilt. And it is also known that universalism teaches the salvation of all men, i. e. that all men, Women and children, will "go to Heaven" be their character what it may here, without suffering any punishment after death, for their sins. Therefore it teaches Just what I said it did in the extract. These wicked men and women must go to Heaven or to Hell, or be annihilated. And universalism says that all shall be saved. But remember, I do not say it teaches that they will be such there, All the difference that I can see between my declaration concerning the doctrine, and your own preaching, is—I present it naked, in which state all of its deformities are clearly seen. But you clad it in some plausible garb. In my quotation of 1 Chor. 6, 9, I did not mean that none, having sustained one, or even all of the characters there mentioned, could be "washed justified, sanctified and saved," But I meant that none living and dying, with such characters can be saved. For I am nowhere taught in the Bible that repentance and faith can be exercised after Death; neither am I any where taught in that Book that any adult person can be "washed, Justified, sanctified and saved," without the exercise of repentance and faith; Neither am I taught in the scriptures that any adult person can be saved in Heaven, without being washed justified, and sanctified. I quoted this text to show that universalism and the Bible, come in contact with each other.

Sec. You refer to "representations of this doctrine" which you call "disingenious and unjust," as it regards their disingeniousness I have nothing to say, for I do not profess much ingenuity. But I shall deny their being unjust, until I am convinced that they are untrue. 1. By setting universalism and christianity in opposition, as in the expression; "it is better to be a christian than to trust to universalism." The above expression was made under the conviction that universalism both in doctrine and practice, was, at least in this country, the opposit of christianity; and this conviction is the more deeply rooted, when I consider that in all my acquaintance (which is not very limited) I scarcely know an individual, professing to be a universalist, whom I can acknowledge to be a christian. Again, say you, "adverting to the rare fact that some had renounced universalism which fact you adduced as an evidence that the doctrine was untrue, not considering, I presume, that the many instances of People renouncing the contrary doctrine, would do quite as much towards proving that untrue also." You spoke of their "renouncing universalism and embracing religion." I would ask you sir, if the renunciation of universalism is a rare fact? I think you are some mistaken in the above. I adduced as an argument against the doctrine, the fact that many had renounced universalism, on a death Bed, and embraced religion, i. e. became believers in the importance of becoming

christians, in order to be saved, and submitted to the requirements of Christ. But I never knew one to renounce the latter belief and imbrace the former in a dying hour. The above expressions were made because, as far as I am acquainted, those persons who have been christians, and afterwards become universalists have always forsaken that which I call christianity. And those who become cristians, who have been universalists have renounced universalists' principles. And I have never known one sinner to be converted from his sins to the service of God, by the preaching of universalists. But in the most of places, if not in all, where universalism is preached, the people become more vicious, and opposed to christianity. Therefore from the fruit it beares, I came to the conclusion that it is a fals doctrine, the same that the Serpent preached to Eve in the garden, which gave God the lie. Oh may God have mercy on you, and show you your danger, and all whom you are leading to ruin. Again, say you, "I cannot stop to comment upon the Popish arrogance displayed in these representations," etc. If plainly, boldly, and fearlessly opposing error, and defending the truth, be a display of "Popish arrogance," then I have been guilty of it. Again say you, "many of your representations and insinuations, if taken in any thing like the ordinary sense of language, are positively fals and slanderous." Sir, I would ask you if you will call a Liar and a Slanderer, BROTHER? Wonderfully friendly!!

I would Just say that I believe in honest, fair and true dealing between men especially in religious matters. And I believe that to misrepresent sentiments, is not fair. You recommend me to become acquainted with your sentiments before I oppose them. Sir, I think that I have read universalist's writings too much to be unacquainted with their sentiments.

And now in the conclusion sir, I would Just say, as you and I profess to be teachers, and probably exert an influence over some, if not over many, it stands us in hand to see that the doctrine we preach, is true, and will stand in the Judgement day. Of one thing sir, I am assured, that if my doctrine faile me, yours will catch me. But if yours fail what will you do? If a person be a christian he is safe any way. But the sinner—where is his safety? May the Lord guide us into all truth.

Yours in good will, HIRAM WHITCHER.

REJOINDER.

Elder WHITCHER—Upon the foregoing, I shall trouble you with but few remarks through a public medium—a private letter I deem best adapted to the subject.

Because I addressed you by the appellation of *brother*, and also complained of your misrepresentations, you ask in staring capitals, whether I "will call a liar and a slanderer brother." Answer. If I do, it will not be on account of his character. But I did not call you these names, as you would make the public believe—something nearer home may have done so, for aught I know—but it is not I that is your accuser in this; for after making the statement quoted by you, I took particular care to say, "Now do not misunderstand me—I do not accuse you of *intentionally* violating the truth." I called you brother on the same principle I would address any other clergyman by that appellation: You profess to be, what it is my privilege to be, a preacher of the Gospel of Christ; and it is not my prerogative or desire to judge "another man's servant."

As an excuse for setting Universalism and Christianity in opposition, you say you did it under the conviction that Universalism was (I suppose you mean is) the opposite of Christianity. And the proof you bring, or the principal part of it, is thus expressed; "I scarcely know an individual, professing to be a Universalist, whom I can acknowledge to be a Christian." Great I! in its most bloated dimensions.

You ask me if the renunciation of Universalism is a rare fact. I answer, that compared with the transit of Venus over the sun's disc, or even with

a total eclipse of the sun, it may be considered as an event of somewhat frequent occurrence. But compare it with the renunciation of Partialism, (by which I mean the doctrine that only a part of mankind will ever be saved,) and it is certainly rare in the proportion of one to a very great many. The denunciation of Universalism is not so very rare.

You say that in the extract which I made from your writings, the meaning which I attach to you (I suppose you mean to your language) is not your meaning—that you did not mean that Universalism teaches there will be wicked unbelievers in heaven. If you did not mean so bad as you said, I am glad. How the public will view the matter, I am not prepared to say; but I should not be surprised if it were to be considered as an ingenious (not ingenious) way of getting out of a difficulty.

In the letter which I addressed to you, there was one typographical error. The word "disingenuous" was, by mistake printed "disingenuous." You therefore remark that you "do not profess much ingenuity." I reply that I think I discover in you much more of ingenuity than of ingenuousness, though I cannot say that you excel in either. I am sure that no person of good sense, who had ever heard of mistakes in printing, would seriously suppose that I intended to complain of you for your want of ingenuity. I should think that U and I are not very much alike, and I am sorry that the one should have been mistaken for the other; but the mistake has afforded you a fine opportunity to display your disingenuousness, and the use you have made of it gives me an opportunity to correct an error of the press.

You say it is "known that Universalism teaches the salvation of all men." I reply it is also known that St. Paul teaches the same doctrine. You tell me that the phrase "all men," as used in the Scriptures, is explained by Universalists, to mean "all men, women, and children." You are right in this also; but whether you consider this definition to be one among the anti-christian tenets of Universalists, you do not inform me. It is certain however, according to the Scriptures, that God "will have *all men* to be saved," whether the phrase in question includes the whole of our race, or only the *male part* of those adult persons you mention. And it is equally certain, in my mind, that as God will have this done, so Jesus Christ is the one that will do it; and that neither you, nor any one else, nor all opposition combined, can prevent his becoming "the Saviour of the world."

If I were to assert, in general terms, that the believers in endless misery hold that Christ died for only a part of mankind, that the remainder were irrevocably pre-doomed to an endless hell, and created on purpose to be endlessly tortured, you would probably say that I had misrepresented, or at least misstated, the facts in the case; for that although some might thus believe, the members of your denomination do not hold the doctrine of unconditional election and reprobation. But very analogous to this, is your statement, so oft-repeated, that Universalism teaches that there is no punishment after death. It is true that there are some Universalists who hold this idea, but there are very many who do not. Hence though you by dint of *explanation*, claim to have made it appear that Universalism teaches just what you said it did, and though you profess to be well acquainted with the doctrine, you still misrepresent it in one point, to say no more.

But why should you take so much pains to say that Universalism teaches that there is no punishment after death? If punishment be limited in duration, what matters it whether it be all received in this life, or partly in the next? Are you a secret believer in limited, remedial punishment after death? If you are, do not oppose Universalism; for in so doing, you measurably oppose your own sentiments.

You pray that God may have mercy on me, and show me my danger, and all those whom I am leading to ruin. I am obliged to you for your

prayers, as inconsistent and ungracious as they are, for I think they may have been dictated by benevolence. Your object in having me see my danger, though not expressed, I suppose to be this, that I may be induced to try to escape from it. But what could have been the object of Deity in voluntarily placing an (to me,) unseen, though infinite and endless curse in my path, unless it were that I might be its victim? And if such was his object, why pray that he will show me my danger, and thus the ruin which he has prepared, be, as respects my case, useless? With as much propriety might we beseech the angler to show the fishes their danger of being ruined by the hook which he has concealed in the alluring bait.

Again. Do you seriously suppose that the great and good Father of all is actually permitting the ruin of many of his weak and ignorant offspring by blind and wicked leaders? If to become a Universalist, is to take the road to endless ruin, then, alas! are Universalist ministers the means of inducing many to become their fellow-travellers. And if they are exerting so ruinous an influence upon the ultimate destinies of mankind, yea so very ruinous as that they are thereby placed beyond the reach of infinite mercy, why are they permitted to exist from year to year? Have they not ruined souls enough yet? But perhaps it will be said that they are spared that they may repent and be saved. What! Can a man be the means of sending fifty, or one hundred, or one thousand of his fellow-creatures to an endless hell, and then be himself received to heaven? And can he then be happy, and that in the most perfect degree, and throughout a long eternity, while he knows, or even mistrusts, the fate of his victims? If so, who, was the best prepared for heaven, Nero, or Howard? But away with such stuff! 'tis absurd, ridiculous, preposterous, well nigh blasphemous! The ultimate destinies of mankind are in the hands of Jesus Christ. He is the Lord of the dead and the living. He will draw all men unto him.

I conclude by responding amen to your closing sentence, "May the Lord guide us into all (the) truth." And though you seem disposed to deny the relationship, I still subscribe myself your brother,

JASON LEWIS.

From the Herald of Truth.

TO ER. JOB POTTER.

DEAR BROTHER—In the October No. of the *Mil-lennial Harbinger*, edited by Mr. Alexander Campbell, are some remarks from the pen of that gentleman in regard to one of your meetings in Lockport, and to a short debate which he held with you. Fearful that he may have misrepresented the matter, for men who become overhearing from flattery may see through a distorted vision, I take the liberty of thus addressing you, that your version of the affair may stand with his exhibition. The remarks to which I allude, are contained in the following extract.

"Next morning, contrary to our expectations we had some twenty miles to go to Lockport meeting; for the stage in which we expected to proceed on Saturday evening had departed before we arrived at Lewistown. When we arrived at Lockport we ascertained that our appointment, by some fatality, had not reached the village. It was raining quite heavily, and consequently the disappointment was not very great. A Universalist church met in the court-house in the forenoon by regular appointment; and as our appointment was to have been made for that place, we went to hear this new doctrine, and to intimate our intentions concerning the afternoon.

"The meeting was not very full; but yet there was a quorum present. There were one bass viol, one old flute, two players, two singers, one reverend and venerable looking preacher, and some ten hearers, besides my company, which by adding the two brethren Bennetts and some females, counted seven. Soon as the reverend preacher ascertained I was in the house, he charitably invited me to take part in "the worship of the day;" but not exactly understanding what part might be assigned me, I

conscientiously declined. Meanwhile a ruddy middle-aged gentleman began to tune the old fiddle, as the first solemn note of preparation; while his brother chorister screwed up his flute, and began to look grave. They played some preparatory piece; after which the parson solemnly read out his Universalist anthem suited to the occasion. The two musicians, supported by two pious females and some third voice, played their parts most symphoniously, while all the congregation stood in mute admiration of their spirit-stirring devotion.

"Then came the prayer, at which all sat in silent attention; and then the sermon on the words, "So we preach and so you believed." "Paul," said the preacher, "had been a Pharisee, but was now converted from that creed, and one of the dogmas of the Pharisees was the notion of future punishment; and inasmuch as Paul was now converted from Phariseism, he must have given up the notion of future punishment." This logical deduction furnished an occasion for a full display of the claims of the Universalist faith. He travelled, I presume to say, for our sakes, far out of the record of his regular course, and fortified his system on all points. Soon as he had made an end, arising, we asked the gentleman to explain one sentence which we did not understand, intimating that we intended to review his discourse in the afternoon, and wished to have a full exposition of his views that we might do him ample justice. The explanation sought was imperfectly given, and the appointment made.

"It continued to rain with increasing violence, and it appeared that we had exactly or nearly the same congregation in the afternoon as in the forenoon. We reviewed, and, as we thought, fully exposed the numerous misapplications and misquotations of scriptures, and detected a part of the false reasonings by which this preacher would secure the salvation of the world by annulling hell, perdition, the second death, and all the threatened destruction of the Bible. It soon appeared that the audience had no great love for a system that would jeopardise their hope of heaven while in their sins, by proving that there was some "sorer punishment" than death for those who despised the Gospel. It was evident they felt their title to heaven resting upon the assumption that there was no hell. I called upon the gentleman when I finished, to say whether I had misrepresented his views. He arose and defended his doctrine. I replied. He arose again. I replied and left him inextricably bound in the reasonings of Paul, 2 Thess. i: 7-10, and Heb. x: 26-29. "The sorer punishment" than death he attempted not to explain, and "the everlasting destruction from the presence of the Lord and the glory of his power" he could not dispose of with any thing like plausibility, inasmuch as "the coming of the Lord" here spoken of was shown to be after the present apostasy, and not at the destruction of Jerusalem, as all the Universalists most unscripturally, illogically and recklessly affirm."

In the first part of his remarks, he ridicules your choir—while, by italicising the word *ruddy* applied to the gentleman who played the "old fiddle," (Quere, bass viol!) he would have us infer, that said gentleman was intemperate, though we know not that Mr. Campbell had any other reason for his insinuation than mere ruddiness. This making sport of your choir, however, it is not necessary to notice—for words are inadequate to express the contemptible practice of that man, who will ridicule the worship of a society of believers. In this matter, Mr. Campbell has descended so far below the dignity of a gentleman, that it is unworthy of reply—and if I am not mistaken, the majority of his people will judge that in this case, he lost sight of that charity which thinketh no evil.

But his representation of the debate is not a subject to be passed unnoticed. He boasts in the above extract, as he did to me personally, that he completely wound you up, so that you could not answer his arguments. How is this, Br.? Will you let us hear from you touching this thing, that in the mouth of two or three witnesses every truth may be established?

Yours in Christ, GEO. W. MONTGOMERY.

LETTER TO BR. MONTGOMERY.

SIR—In the 50th No. of the "Herald," I noticed an extract from the "Millennial Harbinger," edited by Alexander Campbell, in which he has pretended to give a description of a meeting at Lockport, in June last, on which occasion I preached in the morning, and he in the afternoon, in which you call on me for a reply to the extract. My greatest regret is that any notice should be taken of the man who has so far lost sight of, not only the Christian character, but of the gentleman—who on the above occasion gave evidence of entire recklessness to all decency, religion and truth—whose only object was to be noticed, and who was willing to stoop to any means for its accomplishment. And I challenge the world to produce an instance of a fanatic who ever gave a true version of any subject which was connected with the procuring cause of the monomania.

Passing over the rude and unchristian manner in which he ridiculed the introductory services of the above occasion—which, by the by, is in perfect keeping with the whole transaction—he assigned as a reason for declining my invitation "to take a part in the worship of the day, was not knowing the part that would be assigned him." I expressly invited him to make the introductory prayer—that's all—so much for "conscientiousness." My text was 1 Cor. xv.—part of the 11th verse—"so we preach." I first spoke of the Gospel which is "good tidings of great joy, which shall be to all people;" and the author of the text in publishing it says, "it is the Gospel of the grace of God"—"the Gospel of peace"—"of salvation"—"glorious Gospel"—"the Gospel of Christ"—and "the Gospel of God." I next remarked that the author of the text was a Jew by birth, and by education a Pharisee of the strictest sect, and showed from Prideaux and Josephus that one of the leading doctrines of the Pharisees was the purchase of heaven by good works, and the punishment of the wicked in hell, and that being opposed to the "Gospel of the grace of God" was a reason why the apostle obtained letters from the high priest to persecute the advocates of the grace and salvation of God to all men; and that his conversion to "the Gospel of salvation" consequently produced a change of mind on that subject, destroyed the spirit of hatred and persecution, and mouldered his mind into the likeness of its divine author and inspired him with love to God and all men. I next quoted several passages in direct proof of the ultimate reconciliation of all men to God—such as Eph. i: 8-14; Phil. ii: 9-12; Col. i: 19-21, and others of like import, and added, "so we preach." I next showed that the apostle preached repentance and the remission of sins—which was not sorrow for sins without forsaking them—but that repentance and reformation are the same—that the Gospel never taught the forgiveness or remission of punishment, but of sin—and that forgiveness signifies to *put away*, and that the only means by which man can obtain forgiveness is to forgive all men, and then he will *put away* sinful affections, which brings man up to the standard of the divine requirements to love God and his neighbor—"so we preach." I next showed that the apostle preached a *certain* retribution or punishment for *all sin*, and as proof quoted Col. iii: 25. "But he that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons"—and much more to the same effect; and the apostle never preached that sinners would be punished in the hell of modern Christians, as that would prove too much, to punish every sin and every sinner in a place of endless woe; and since the apostle's conversion, he never preached the punishment of hell to either Jew or Gentile, and for proof referred to his writing and preaching; and showed from Dr. George Campbell and others that the definition of the Hebrew "*sheol*" and Greek "*aites*" means the state of the dead in general, and that "*Gehenna*" was the burning in the valley of the son of Hinnom, and that "*tartarus*" was of Heathen origin and simply meant the place of departed spirits, which were the only words that had been translated hell. In confirmation of the above

doctrine, we quoted the apostle's words to the church at Ephesus, in Acts xx, where he says "I have not shunned to declare unto you all the counsel of God." The inquiry was instituted, (upon the position being admitted that the apostle believed that sinners would be punished in hell in the future world,) why he did not once mention it in all his ministry, and yet had "declared unto them all the counsel of God." I next brought to view the doctrine of the resurrection of the dead, in which dishonor is made glorious, weakness made powerful, natural made spiritual—and corruption will put on incorruption, and mortal will put on immortality and death be swallowed up in victory. And without "travelling out of the record for the sake of Mr. C.," I concluded, "so we preach." Whereupon Mr. C. rose after I had given notice that he would preach in the afternoon, and inquired, "whether punishment would continue as long as men continued to sin?" and on receiving an affirmative answer, he declared himself satisfied in presence of the congregation, and then gave notice that he should review my sermon; and his dissatisfaction respecting the answer to his question did not occur to him until he penned his "spirit-stirring" article in the Harbinger.

Handbills were posted up in the village notifying his intended review of my sermon, but without effect.

The time at length came—Mr. C took his stand, and after much parade on his part, which brought to mind the case of Jehu of old who said, "Come with me, and see my zeal for the Lord," commenced by reading Ps. l. from the 16th verse to the end, Mark xvi. from the 14th verse to the end, and 2 Thess. i. to the 11th verse. Then came his introduction, which occupied forty minutes, in which he informed the congregation what wonders he had done, and what he was then about to do—finding fault with the present mode of preaching, which by way of distinction he was pleased to call "textuary preaching," and "sectarianism" came in for a large share—mystifying as much as possible, and dealing in his wonted low abuse against all denominations, not forgetting Universalists—claiming at the same time to be free from every sect. At length came the mighty effort. He commenced with an entire approval of the definition which I had given of the word hell, and as evidence of its correctness, he informed the congregation, that he had some time since published a treatise on that subject, and that my views were in exact accordance with his. The definition and illustration of the Gospel met his entire approbation; yet, said he, all men can not be saved, notwithstanding, for in the Psalm read, we find it written—"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." This, Mr. C. told us, "could not be got over, for it was the word of God," and that it was of no avail to hope for heaven on the destruction of hell, as he had shown the absurdity of a hell in the future world; and yet he did not believe all would be saved. For, said he, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned"—and spake of the number that had passed off the stage without being baptized, and that no man can be saved without faith and baptism; but did not show what kind of baptism the text required. Mr. C approved of the illustration given of repentance, but could not consent to the salvation of all men; for, said he, "when the Lord Jesus shall be revealed from heaven, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." That would put to silence Universalism at once, and he seemed to quote it with a kind of triumphant pleasure, and here he seemed also to shed the full light of his countenance upon us. The above text, he said, was all he wanted to completely silence every Universalist, which he told us he had done wherever he had met them in the West and South, even the most able, but would not inform who they

were. The above text was beyond refutation, and needed not to be fortified, yet he would merely mention without comment the sorer punishment spoken of in Heb. x., and the "second death." And dealing out his unmeasured abuse, which was not noticed at the time, he sat down, when I rose and inquired what baptism was meant, on which he had placed so much reliance for salvation. He informed us it was water baptism. He had now occupied the time for an hour and three quarters, the greatest amount of which was foreign from and had no connexion with the subject in question, and did not, as he said, spend one moment in correcting my "misapplications and misquotations of Scripture;" but it fell to my lot to correct him instead of his correcting me, and which was done in more than one instance, getting his acknowledgment at the time in presence of the whole congregation.

I replied first to the passage in Thess., by attempting to show Mr. C.'s mistake as to the time when the Son of man should "be revealed from heaven with his mighty angels"—by showing from the passage itself, that it was an event which they had a right to expect as near at hand; for, says he—"you that are troubled, rest with us"—then, at that time, and not in eternity—"when the Lord Jesus shall be revealed from heaven," etc., which we corroborated from Matt. x: 23, xvi: 27, 28, and xxiv: from the 1st to the 34th verse inclusive, and as he should "send his angels," that both alluded to the same event. I also showed that the passage in Matt. not only alluded to the time of the gathering together "the elect," but the sun should be darkened, and the moon should not give her light, and the stars should fall from heaven, and then adds, "This generation shall not pass away, till all these things be fulfilled." I next showed that the destruction of nations and kingdoms was shown by ancient prophets, by the destruction of the heavenly bodies, as in Isa. xlii: 8, 10, and Joel ii: 28, to the end—and then showed the fulfilment of Joel ii, by quoting Acts ii: 14-21, where Peter said, "This is that which was spoken by the prophet Joel," etc., and then, that the land of Canaan—the priesthood—the covenant—the duration of all of which was to be "everlasting," had terminated eighteen hundred years since, and that "everlasting," an adjective, could not of itself show any definite duration, without the substantive with which it agreed as expressed or understood. The word everlasting when applied to mountains must consequently be limited; but when applied to God means the whole duration of eternity. And a "sorer punishment" was inflicted on Jerusalem than on the man who was stoned for gathering sticks on the Sabbath day, who was despatched at once; but those who had trodden under foot the Son of God, experienced death with all the accumulated miseries, to wit: war, pestilence and famine. They had to sip of all the above named cups at one and the same time, and finally drained the last dregs, which made the punishment "sorer" than that of him who died at once by the hands of his brethren. And when all shall be made alive in Christ who died in Adam, then "there shall be no more death"—for when "Christ shall destroy him that hath the power of death," then both the cause and the effect will cease together.

Mr. C. then rose and said, that I was altogether under a mistake respecting the passage in 2 Thess., and although I had quoted abundant proof in reference to the coming of the Son of man, "it had not touched the passage in question, for the coming of the Lord Jesus spoken of in the passage above, was not to take place till after the *present apostacy*." The above was all the proof offered, and I have no doubt in my mind that he supposed he had sufficiently established the fact, as there were those in the apostle's time who had become "vain in their imaginations." There was no attempt at proof of the position but from his own mouth. Mr. C. admitted that the definition which I gave of the word "everlasting" was correct when applied to the Jewish church, and he could subscribe to all

I had said on that subject, with one exception, which was—when the word "*everlasting*" was applied to any particular thing it meant *endless*."

As time was exhausted and the congregation impatient, I made a few remarks on his grammar and logic, when we separated, and thus ended this mighty affair. Leaving the subject with the candid Christian public to judge of its merits, I now close this article—ever praying for the knowledge of the truth as it is in Jesus Christ our Lord.

JOE POTTER.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, MARCH 10, 1837.

JOURNEY TO THE SOUTH.

Ere this paper goes to press, I expect to be on my way to the South. My object in going is the benefit of my health. For several years past my lungs have been very irritable, the slightest cold producing hoarseness and a violent cough, and especially for the last year this difficulty has considerably increased. I was desirous of going to a warmer climate in Autumn last, and of spending the whole Winter at the South; but could not well arrange my business affairs so as to leave home; and had almost concluded to defer it till another Autumn. But recent exposures and an increase of the difficulty have determined me to go now and spend the months of March and April, (two of the worst months in the year for lung difficulties in this region,) in a milder climate. I should thus shorten my Winter and lengthen my Summer. I do not myself feel alarmed, nor wish any of my friends to, on my account. I take this step as a precautionary one, deeming the adage a pretty good one, that "an ounce of preventive is as good as a pound of cure." Moreover, the experiment may serve to inform me somewhat in regard to the influence a warmer climate would be likely to exert on my general health and constitution. The season, however, is now so far advanced that I shall not probably go very far South nor make a very long tarry. Most likely I shall go as far South as Virginia and be gone till about the first of May.

Any business pertaining to this paper, or the settlement of any old accounts for former volumes may be transacted with Brs. Grosh and Hutchinson with equal facility as with myself. They are fully authorized to receive and receipt any monies due me on old accounts; and, by the by, I hope to find on my return, many of those said accounts settled and balanced; as I think at least, it is high time they all were.

Our readers will, most likely, see occasional traces of my pen in these columns though I may be at a distance herefrom.

D. SKINNER.

MR. WHITCHER'S LETTER.

At the request of Br. Lewis, and not for the merits of the production, we give this letter a place in our columns—excepting a few words, which do not affect the argument on which the gentleman prides himself so highly (!!!) and which their own indelicacy render rather doubtful in propriety for publication. I can not refrain from adding, as I pass, that it is rather a laughable specimen of self-importance—and an exemplification of the fact, that we may see a mote in another's eye, even while we overlook the beam in our own. Our readers will certainly smile at the idea, that Br. Lewis should refuse to publish it, for fear of its arrangement and argument—but still more, when they reflect that all the difference between the faith of Mr. W. and Universalists, on the very point at which he expresses so much horror and astonishment, is simply the following. Universalists and Mr. W. both believe that the vilest of mankind, when saved from sin, will be made holy and happy in the future world. Mr. W. believes that the sinner can be saved just *one moment before* death, without being punished for his evil deeds; and Universalists (he says) believe that the sinner can be saved *one moment after* death! Horrible, to think that

there is absolutely *but two moments* of difference between the faith of Mr. Whitcher and Universalism, even in the *worst form* in which Mr. W. can state it! Every candid mind, however, will give Universalism the preference on the score of reason, and of moral tendency; for it teaches that the sinner will be punished before this salvation, whereas, Mr. W. believes the sinner escapes his just punishment, and goes to glory and bliss *scot free*. Thus, if he has found a mote in our "eye of faith," he has overlooked the beam in his own.

We regret the typographical error—though in a word where no one would mistake its meaning, especially as there is *no such word as "disingenuous,"* while there is such a word as "*disingenuous*." But, a word in Br. Lewis' ear—consider the power of Mr. W.'s arguments, the depth of his penetration, and his literary qualifications, (I mean not to reproach Mr. W. for unavoidable ignorance) and I am persuaded you will agree with me, that Mr. W. does not really know the difference in meaning between "*ingenious*" and "*ingenuous*," and is therefore perfectly excusable. A. B. G.

1 TIMOTHY IV: 2.

"Having their conscience seared with a hot iron."

How frequently our opposers allude to this expression, to prove that sin is not adequately punished in the earth. They tell us, the greater the sinner, the less the remorse; and intimate that if a man will but persist in sin, he will feel no compunction whatever—forgetting, that even if this is the case, there are other punishments annexed to sin, than remorse of conscience. Br. Montgomery's Sermon in No. 8, ably notices this fact. Let us now attend to the objection so far as the passage above quoted is concerned.

1. It is now generally admitted, that the punishments of the wicked in the immortal state are not outward, nor consist in literal fire and brimstone—but that they are internal, being wholly composed of mental agonies, darkness, the throes of reflection and remorse of conscience. This, I say, is generally admitted by our Partialist brethren. Now, if by a long course of iniquity the conscience becomes so seared that it can feel no remorse, how will it be able to feel these immortal punishments—especially as a longer continuance *there*, must sear the conscience to a perfect callous! Hence this objection is as strong against the punishments taught by Partialism in its present enlightened state, as it can be against the punishments taught by Universalism.

2. Admitting that a seared conscience cannot easily feel, it is evident that it must also lose its delicacy of perception—consequently its refined knowledge of right and wrong—of good and evil. Now, as sin exists wholly in the motive, and guilt is proportioned to the evil *intended*, and punishment is proportioned to the guilt, it is evident that, even on this ground, alone, even-handed justice commends the due proportion of her bitter medicines to the lips of her sin-sick, sin-deluded patient. For no just being would wish punishment inflicted in any other ratio, than according to the knowledge of good and evil, and the intention to benefit or injure, possessed by the criminal at the time of performing the action.

An idiot, who has *no* knowledge of right and wrong—an ignorant child, that has but a partial knowledge of good and evil, and an enlightened man and Christian, should be dealt with, for performing the same bad action, on very different grounds of severity. So a mind pure in innocence and free from guilt—awake to the most delicate perceptions of good and evil—should be severely punished for violating its clear and perfect knowledge of right and wrong. But the mind lying in partial darkness and obscurity—clouded with ignorance or transgression—dead to all but the grossest perceptions of right and wrong—may do many acts without remorse, which would fill the tender mind with all the agony of compunction. And it is just it should be so; for the remorse is proportioned to the guilt, and the guilt is proportioned to the light and knowledge possessed by the criminal.

But, it may be asked, what advantages are possessed

by the enlightened, to counterbalance all this fearful responsibility and weight of anguish attendant on ill-doing? For those who advocate the delightful enjoyments of sin, may declare, that if the seared and tender conscience were equal in all other respects, they would choose the seared conscience in preference to the tender one. This brings us

3. To consider the negative punishment of the hardened offender.—I will do it by a supposed case, in illustration. My friend has a most delicate, tender ear for music—I have none. The slightest discord in singing, or jar in an instrument will convulse his features with agony, and send a shiver of horror through every part of his frame—I am perfectly indifferent to chords or discords, and can laugh at the most grating sounds—nay, the filing of a saw is as sweet as music to my senses! Now, whose sense of hearing would you prefer? Consider well before you answer. My friend, so delicately, keenly gifted with a most discriminating ear, finds music in every sweet sound; yea in every beautiful sight in nature. The breathing zephyr, the murmuring rill, the humming insect, the rustling leaf, the responsive low of oxen at a distance, the varied music of airy warblers, even the roaring storm and the rolling thunder—nature's organ and Jehovah's voice—all speak to him in melody and harmony—all fill him with sweetest bliss, acutest joy, and fervent thanksgiving to the Great Author of all. To my duller sense, no music breathes in nature's wide expanse. The croaking of frogs gives no pain, the singing of birds no pleasure. Shrillness and hoarseness—alike move not my soul with aversion or joy. Not having the relish for sweet sounds within—no sense of harmony in my soul—I find no sweet sounds without. From the sweetly murmuring sound of waves rolling over the golden sand, up to the rolling music of ten thousand thunders in nature's vast Cathedral—all is noise, heard alike without entrancement, joy or relish! Who, then, so foolish as to reject a musical ear because it hates discords, and sometimes suffers pain by hearing a grating jar? Who so unwise as to prefer a dull ear, merely because it can bear dissonance without wincing? And who, still more unwise, would prefer a seared, blunted sensibility to right and wrong—to virtue and vice—merely because it deprives you alike of acutely feeling the joys of goodness, or the anguish of evil? Especially when there is so much more concord than discord in nature—so much more happiness than misery—virtue than vice—good than evil in the world! Oh, how has resistance to temptation been weakened, and stripped of its armor, by the ungodly delusion that there was more happiness in sin than in virtue—that the transgressor had more enjoyment than the obedient—and that a seared conscience was better than a tender one!

The conscience is to the soul, what the senses are to the body—the source of all our enjoyments—the guide to all our knowledge. It is evident that the better, purer and clearer are our perceptions of taste, sight, touch, smell, or hearing, so much the more offensive will be any things not in accordance with those senses. A hideous deformity will not offend a blind man—will affect but little a dim-sighted one—but will much shock a keen-sighted person. So a fetid odor will not offend one who has no scent—will affect but little a dull sense, and will convulse with disgust and loathing a keen sense of smelling. And so with all the senses.

So with a tender and a callous conscience. A hideous crime will not affect an idiot—will but little affect a dull sense of right or wrong—while it will strike with deepest horror a pure, a tender and delicate sense of virtue and vice—of good and evil. Yet as no one wishes to be blind, deaf, tasteless, etc., or to have any of these senses blunted, merely because a wrong use of them, or wrong objects, gives greater pain in proportion to their perfection and acuteness; so should no person desire a blunted or dead conscience, because a wrong use of it, or improper acts, give it pain in proportion to its purity and clearness. For as there are more objects of enjoyment for our senses than painful ones, so there are more

sources of deriving pleasure by the medium of our consciences, than there are sources of pain. It follows then, that a man with a seared conscience is no more, nor even as much, an object of envy to the virtuous, than is a blind man to us who have our sight—or a deaf man to us who have our hearing.

4. But negative punishment—or the punishment of deprivation—is not the only evil visited on the hardened sinner. To see this assertion fully exemplified, let us attend to the very figure used to describe a callous conscience—"seared with a hot iron." Surely—surely this language conveys no pleasing idea to the mind. How much anguish and torture must the body suffer before it can be seared to callosity!

Time after time must the heated iron sear and shrivel the skin—time after time must the painful inflammation cool and heal—until the skin becomes hard and dry, callous to feeling, and deprived of all the pleasure derived from its sensibility. Nor is the work then perfected. When cased in the armor of a seared skin, a sense of discomfort must ever attend you. The flexibility of the body is exchanged for stiffness, and security is gained at the expense of ease. So, but *far worse* and *more painful*, with the conscience. Bodily pain, discomfort and agony are not to be compared to that of the mind or soul.

And time, and again, after the conscience is thus seared—after it is thus stiffened and diseased—will its dormant powers awake, and dissolve, and throw off the callous in which it is enrobed, with throes of keenest remorse. Just as the body will put off its calloused skin, leaving barer and more tender than ever, the quick flesh beneath it. Surely here is a series of tortures sufficient to satisfy the most eager desires of the sinner's enviers—of the lover of justice, and the enemy of all transgression. Worse punishment need no man have than is found in the process by which the conscience is seared—in the discomforts it yields when seared—in the pleasures it loses by being seared—and in the pain it must yield when its callosity is exchanged for renewed tenderness and feeling. A. B. G.

THE DISCUSSION.

Some of our readers are anxiously awaiting further numbers of the Discussion with Rev. A. Campbell. They should be informed that before another number can appear in our columns, my reply to Mr. C. published in this paper of the 10th ult. must have time to travel by mail to Bethany, Va., Mr. C. to publish and reply to it in the Harbinger, which could not possibly be till the March No. of the Harbinger comes out, (the paper being but monthly) and the February No. having been already issued,) and then to travel back to Utica and be copied into our columns. We are in hopes the Harbinger of this month will contain my reply and his rejoinder. If not, we must wait till April.

Some may also apprehend still further delay on account of my journey to the South. I have however taken and shall continue to take, all necessary precautions to prevent any long delay. I have written to Mr. C. requesting an extra copy of the Harbinger containing his rejoinder, to be sent to me at the South, as soon as published, so that by the time or soon after, our printers get his article before our readers, my reply can be prepared and sent, so as to follow immediately. D. S.

THE RECORD.

CONFERENCES.—One was held in Swanzy village, Mass., on January 19. Sermons were delivered by Brs. T. K. Taylor, J. M. Spear, and W. S. Balch, and addresses by Brs. Spear and Balch. A concert of praise, interesting in its character, was also held. The public services were well attended. The Essex county Quarterly Conference was held at the house of Br. J. M. Anstin, in Danvers, Mass., on January 18, Br. S. Brimblecom, Moderator, and M. H. Smith, Clerk. Ten ministering brethren were present—sermons were preached by Brs. M. H. Smith, O. A. Skinner, and S. Streeter. An interesting praise meeting was held in

the evening, in which addresses were delivered by Brs. M. H. Smith, O. A. Skinner, S. Brimblecom, S. Streeter, and prayer by Br. L. Willis, and benediction by Br. T. F. King. Adjourned to meet in Lynn, on the third Wednesday in April next.

A new society was formed in Bridgeton, Me., in January, under the labors of Br. William Frost.

REMOVALS.—Br. L. Willis, intends removing soon from Salem, Mass., to Washington, N. H. He found the society in Salem, in a very low state, and leaves it flourishing and prosperous. Br. S. Hull, wishes all letters and papers for him to be addressed to Oberlin, Ohio. Br. A. L. Arnold, will soon remove from Sandy Bay, Me., to Essex, the neighboring town. Br. E. Leidy has removed from Palmyra to Parkman, Ohio.

The ordination of Br. S. A. Sneathan, late of Salem Mass., took place in Brunswick, Me., in January. Sermon by Br. Gardner—Brs. C. C. Burr and D. D. Smith taking parts in the services.

The installation of Br. Z. Thompson, as pastor of the second society in Lowell, Mass., took place on February 5th, in the Town Hall, before a crowded audience. Sermon by Br. T. Whittemore—Brs. Beckwith, Gurley, O. A. Skinner, T. B. Thayer, I. Brown, and J. B. Burt, taking parts in the services.

Since our last Record, we have received the gratifying intelligence that Br. M. A. Chappell, one of the Editors of the Glad Tidings, of Pittsburg, Pa. has commenced his labors as an evangelist.

The Universalist new meeting-house in Marblehead, Mass., was probably dedicated on the 1st inst. Sermon by Br. T. Whittemore. Sermons during afternoon and evening, by Brs. B. Ballou and M. H. Smith. The dedication of the meeting-house in Oxford, in this State, will be noticed at length in our next number. It took place on Washington's birth day. The dedication sermon by Br. S. R. Smith will soon appear in our columns.

The First Universalist society in Boston, under the pastoral care of Br. S. Streeter, have resolved to erect a new meeting-house, at a cost, exclusive of the ground, of \$20,000. Their present house is a very old one, having been purchased by the friends of Murray, in 1785.

A public debate on universal salvation and the annihilation of the wicked, took place in Castile, Genesee county, between Br. Alfred Peck and Rev. Mr. Morse, a Campbellite. It lasted during the day and evening of January 28. Mr. M. is not represented as having conducted very mildly or courteously—and the whole affair is stated as producing an effect on the public mind adverse to the cause of the destructionists. A. B. G.

RELIGIOUS NOTICES.

There will be preaching in this city, every Sunday, as usual, during the absence of Br. Skinner, by Brs. WHITNEY and GROSH.

There will be preaching on the third Sunday inst., by Br. C. S. BROWN in Otselic village—Br. GUILD in Walton—at Norwich corners, Litchfield—Br. SIAS at Perch River, and at Jenk's school-house in the evening—Br. WAGGONER in Newport in the evening.

There will be preaching on the fourth Sunday inst., by Br. C. S. BROWN in Harford—Br. BODEN in Marshall—Br. BOUGHTON in Mottville, (and on every fourth Sunday until further notice)—Br. WAGGONER, at Salisbury Centre—Br. SIAS near Br. Wright's in Ellisbury, and near Br. Sealy's, on the Ridge, in the evening.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

P. M. Howlett Hill, for self, L. C. S. R. J. E. and B. E. D.—P. M. Farmington, for self, C. C. P. and E. B.—P. M. West Burlington—P. M. Gibson, (Pa.) for J. S. I. and J. R.—J. A. Copley Centre, (O.) for self, C. O. A. G. S. D. D. C. and E. T.—R. E. R. Detroit, (Mich.) for self and J. P.—J. M. Nankin, (Mich.) for self, S. H. H. E. W. and S. H.—P. M. Silver Creek, for C. C. S. and H. P.—P. M. West Henrietta—P. M. Royalton, for W. G. and S. G.—J. D. S. Nunda Valley, for self, S. R. J. R. C. W. and A. S.—P. M. Cooperstown, for Z. G. J. W. B. S. W. L. C. D. C. C. O. L. W. I. F. T. P. R. J. W. and R. C.—E. A. M. Apulia, for C. G. M. C. S. C. V. B. R. B. W. and J. J.—Rev. H. Z. Rochester, for S. C. W. Y. J. C. J. C. 2d, A. L. J. P. D. O. M. and W. H.—P. M. Knowlesville, for W. C. T. T. B. E. B. Jr., W. P. and A. B.

POETRY.

THE AVARICE KING.

We extract the following from Dennie's Port Folio, for 1815. It is greatly superior to its fellows, the "Erl King," "Water King," and "Fire King," of German origin—and as it appears as original in the Port Folio, may fairly be claimed as *American*. Who is the author? A. B. G.

Who is he with the golden wand,
And eyes of diamonds bright,
With mines of riches in either hand,
And around his head an emerald band,
And his teeth of crystal white?

'Tis the Avarice King in his brilliant form,
'Tis the Lord of the Burning-hill,
He rides on the lightning amid the storm,
And his heart is cold, though his hand be warm,
When the flashes glance at his will.

His throne is formed of the ruby red,
And the marble white and fair,
And the pearls that glisten around his head,
Are the bright sparkling tears by Beauty shed,
Preserved in triumph there.

And a glittering temple flashes high,
Where orange jacinths shine,
And the amethyst, and the sapphire vie,
With the jasper, agate, and porphyry,
And emerald laurels twine.

But who is he with the face of wo,
And the hollow, blood-shot eye,
Which glances on all, as if man were his foe,
And red matted hair, interspersed with the snow,
Of many a year gone by?

'Tis the Avarice King in his mortal form,
'Tis the lord of the Burning-hill,
But want has palsied his fleshless arm,
And his soul is torn by the canker-worm,
And his heart is cold and chill.

But his hand is warm, though his heart be cold
As he presses the miser's brow,
And sweet are the golden tales that are told,
And bright are the mines of wealth they unfold,
And rich the streams that flow.

But the swelling form of the speckled toad,
Or the rattlesnake's hiss in the ear,
Or the fetid horrors of Death's abode,
Or the slimy trace of the earth-worm's road,
Or the midnight groan of fear,

Are not so dread to the noble soul,
As the sound of the monster's voice,
For the softest songs of melody roll,
And the miser bends to the dark control
Of the idol god of his choice.

"See ye the temple that flashes high
On the top of the Burning-hill—
Where the amethyst and the sapphire vie,
And a million gems of the purest die,
Obedient to thy will?"

"And see ye not the sun that shines,
And glitters in endless day?
'Tis the purest topaz of Indian mines,
And the gemmy wreath that round it twines,
Must guide thee on thy way."

"And sparkles not on thy dazzled sight
Yon soft, transparent rill?
For every drop is a diamond bright,
And every diamond a fire to light
Thy steps to the Burning-hill."

"Thou haste away to the Burning-hill,
The rocks and the precipice brave,
Ere the winter of age thy blood shall chill,
And death bid the pulse of thy heart be still,
And thy form be laid in the grave."

"The slaves of the Avarice King shall guide
Thy footsteps on the way,
And frugal Penury be thy bride,
And Poverty cheer thee side by side,
Throughout the live-long day."

Thus he breathes in the miser's ear,
But poison lives in his breath,
And the miser's veins are chill'd with fear,
And the thoughts of danger are ever near,
But afar the thoughts of death.

He follows along the narrow road
(Where all but Wo is still,
And the groans of the starving freeze the blood),
To abandon the altar of Nature's God,
For the king of the Burning-hill.

But the feeble limbs of the traveller bend,
The temple glitters in vain,
For the storms of Want and Hunger descend
And the burning fires of madness rend
The chaos of his brain.
And now the storms of Winter grind
The relics of his form,
His bones are bleached by the passing wind,
And within his skull the lizard doth find
A refuge from the storm.

FEAR OF GOD.

The Scriptures frequently command us to fear God; and they represent this fear of him as one-half of the code of moral and religious duty. Thus the wise man says, "to fear God and keep his commandments, is the whole duty of man." But there are different kinds of fear—there is a slavish fear and a reverential fear. The former is the fear which the subject has for an unjust and unfeeling king, or a servant for a cruel and tyrannical master.

That this is the fear which many have of God, is a fact too evident to be questioned. The very character generally ascribed to the Most High, is calculated to engender it. He is looked upon as a tyrant, as hardly restraining his wrath from breaking in an endless storm upon the heads of the guilty, and as punishing with a view to torment. This fear, with many, is the great motive for religious duty; and because we have it not, we are often asked, why we worship God, as though this slavish fear were the only incentive to a Christian act. It is this, which causes people to tremble before God like an aspen leaf, or like a frightened servant, before his unfeeling master; it is this, which often fills our churches with cries of despair and groans of agony; it is this, which sometimes induces people to imagine, that the door of mercy is forever closed against them.

That this is not the fear required of us in Scripture, is evident.

1st. From the character uniformly ascribed to God. The inspired writers represent him, "as a God of truth, without iniquity, just and right;" "slow to anger, full of compassion, and of great mercy." They tell us, that he has a father's love and compassion, a mother's affection and tenderness; and that the most striking figures in nature, are but faint emblems of his love. Then God is not a tyrant, and should not be feared as such. He is said, it is true, to be angry with the wicked, and to hide his face for a few moments in a little wrath; but he is never called anger, or wrath, or hatred; but he is called love. Love is his nature; and when he punishes, it is to accomplish the great designs of his love.

2dly. People were never led by the apostle's preaching to consider God an enemy, and to despair of grace. We have examples of strong threatening used both by the Saviour and his apostles. Jesus spoke of the "damnation of hell," of a "wrath to come," and of a "worm that dieth not." The apostles, in their burning eloquence, threatened the people with "tribulation and anguish and wrath," with the "vengeance of Jehovah," and with a "just recompense" for all their evil deeds. And yet, there were none driven to despair, and no case of insanity. Now the conclusion is irresistible, that these threatenings were differently understood in the days of the apostles, from what they now are; and that a different doctrine was preached by them from the popular doctrine of the day. A slavish fear, then, is not the fear required by Jehovah.

3d. This is evident also from the fact, that it cannot be accompanied with love. God requires the heart; his language is, "My son give me thine heart;" and when he requires an outward form or threatens a punishment, it is to improve and reform the heart. But if he were a tyrant, it would be impossible to love him. The unfeeling king is never affectionately and tenderly beloved; and while he is outwardly revered, the soul is filled with aversion and hatred.

Now the same God, who commands us to fear him, commands us also to love him. Moses says, "Fear God, walk in his ways, and love him." Samuel says, "Only fear the Lord and serve him in truth;" not with a slavish outward service, but one accompanied with the heart's best affections. David says, "ye that fear the Lord, praise him," "ye that fear the Lord, trust in his name," "ye that fear the Lord, say that his mercy endureth forever;" "ye that fear the Lord, bless the Lord."

From these passages we see, that true fear hath not torment, and engendereth not bondage—it is like the fear which an obedient child has for a good parent—a fear accompanied with reverence and love. Those who have this fear, will depart from evil.—*Gospel Sun*.

REPARTEE.—An elderly gentleman travelling in a stage-coach was amused by the constant fire of words kept up by two ladies. One of them at last kindly inquired if their conversation did not make his head ache—when he answered with a great deal of naivete; "No ma'am, I have been married 28 years."

MARRIAGES.

ERRATA.—In the second marriage published in our last, for "Phidelia Persons," read Fideia Percival. In the first marriage notice in number 7, for "daughter," etc., read "niece of E. Cary, Esq."

In Royalton, by Sherman McLean, Esq., Mr. JACOB DIERICH, of Victor, to Miss OLIVE COLWELL, daughter of Joseph Colwell, of the former place.

In New-Berlin, February 6th, by Rev. Mr. Jones, Mr. JOSIAH LOOMIS, Jr., of St. Johnsville, to Mrs. MARY SLEEPER, of Utica.

In Sangerfield, February 23d, by Edmund Terry, Esq., Mr. ELI CHEESEBROUGH, to Miss ELIZA BLANDING, daughter of F. Blanding, Esq., all of Brookfield.

DEATHS.

In Otselic, on February 17th, Mrs. ANN WARNER, wife of Timothy Warner. By this dispensation of Providence, Mr. Warner is deprived of a most amiable wife, five small children of a tender mother, and society of one of its brightest ornaments. She died in the full fruition of that faith once delivered to the saints.

A. KINNEY.

In Middletown, Susquehanna county, Pa., December 15, 1836, after a severe illness of four days, EMMA L. BOSTWICK, consort of Perry Bostwick, and eldest daughter of Pliny and Martha Birchard, aged 21 years. She lived and died a Universalist, manifesting by her amiable character in life, that it was good to live by; and by her resignation and composure in the hour of death, that it was also good to die by.

I. A. B.

* Trumpet and Union, please copy.

In Hamilton village, February 7th, Mr. JOSEPH WILLIAMS ALDRICH, formerly of Cazenovia, aged 39 years. His bereaved widow lost her youngest child, a daughter, about 19 months old, only 18 days before the death of her husband.—*Com*.

In Sheridan, Calhoun county, Mich., November 6th, 1836, VALERIA AMANDA, eldest daughter of Martin and Margaret Ticknor, aged 18 years and 24 days, formerly of Mentz, Cayuga county, N. Y.

In the death of this young lady, society has lost one of its brightest ornaments. In early life her mind was directed to the subject of religion, and she experienced its most holy and benign influences. Her manners were much refined by that spirit of deep and fervent piety, which so uniformly pervaded her youthful heart. Her theme was religion—her delight, the prosperity of the Redeemer's cause. When nature was nearly exhausted, she raised her feeble hand to wipe the crystal tear of sorrow from the cheek of her devoted mother, who, in all the fulness of maternal love, was bending over her debilitated form; and as she replaced it upon her bosom, casting a look of resignation into the face of her weeping parent, she calmly said, "Ma, dry up your tears and weep not for me." Soon after, calling for drink, she was raised from her pillow—the cup was presented to her lips—she drank and died—yes, without a struggle, she fell asleep in the arms of Jesus.

The funeral was attended by a large concourse of sympathising friends and neighbors, and a discourse delivered on the occasion by Rev. Mr. Harrison, from Ps. cxxvi: 5, 6. May the rich blessing of Heaven rest upon the bereaved family—console them in their present afflictions and under every dispensation of divine Providence enable them to say, "Thy will, O God, be done."

T. D. C.

In Canadea, February 7, HENRY CLAY, son of Col. S. R. and Betsey Crittenden, aged seven months and one day. The funeral services were attended on the following day by a respectable congregation of sympathising friends, and the hopes and consolations of the Gospel were tendered to the mourners by the writer in a discourse from Isa. lxi: 1, 2.

J. H. SANFORD.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

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SUBSTANCE OF A SERMON,

Delivered extemporaneously, at the Dedication of the Universalist Meeting-house in Oxford, N. Y., February 22, 1837.

BY REV. S. R. SMITH.

"Neither do they which goby, say, The blessing of the Lord be upon you; we bless you in the name of the Lord." Ps. cxxix: 8.

When David became the acknowledged king over Israel, as well as Judah, the nation for the first time, after its proper establishment in Canaan, became formidable to the surrounding kingdoms. The more powerful had always regarded the Hebrews with contempt—the weak grappled with them without fear. The former considered them as too feeble and inefficient, to offer any serious obstruction to the accomplishment of their own policy; and the latter found no difficulty in maintaining their position in the "tug of war."

But when the twelve tribes—the whole Hebrew family, were united under an active and enterprising leader—one who had already performed exploits which had won the admiration and confidence of every class and every individual of the kingdom, it was at once perceived that the hitherto despicable Israelites were taking a new position among the nations. They were no longer to be treated with contempt—no longer to be successfully assaulted by every petty tribe. International animosities were done away, or merged in the controlling influence of existing power; and the usual resort of subduing them in detail must be now abandoned.

Under this state of things, the jealousies of rival States were hushed, and war commenced on every hand, against Israel—Philistines, Moabites, and a host of others, determined at once, on asserting and maintaining their superiority; and if possible, to suppress the rising power of the descendants of the patriarchs. Every where, the Hebrews presented an undaunted front—and in nearly every contest were victorious. And they not only sustained themselves, and their social and religious institutions, but in a few years completely humbled all their enemies. The more powerful nations—Egypt, Syria, or Assyria, entered into alliances with them, and for previous contempt, they now enjoyed the respect of the most potent empires.

In view of these facts, the Psalmist introduces our subject by noticing the previous humiliation of Israel, "many a time have they afflicted me"—"many a time have they afflicted me from my youth, yet have they not prevailed against me." The praise of their triumph is then sung, and the honor of their deliverance ascribed to the righteous Lord, who "cut asunder the cords of the wicked." By him, Israel had been blessed, notwithstanding those who passed by, had never once said, "the blessing of the Lord be upon you."

To ask the divine blessing on others, is to desire and invoke the favor of God—that God would prosper and succeed the work of their hands, and the lawful enterprizes which they have conceived, or in which they may be engaged. And from a number of reasons, it is certain that the enemies of Israel could not do this. Their policy, habits, interests and religion—all forbade a desire for the national well-being of the Hebrews. And the latter could not—and probably did not expect such benevolent aspirations in their behalf. Nor could they expect to receive and enjoy the blessing of God, except under certain circumstances. Their own principles and conduct secured the privileges, rights and blessings which they attained—and these were founded in union of purpose, co-operation

in action, perseverance in prescribed duty, and zeal and fidelity in the adoption of suitable measures for securing the end proposed.

Such, in a moral and religious sense, are the circumstances of the denomination of which this religious society constitutes a part—and of this community in particular. The time was, when the more prominent and influential sects affected to hold in contempt, the few scattered and unorganized believers in the doctrine of a world's salvation—when they treated as the presumption of ignorance, or the dream of folly, the germs of those efforts which have brought down upon you the blessings of the living God—and which have already resulted, in giving you the stability of a people, and all the precious privileges of conscience and religion. Like Israel in the midst of the nations—you have stood, and you stand alone. You must not expect, for you have no right to hope for, the assistance of any other religious community. Your prosperity always has been—always must be, as adverse to theirs, as was that of the Hebrews to the national interests of the surrounding States. You must, as you have heretofore done, fight your own battles—and carry on the war single-handed against the whole host. For you have no common interests, no sympathy in faith, no community of principles with any religious sect in all the world. Turk and Jew, sectarian, infidel and Pagan—all are your opposers, or your enemies. From none of them can ever come the hearty benediction, as they pass by—"the blessing of the Lord be upon you: we bless you in the name of the Lord."

A moment's reflection will satisfy you of the correctness of our position. What Christian sect entertains your views of human nature—its capacities, responsibilities, and affinities? What one recognizes the paternity, the benevolence, the grace in God, which constitute so rich and enduring a theme of gratitude and joy to your hearts? Who among the millions of Christian worshippers, hold your opinions of the certainty, nature and duration of punishment? Which of the multitude of sects, look forward as you do, to the period when all moral beings shall be rendered holy, happy and immortal? There doubtless are individuals who do this, in several denominations; but as a community—none. And in reference to your creed as a whole, if it is, as it is believed to be, true; all others in contradistinction are untrue. Of this they are well apprised, and do, and will act accordingly. Your actual prosperity then, will be universally regarded as unfavorable to the interests of all other denominations; and hence not one of them will "bless you in the name of the Lord."

Your prosperity—the evidence that the Lord has blessed you—has depended thus far, and will continue to depend—

1. On your union and co-operation.

It is only necessary to recur to the state of Israel, prior to the accession of David, to find an ample illustration of this particular. Some of the tribes were tributary to different petty States, while others were exerting themselves to sustain the remnant of the nation against their enemies. At times, there does not appear to have been a common feeling of their condition, or a common interest throughout the several parts of the nation, to struggle for the acquisition of their rights. An attempt was sometimes made, but the hand of oppression was too heavy or the personal animosities and jealousies among different individuals or families, rendered them abortive. And it was not until the whole nation thought and acted in concert, that they were triumphant.

Similar obstructions have long been in the way of the progress of the great truths which you maintain. Many were—perhaps are, the willing servants of sects, that greatly tax their friends, and can not fail to render their system oppressive to those whose views are so exceedingly dissimilar. But like the Hebrews, they find, or think they find indemnity for their pusillanimity in some point of interest—some unattained policy—some weight of influence or refutation. How greatly do they mistake! In the political world—in the every day affairs of men, they never argue, and never act in this manner, without some immediate and obvious danger which they wish to avoid.

But to be united in sentiment and wishes, is not enough in this case—there must be a joint effort, a hearty co-operation in the use of means. It was not sufficient, that the members of this society were united in their opinions, and in their wishes for a convenient place in which they might worship the God of the whole earth, according to the dictates of their own consciences. It was necessary that they should act in concert—apply their means and their energies to one given, paramount object. And had not this been done—had they listened to the siren song of those who never did, and never can wish the blessing of God upon them, where had been this beautiful and convenient sanctuary? Where? Its stone foundation had yet slept in the quarry—its timbers had been towering among the primitive forests of yonder hills, instead of adding another ornament to this thriving village. And thus it is, and thus it ever will be with all the physical, social and moral interests of mankind. They must have both the will and the energy to carry their determination into effect, or nothing is done worthy of intellectual and religious beings.

Never was this truth so fully illustrated in its application to the pure religion of Heaven, as in the primitive Christian disciples. They were not only of "one heart and one soul," but they became "co-workers" with Christ. They left no labor undone within the compass of their means—no place unvisited, where a door of utterance was opened; and esteemed no sacrifice too great or too precious to be cheerfully made, so that they could keep a "conscience void of offence," and spread abroad the knowledge and the blessings of the Gospel of peace. These pioneers in the march of truth, held in abhorrence the sickly simperings about ease, and wealth, and reputation, and power, by which some showed that they loved the praise of men, more than the truth of God—and with honest disgust, they left such to bow in the idol temple, and to "crucify the Son of God afresh," at their own peril.

It was not, therefore, in consequence alone of what the first Christians felt, and believed—but of what they did in the propagation of their views, that so soon gave triumph and influence to Christianity. It was not alone what Luther thought, that gave the mighty impulse to the reformation; but what he and his coadjutors did, in the manful integrity of their hearts. They braved the tempest of ecclesiastical indignation; preached, wrote and published, and aroused the sleepers from the tomb of sloth, ignorance and vice, to a sense of their duty and their wants. And though far behind these in their exertions, it is by similar endeavors that the believers in the restitution of all things in and through Jesus Christ, have taken their place among the Christian denominations—and by these must they prosper.

2. Another means of securing the blessing of God, is perseverance in duty.

What is well begun, must not be abandoned. For what it is duty for me to do—will continue to be my duty, until actually and faithfully performed. There are probably few things in which the listlessness of indifference is more palpable, than in the want of perseverance which marks so many human undertakings. "I am weary, and must give over the affair, or the labor to other hands. I am doing too much, and am not so well sustained as there was reason to expect. I do not feel the interest, nor perceive the necessity of doing all that I once did." But to give the work over to other hands, is to expose it to an entire suspension. Others may not, and frequently do not appreciate in all its bearings, the full amount of its importance. And if they do, they may neither possess the will, nor the ability to carry it on to a successful termination.

You may not have been sustained as you deserved to be, nor according to your reasonable expectations. But is another—one who newly comes to the work, more likely to merit, or to receive public support? How often is it the case, that such transfers of an important object, prove ruinous to the undertaking! But this attempt to cast the burden from your shoulders, and the labor from your hands, implies that you will now take your rest—that you will do no more! And is this the way to accomplish a desirable end? Men seldom abandon their pecuniary enterprises in this manner. They are generally quite willing, in defiance of all the impediments and disappointments which the counter interests of men can place in the way, to push their endeavors to the last—to rise from every conflict with fresh courage, and to strive for the victory while strength and hope remains.

But if possible, the relaxation of efforts, because men do not feel the same interest and engagedness in any given cause, is more absurd than any other supposable reason. It implies that the undertaking is wholly unworthy of effort—or that it was rashly and unadvisedly commenced—or that it was begun merely on the strength of feeling instead of the convictions of the mind. What is not worthy of being done, should not be undertaken—what is deserving of exertion and accomplishment, should not be engaged in without "counting the cost," and no reasonable man should ever suffer excited feelings to run away with his judgment. Few, however, are disposed to think, or to believe that religion is unworthy of their attention, or that its promotion is an object unworthy of their persevering endeavors.

How does it happen, then, that persons who sincerely and devoutly believe in the Christian system—a system which involves their dearest earthly interests, as well as those of eternity, should become impatient of the known and acknowledged duties which it imposes. Few, very few of the human race, ever think of abandoning the labor of employing some means for securing their daily bread. And is not that "bread of God which came down from heaven, and giveth life to the soul," as worthy of our attainment? That glorious and redeeming truth which would make us good and happy—which wipes away our tears in sorrow, binds up the broken heart, and carries us triumphantly through the valley of death, must be incomparably more important than any other subject. And it must, when appreciated, engage, not our feelings alone, but our better judgment, as that of all other things, most deserving of the best services of our whole lives. So thought, and so acted the apostles. The loss of possessions, of personal friends, of cherished privileges—to be expatriated, hunted, persecuted, tortured and finally to suffer the most violent and cruel death, presented no obstacle to their perseverance. They would no doubt, have been well pleased, to have enjoyed our privileges, imperfect as we may think them. But they anticipated the result of their labors and sufferings—saw the moral benefits of the Gospel diffused over benighted regions, and felt the sustaining blessedness of performing their duty.

Suppose for a moment, that after having first announced the Gospel on the day of Pentecost, and

witnessing the power of their endeavors to enlighten mankind, the apostles had become discouraged in consequence of the little support they received from others. Suppose, also, that after toiling and suffering some two or three years, they had concluded it was high time they took their ease, and had turned over the work to such hands as might be prevailed on to accept of the charge. And finally, that they had said, as many of their professed followers have said, that they did not feel so deep and ardent an interest in the cause as they once did, and would risk its success in other hands—what would have been at this time, the condition of the Christian world? What would have been its condition? Why, it would have been just where it then was, in a state of utter darkness, Paganism and pollution. Instead of becoming the religion of the Roman Empire in about three centuries, the Gospel would not have controlled as many individual minds as it did millions. And instead of the philanthropy and refinement which it has every where promoted in its progress; we should have groaned under Gothic tyranny, or Druidical superstition. All then, that Christianity has done for mankind, is directly or indirectly the result of perseverance in the primitive disciples. To that we owe as much under God, as to the fact that they preached the Gospel, or understood and enjoyed the truth. Had they halted in the race—had they become discouraged, and given the cause into other hands, the glory of Christianity had been reserved for other times, and its advent had been matter of history rather than of experimental enjoyment.

But we need not seek for illustrations of our position—they are at your doors, and before your eyes. This house—this society, and the whole denomination of which some of you constitute a part—all carry conviction to every mind, that it is not only necessary to act, but to persist perseveringly in doing every known duty. And every man, when assured that he is acting for himself, his family, and for the well-being of the human race, can not fail of feeling that he is bound by his duty to man, and his obligations to his God, to persevere in his exertions. He should look forward to other times—view in prospect the mighty influences of the most humble efforts, and estimate the sum of blessings accumulated by his labors. And as to actual sacrifices—what are they? Who now is outlawed for his religion? Who among us, and in our own country, suffers the confiscation of his goods, the perils of persecution, and above all, an ignominious death for his religion? None—what then are the mighty sacrifices demanded at our hands? That we honestly avow our opinions—that we use all lawful and honorable means in their promotion, and that we continue to do so while satisfied of their truth. And of this we shall generally be satisfied as long as we live, if we bring our minds as well as our feelings into their examination before we take upon ourselves the responsibilities of a profession. Persevere then—let every one remember that it was the perseverance of the Hebrews under one head, that gave to them the glory of the reigns of David and Solomon. Remember, that mere union of sentiment, however good, may be supposed to evaporate in abortive attempts—but that unflinching perseverance in a good and well understood cause, brings down the desired benediction—the favor of the Lord.

3. In the last place, the adoption of proper measures, and their zealous and faithful application to the contemplated object, is of the highest consequence to the success of every undertaking.

It is obvious, that in the selection of means for the attainment of any given end, it is important that the right ones be discovered and employed. So that it is not enough for the different individuals of any community to be united, and to co-operate perseveringly with each other; they must use precisely such measures and means as are adapted to the end. Thus, steam-boats are adapted to the navigation of rivers, and the builder never thinks of applying them to the purpose of travelling on a common high-way. Stage coaches and

rail-road cars are very convenient for the purposes to which they are applied; but are useless for a sea voyage, or for immediate employment in an uncultivated country. Things that are proper and useful in themselves, and in their own sphere or department, would become both improper and worse than useless in another. The world is full of the most plain and comprehensive illustrations of this truth. And an occasional ill-assortment of means and measures, show how important it is, that men should adopt none but the right ones to accomplish their plans.

This religious society have evidently appreciated this subject, in their efforts to accommodate themselves with a suitable place of worship. The place, the materials—the whole structure indicate a due attention to this particular. And thus far, all is manifestly regulated by a judicious application of suitable means and measures. A praiseworthy zeal has been exhibited on every hand; and one very interesting object has been completely attained. The doors of your tabernacle have been opened—and you enter this day, upon the enjoyment of your labors, and on the reward of your sacrifices.

But—the objects for which all that you have done, is designed, must neither be forgotten nor overlooked. This house of prayer, and praise, and worship, is erected with a view to the advancement of the principles and power of Christianity. This is the professed purpose—this is the positive intention, as is abundantly proved by its structure as a whole, and by the arrangement and adaptation of its parts. All this being conceded—it may now be asked, how and by what measures it is proposed to accomplish the end in view? With what fidelity and zeal are those concerned, prepared to act in the application of such means as experience has approved, and which reason and revelation alike demand?

One of the means of promoting the knowledge and practice of Christianity, is the employment of a public teacher—a minister of the Gospel of Christ. For whatever may be the prejudices of some persons against it—the world is fairly indebted for a very large share of its religious knowledge, and for a corresponding portion of moral virtue, to instructions from the pulpit. It is not necessary to inquire in this place, into the reasons of this important fact. Our concern is with it, as a fact; and the interest of this, and of every other Christian congregation, is involved in its proper application. And that this is understood and appreciated, appears from the arrangement of this house. This pulpit—that orchestra—those seats, all imply that here the speaker is to utter the truths of holy Heaven—that from that gallery is to rise, and swell upon the ear, the full chorus of the hymn of praise—and that those seats are to be occupied with devout worshippers, who desire to hear; and understand, and obey the truth.

But it may be asked—what is meant by a minister of the Gospel? In this age, when sects are so greatly multiplied, what must he preach—what sect must maintain his creed? In answer—it is plain that every sect will suppose its own ministers are Gospel teachers, and each preacher, that his own creed is truth. To this, each has a full and perfect right—and this is therefore conceded to all. But we ask what we give. And we believe that he who preaches most of the love of God to men—the most of the saving efficacy of the mission of Jesus Christ on earth, and who lives like his Master but to do good, is the true minister of the Gospel of grace. And to be plain and consistent—such a minister believes and feels, that God loves the whole world, sinful as it is—that Jesus Christ came to save all men from all iniquity, and that he will accomplish his work—that it is the duty of every man, to live "soberly, righteously and godly in this evil world," and that in due time, the whole human race shall become holy, happy, and by the resurrection, glorious and immortal. For the services of such a minister, this house is fitted up; and from the labors of such, it is hoped that many will learn the truth, believe in Christ,

and spread abroad the knowledge and power of salvation.

Another means of advancing the knowledge and enjoyment of the Gospel, is, for those who employ a minister, to hear and attend to his instructions. You can not spread Christianity, by permitting your preacher to address these empty walls. Nor can you and others, improve in the knowledge and graces of the Gospel, by suffering your places to be vacant on the Sunday. Neither yourselves nor others, can derive the legitimate benefits of the Gospel by such cold indifference and wanton neglect. Let every one interested, remember, that he is neither too old to learn, nor too wise to be instructed, and this house will become the place of rational and pious resort—"the house of God and the gate of heaven."

Another means of promoting the truth, is, in becoming endeavors to induce your families, your friends, and the strangers among you, to attend upon your religious meetings. There is an offensive officiousness respecting this particular, exhibited by some professors—while there is a most unwarrantable indifference to it in others. It is not necessary or proper, that the temple of God be rendered a show-room, in order to win the attendance of children—nor is the utmost stretch of authority required, the terror of a vindictive creed, or the sickly fawnings of affected apprehensions for the safety of souls. Let it be known that you have an able, a faithful, and a virtuous minister; and show by your own attention and practice that you think him to be so, and the work is nearly done. But there are those who can praise their preacher, and perhaps pay him, who seldom hear him—who take his reputation upon trust, and had rather die in ignorance than seek instruction at church.

But there is one other means of spreading the principles of the Gospel, which comprises several particulars; but which must never be omitted, by any people who would enjoy prosperity. It is to make your place of worship comfortable, and agreeable. The delicate and the feeble will never make their home with you, if they are made to suffer in consequence. Suitable warmth in Winter, and a well aired room in Summer, are accommodations easily obtained—and add as effectually and much more perceptibly to the comfort of the meeting-house, than to the private parlor. The associations which the mind forms, are greatly dependent on the appearances which strike the senses. And the indications of neglect or carelessness which the interior of your sanctuary may exhibit, will, in many instances, force the well-meaning from your ranks. And among the obvious means of rendering your services—the ordinances of your house agreeable, few are more certain, than attention to your music. Every voice that can be tuned to harmony, should be cultivated—and all the aids calculated to add solemnity, strength and efficiency to the song of praise, should be called in requisition. To the youth nothing can be more interesting—to all who have an ear for music, nothing is so soothing, inspiring and delightful as good singing. It has an influence upon all that concerns public worship—upon the attention and interest of the hearer, and upon the spirit and power of the preacher—it is an apology for a feeble discourse, and sends home with double effect, the mighty truths of a sound and practical sermon.

Such are the principal external means of prosperity. But union, and joint effort, and perseverance, and zeal in the adoption and application of even proper measures for the advancement of Christianity, are not alone sufficient to ensure the blessing of the Lord. All these things may be done,—and well done, and yet, like the young man that came to our Lord, something may be wanting. The worshipper who would enjoy the blessing of God—the congregation that would see prosperity, must come to the work of truth with good principles and good practices. Nothing can atone for the absence of these—without these, all other things are but splendid ornaments which folly uses to conceal deformity, and which will sooner or later "perish with the using." Those now addressed have seen

too many attempts to hide the enormities of rotten hearts, behind the cover and the mummery of imposing forms. And let that sight seal to them this truth—that certain and lasting blessings descend upon, and can be enjoyed only by, the good.

With an abiding faith in the boundless salvation and grace of God through Jesus Christ—with a cordial co-operation in every means and measure worthy of the cause of Christianity—with a becoming and temperate zeal, and a manly and uncompromising morality, nothing need, or ought to be feared. To such God has given, and will always give peace of mind, and prosperity in the truth.

BRETHREN OF THIS SOCIETY, AND PROPRIETORS OF THIS HOUSE—You receive our felicitations on the attainment of your praiseworthy object, in seeing its doors opened for the worship of the living God "who is the Saviour of all men." The schemes and machinations of your enemies have been confounded, and God has given you his blessing in crowning, thus far, your labors with success. And the same spirit of concord, the same joint exertions, perseverance and zeal in the use of means, which has heretofore characterized your endeavors, will, when applied with equal fidelity to the advancement of the great truths in which you believe, be attended with equal triumph. Do not suppose, then, that your work is done, in the cause of truth and humanity. And never suffer it to pass into other hands, so long as you have a known duty to perform. You can properly avail yourselves of all the aid that others may be disposed to grant—and remember, that by so doing, your strength, your numbers and influence are doubled. Let your minister be sustained, not only by a portion of your pecuniary means, but by your attendance in your seats. Bring your families and your friends to church—and encourage by your example, the public to feel an interest in your prosperity. As you love the truth, and as you would have others believe and love it too, let all you say, and all you do, be strictly just, merciful and upright. This is the only way to diffuse around you the light of Christianity—to improve the moral condition of your fellow beings, and lead them to love, obey, and glorify their Father in heaven. Bear with the "ignorance of foolish men,"—be patient under the misrepresentations and misdoings of inveterate enemies—go on to do your own duty, irrespective of the praise or blame of opposers; and be assured that though you stand alone—though those who "pass by" never say "the blessing of the Lord be upon you," God himself will prosper you with his own blessing. And here may you and your households through successive generations, learn righteousness, and enjoy the fruits in peace.

To the "only living and true God" we now dedicate this house—this pulpit to the reading and illustration of his word—these seats to the use of his worshippers—that orchestra to his praise in the hymns of triumph, gratitude and joy. And we pray that his truth may enlighten—the saving power of his Gospel, reform—and the hope of the resurrection, comfort all those who worship in this place, both now and forevermore. AMEN.

For the Magazine and Advocate.

TEMPERANCE,

AS RELATED TO THE USE OF INTOXICATING LIQUORS.

BY REV. G. W. MONTGOMERY.

If we discovered that the use of any article, except in cases of sickness, always tended to the destruction of health and happiness, in the exact ratio in which it is used, I apprehend that we should abstain from that article. That intoxicating drinks do destroy happiness and health, as proved by numberless instances, is beyond all question. Even when an individual does not fall into intoxication, but still is in the habit of frequently using ardent spirits, his constitution suffers as a consequence. It is true, that his constitution is not destroyed suddenly, as the tree is blasted by the whirlwind; but yet his frequent tampering is like a worm concealed at the roots of a tree, which causes the whole mass of foliage to wilt, producing

blighted fruit. Any intelligent physician will inform us, that when such an individual is sick, they can not calculate upon a proper operation of medicine, for its effect is rendered almost powerless by the previous habits of the person—and in some cases, even when the physician succeeds in mastering the disease, he finds the patient's constitution so shattered by repeated use of ardent spirits, that he can get no foundation upon which to restore his strength, and in consequence, he falls into consumption and a premature grave. These are physical facts, as true as the sun above us—and I need not ask an intelligent people if these facts do not form powerful reasons for us to pursue temperance.

There is another fact connected with what has already been stated, which is also worthy of consideration. Though an individual may not be an habitual sot, yet the frequent use of intoxicating drinks gradually paves the way for entire destruction. I have not the least doubt, but that many persons have acquired love for strong drink in youth at the family circle, which love has increased with their age, until habit has so fixed them in intemperance, that like the fated fly in the web of the spider they are lost in ruin. The unreflecting mind can not realize the steady growth of a minor habit into a determined foe. How many young men in days past, who have looked upon intemperance with horror and have described its ruinous consequences in burning eloquence, and would have deemed themselves insulted had they been told that their sun would go down in darkness, still have fallen. Occasional drinking, adding drop after drop to a burning desire, increasing in power and habit; the gradual undermining of pride, shame, gentility, virtue, until the dam of propriety entirely gives way; serve to consummate final ruin, for the page of society affords many instances of this character.

When the cloud suddenly heaves itself upon the sky in threatening, when the lightnings vividly flash and the thunder terrifically roars, man is warned and escapes to shelter. But when the evening airs of Summer play around his brow and gratefully fan his temples, he has no suspicion that there may be in them the damps of death to fix in him the fatal fever, which marks him as an early victim of the tomb. So if the ghastly form of intemperance should stand suddenly with all its horrors in the presence of the creature, he would flee from it with affright—but it too often comes in gentle whisperings, gilded over with fascination, a stealthy pace to deceive, lulling fears to sleep, when, like the cancer, insatiable monster, it throws out new shoots of power, until it has entwined the affections, chained the moral sensibilities, and made the poor victim a drunkard past redemption. I feel well aware, that this statement is known to be true. Is it not then a reason why we should follow temperance?

It becomes us to watch ourselves, lest the destroyer fall upon us. I know that we may feel strong, especially those of our denomination who are young; but we must not be self-confident. Do we not remember what Peter said to his Lord, when told that he should deny him? "Though I should die with thee, yet I will not deny thee." Matt. xxvi: Ah, he was headstrong and knew not his weakness, for afterwards did he with curses ungratefully deny his Saviour who bled for him. Well did Jesus say to him, "watch and pray, that ye enter not into temptation." Matt. xxvi: 41. Like Peter, our confidence may be false—we should watch and beware how we tarry at the "mixed wine."

But all the inducements to make temperance our practice, are not yet stated. The vast amount of evil which intemperance produces, frightfully monstrous in the aggregate, is enough to bring the most careless mind to reflection. And when once the torrent begins to roar, how swiftly the victim is hurried to complete destruction, how soon the mind becomes debased, how the affections dry up, how all manhood flees away. In the little span of my days, I have seen a young man whose youth

was bright, whose days were prosperous and the pathway of whose prospects were unclouded. I have seen him married to an intelligent, worthy and affectionate companion. I have seen parents smile upon him, friends dote upon him, wealth favor him and business strengthen him. But on the fair and broad forehead of prosperity I have seen the plague-spot suddenly appear in its faint outlines. I have seen him yield to dissolute companions, until the shame of disgrace has fled from him; until the gaming table has been the place of his nights, and the bowl his constant partner. I have seen the storm lower upon him, customers depart, business fail, friends grow cold, and manly integrity fade. I have seen the comfort of his home destroyed, and himself irreclaimably intemperate. I have seen him ruined, driven from his native place a drunken gambler, and his companion returned to the home of her parents, a heart-broken woman, and worse than widowed wife—and the scene has been closed with ignominious death.

This is not an isolated instance, however. Could all the wives whose prospects have been ruined, whose lives have been passed in wretchedness, poverty, want, neglect, abuse and even blows—could all the children, who, instead of growing up ornaments of community, have been neglected to rags and theft, whose moral culture has been no better than profanity and intemperance could afford, and whose days have been ended in the prison or on the gallows—could all the interesting families that have been broken up and made dependent on the cold charity of the world for support—could all the poor victims of sin, whose minds have been destroyed, whose bodies are changed into loathsome receptacles of disease, whose mornings are a series of retchings, loathings and stings of conscience, whose days are miserable contempt, profane debauchery and staggering intemperance, who are the misery of their families, the pests of society, the miserable apologies for men, who finally inhabit the poor-house and die of tremendous madness—oh, could all the horrors which mingle in that army of drunkards who pollute a land of freedom, stand at once before us—could we see them reeling rank after rank into a premature grave, with an incessant stream—we should at once be united to the duties of temperance and feel it our Christian duty to use our exertions in the removal of the evil. If we contrast the condition and feelings of an individual who is the slave of strong drinks, with another individual, who, when he retires to his dwelling, does it with the consciousness that he is ministering to the wants and happiness of his family by his freedom from intemperance—and if we connect with this, the strong denunciations of the Scriptures against drunkenness or excess—we have still greater motives for practicing temperance, and assisting others to practice it.

In regard to this subject, we have a clear duty to perform—not in a fanatical and a denunciatory spirit, however, but in love and in kindness. It can not be, when we consider the great evils of intemperance, that we shall sit in silence and view our fellow-beings fall to ruin without an effort on our part to save them. It matters not that others have brought the cause measurably into disrepute by harsh imprudence and by coercive operations—there is a truth in the cause itself. We should as much be cautious that we are temperate in acting against intemperance, as we are in the use of strong drinks. There is no manner of doubt but that much intemperance has been manifested in advocating temperance, which has created the very evil it has sought to destroy—but this should not discourage us; it should only caution us to be watchful that we fall not into the same sin.

Do you ask what temperance is? I answer; we are temperate, when we can look into our own hearts, and in the sight of God, can receive assurance that we are not by our conduct strengthening the hands of the intemperate. It then is our duty to see that our example is good in the sight of all men, and that our consciences tell us we have not sinned in this matter. Then we are

temperate. Our next duty is, whenever we discover an individual encouraging men to enter the paths of destruction, or when we discover a person descending the steps of intemperance, to go to him, affectionately expostulate with him, point out the evils which spring from his conduct and the misery he is inevitably bringing upon himself and others, all the while so treating him as a friend, that he will be convinced we consult only his welfare.

With these facts before us, let us all solemnly give ourselves to the guidance and practice of temperance.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER VII.

BY REV. J. M. AUSTIN.

INDEPENDENCE OF MIND.

There is no characteristic more worthy an intellectual being, than independence of mind—that principle by which opinions are formed and adhered to, from the convictions of our own senses. Some people are very fluctuating in their conclusions—seemingly unable to form any settled opinion—and more willing to trust to the decision of others, than to the dictates of their own minds. This is an unfortunate failing—it renders those under its influence, liable to many evils. They have no foundation upon which to base any opinion, and no strength to maintain the teachings of their own good sense. On religious, political, and other subjects connected with their welfare, they are liable to be driven from point to point—from system to system—without testing either sufficiently to ascertain their real merits, or their defects. Every wind that blows, faces them a different way. To-day they know not what they may believe to-morrow. Ever doubting and never satisfied, like public paupers, they depend upon others for a supply of mental food. Individuals of this character, are especially sought after by the crafty and the designing. They are material of which they can readily make any present use. Thus they are at the mercy of unprincipled plotters, “who lie in wait to deceive”—they are like children, straying amid a multitude of paths, without being able to determine which leads to the desired destination—as liable to walk in the way of error and unhappiness, as in that of truth and peace.

The young very much mistake their interest and happiness, when they permit habits of indecision and vacillation to creep upon them. By the frequent change of principles or opinions, they lose the confidence of community, and soon are looked upon, only as fit tools to be used by the unprincipled demagogue. Those who shuffle about from sect to sect—from party to party—are eventually deemed worthless by all. To avoid being held in this estimation, it must be your endeavor to acquire an independence of mind, that will enable you to form fixed principles, from which trifling considerations can not move you.

It is necessary, however, that you fully understand the characteristics of a truly independent mind. In the first place, an independent mind is not rash. Many pride themselves on immediately forming their opinions on every subject to which their attention is directed, without the trouble of reflection. But this is foolish rashness, and not independence. Those who pursue this course, rush needlessly into many unpleasant predicaments. Opinions thus formed, are far more liable to be wrong than right—and thus their authors are compelled either to support positions palpably erroneous, or retract the rash grounds they have assumed. In either case, they lose the confidence of the judicious and prudent.

Neither does the independent mind despise the opinions of others. There are some who deem it derogatory to their character to listen to, or adopt the views of others. It matters not how important is the subject, or how experienced are those who express their sentiments; if the proffered advice does not coincide with their preconceived opinions, they consider it very manly and

independent to reject it. But the mind possessing true independence, will seek the advice of others—will listen to whatever varying views may be expressed—and from such suggestions, adopt whatever appears reasonable.

Equally far is true independence of mind removed from obstinacy. After an opinion has once been formed and expressed perhaps publicly, some people will permit pride or obstinacy, to prevent their renouncing it, even after being fully convinced of its fallacy. And thus they will continue to hug error and support principles they know to be unsound, through fear that a renouncement of them would be attributed to weakness or imbecility. But such a course is far from being an independent one. It discovers rather a weak and servile mind, than a free and firm one. It shows a mind filled with a slavish fear of popular opinion—a trembling apprehension lest some persons as puerile as themselves, should deride them. And from a fear of being considered weak, by the weak, they will remain under the influence of a real weakness and slavery, that the firm and upright scorn. The mind can evince as much independence in renouncing an erroneous sentiment, despite all influences of an opposing character, as in supporting a just one, against every disadvantage. But there is an important distinction between changing an opinion from firm conviction, after deep research and mature deliberation, and rashly vacillating from one view to another, at every trifling impulse, without forethought or reflection. The former is to be commended and imitated—the latter to be despised and avoided.

True independence of mind, consists in candidly and maturely examining every subject which engages your attention—impartially and faithfully searching its foundations, and all the evidences of its truth—and then forming such opinion in regard to its merits, as unbiased reason shall dictate, without being influenced by any extraneous circumstances. The mind of real independence, adopts only such sentiments as it believes to be true—and only because they are true, in its estimation. And, consequently, it will adhere to them firmly, until convinced by superior evidence of their falsity.

It is to be deeply regretted that in every community, “there is a class who will sacrifice mental freedom and the right of judgment, at the shrine of popularity. They will believe any thing that is popular, and oppose every thing that is right, if it is unpopular.” But such a truckling and imbecile course, the individual of a firm and manly mind most heartily scorns. He does not inquire, is this sentiment popular, or fashionable, or believed by the multitude, by the proud and the wealthy? But he simply asks, *is it true?* And upon the affirmative decision of this question, alone depends its reception into his belief. In selecting their place for public worship, those whose minds are independent, do not inquire, who attend this meeting or that? where do the multitude crowd? where does popularity centre? where is the most fashionable resort? Such questions indicate servility and bondage of the deepest character. But they only ask, where can I listen to the truth?—and there, fashionable or unfashionable, popular or unpopular, they deem it their duty to attend. Neither do they conceal opinions honestly formed and faithfully believed. Those who pretend to believe one sentiment, and yet in reality, cherish another—who give their public support to doctrines which they at heart abhor, can lay no just claim to moral freedom. They are to be pitied as involved in a slavery which degrades them in their own estimation, and in that of a discerning public. But independent minds, freely, frankly and openly express their sentiments, upon every proper occasion, with a just detestation of hypocrisy and dissimulation.

Those who possess mental freedom, do not allow fear to bias them in forming their opinions. Fear, or cautiousness, is good in its place—it has a proper office, and that it should fulfil. But it has nothing to do with selecting sentiments for belief,

or with decision upon the truth or falsity of opinions. The Creator has bestowed upon man more enlightened, elevated and ennobling faculties for this important purpose. He has given us reason and judgment, to preside over the emotions of the mind; and to the decision of these high umpires, should be brought every question pertaining to our opinions. Those who neglect their mental faculties, and go down to the low passion of *fear*, to inquire whether they shall adopt or reject sentiments, not only degrade their nature, dishonor their high powers, and reject the proper exercise of the most valuable of God's gifts, but also throw down the bulwarks that have been reared for their mental protection, and lay themselves open to the assaults of every dark error—every degrading superstition! Only agitate their fears—arouse their apprehensions—and no error is so inconsistent or monstrous, that they can not be made to receive it—inasmuch as reason, which alone can reveal error, is distrusted and trodden under foot.

I trust these remarks, young reader, are of sufficient weight to awaken you to the importance of establishing your principles on a foundation characterized by firmness and independence. It is a neglect to exercise these qualities, that has involved so many youth in the embraces of error, vice and misery. Where this qualification of an independent mind is lacking, you are exposed to the dangers of youthful temptations, to the deleterious influences of pride, fashion, popularity, and fear, which can not add one improvement to the mind, or impart a single emotion of true happiness. But armed with this noble characteristic, the assaults of these powers will be as vain as the empty chaff, blown against a firm seated rock.

A proper independence of mind will preserve you from the inroad of many debasing influences. Are you in the company of the atheist? It will not allow you to fall in with his derision of things sacred and divine, but will influence you ever to acknowledge and defend your belief in the Gospel of Jesus Christ. In reply to his cavillings and his witticisms, you will present the broad panoply of reason and the unimpeachable testimony of nature. Are you in the presence of the profligate, who scoff at religion, morality and virtue? Independence of mind will enable you to withstand their temptations, to reprove their sinful follies, to rebuke their licentiousness, and to point them to certain evil consequences which follow the transgressor. Do you hear the religious sentiments which you entertain, misrepresented or ridiculed? An independent mind will enable you, boldly yet courteously, to remove misrepresentation, and to show that ridicule is poor substitute for sound argument.

A proper independence of mind will administer much to success in all the avocations of life. It will influence you to depend more upon your own energies, than upon the fluctuations of chance; and your capabilities will, in this manner be developed and drawn into activity, with a good assurance of prosperity. It will also gain for you the respect of community at large. Nothing more sinks an individual's value in the eyes of others, than a fickle, unstable mind. No confidence is placed in his judgment—no weight attached to his advice—no respect paid to his opinions. But whoever evinces a firm mind, connected with a good character, will invariably obtain the confidence of society. However others may differ from him in sentiment, his counsel will be sought after, his opinions respected, his advice followed.

This characteristic is also necessary to self-respect. Fickleness of mind in others, you pity, yea, almost despise. But when conscious that you possess this weakness yourself, or that you give way to it on important occasions, the reflection will abase you in your own estimation, and lead to an improper distrusting of your real powers. In these circumstances, it will be in vain truly to respect yourself, from the depressing conviction that you do not possess the confidence of others. But an assurance that you possess fixed principles, and

that you have sufficient firmness to assert and maintain them, will impart the proper amount of confidence in your own capabilities, which is one of the important ingredients of success in all undertakings. It will give an efficiency and firmness to your deportment that will render your exertions easy and unembarrassed.

Be it your endeavor, therefore, to cultivate a judicious and manly independence of mind—an independence as far removed from stubbornness as from fickleness—an independence which leaves you at liberty, yea, urges you, to listen respectfully and candidly to all proper suggestions, and to seek out information wherever it may be found, and enables you from all your means of knowledge, to form your own opinions, irrespective of those entertained by others, and to assert and maintain those opinions, until convinced of their fallacy. Thus will you exercise the ennobling prerogative of your nature—bring into exercise the high faculties with which you have been endowed, and in a good degree, participate in the many blessings which they are capable of imparting.

For the Magazine and Advocate.

THE CHAUTAUQUE CONFERENCE convened on the 18th and 19th of January, at Panama; and the happy expression of interest in the cause, by the liberal attendance and the anxiety manifested, showed a strong disposition to maintain the Conference.

The services of the sanctuary were very pleasant—measures were adopted whereby the interests of Zion may become effectually secured, and which will contribute to its good. By it, the society there lately organized, received an impulse, we trust, and an inspiration of zeal and diligent activity, which will contribute in no small degree to its prosperity. It has already enlisted the feelings and influence of the influential brethren—and notwithstanding its members are few, yet more are ready to connect themselves with it. They have made arrangements to employ the labors of Br. L. Paine the ensuing year. Our desire is, that they may grow in grace—in moral worth, and abound with all needed blessings.

The Conference adjourned to meet with the society in Chautauque, the last Saturday and Sunday in May next.

Yours fraternally,

A. WILLIAMS.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, MARCH 17, 1837.

ACTS XX: 28.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

A brother requests an explanation of this passage, used by trinitarians in proof that Jesus was the supreme God. That some may believe that the blood which coursed in the veins of Jesus, was really the literal blood of that God, who is a spirit, and who, as a spirit, has neither flesh nor blood, I am well aware, and therefore remark on this passage—

1. The best and most ancient copies of the Scriptures, with but few exceptions, read "the church of the Lord"—as Griesbach has fully shown in his generally approved edition of the Greek Testament. The same may be said of Wetstein, Griesbach's able predecessor.

2. The writings of the fathers, as they are called, quote it variously—the "church of God"—"of Christ"—"of the Lord"—"of God and the Lord"—"of the Lord and God" Even Athanasius accuses the Arians of impiety in using the phrase "blood of God," and asserts that such a sentiment is no where contained in the Scriptures.

3. But even admitting the common version correct, Wakefield shows that the phrase "his blood," may mean a near relative—a Son—and advances many examples in proof of this fact.

4. The apostle Paul, having spoken of Christ, in verse 24, and having him in mind, may allude to him, without naming him, by the word "he." A similar instance may be seen in 1 John v: 20, where "This is the true God" refers to the distant or prior antecedent of verse 19—also in 2 John, 8th verse.

5. Gerard in his "Biblical Criticism," page 255, No. 788, although he gives preference to the common version, thus candidly sums up the evidence on both sides. I fill out his abbreviations and elisions, to make his notes more plain and easy to be understood by the common reader. "To feed the church of Christ." "Of Christ"—supported by the Syriac version, and quotations from some of the Fathers; but is wrong. "Lord and God"—supported by twenty-one manuscripts, and some quotations; yet wrong. "Lord"—supported by the Alexandrian and five more very ancient manuscripts—by quotations from Irenaeus, Armenian version and others; and is preferred by some for the antiquity of its authorities. "God"—in most manuscripts, in the Vulgate, Ethiopic, and many quotations of the Fathers; and is generally preferred for the number of its authorities." Horne, in his Introduction, Philadelphia edition of 1835, vol. 1, p. 291, gives a long statement of various authorities, many conflicting with each other, and being an Episcopalian, decides in favor of the common version of course, but on grounds inconclusive to my mind.

Lastly—it can not mean the literal blood of Jehovah—for it would then prove, that even the body of Jesus was not humanity, but divinity—or that God is not a spirit, but has flesh and blood.

A. B. G.

HEBREWS II: 14, 15.

Mr. SKINNER—Will you have the goodness to satisfy a reader of the Evangelical Magazine and Gospel Advocate, by giving an explanation of the following passages recorded in Hebrews ii: 14, 15. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage."

If you deem this communication worthy of notice, I request your particular attention upon some points that present themselves to my view, on which I want to be better informed. I wish to know when and where that deliverance spoken of, in the 15th verse, will take place; and what the apostle means when he says, "through FEAR OF DEATH." I shall also ask your attention for an explanation of the phrase, "LIFE-TIME," and likewise the "BONDAGE," here spoken of.

Minden, February 2, 1837.

A BELIEVER.

ANSWER.

By the *bondage* above spoken of, we understand that vassalage and slavery in which the minds of unbelievers, and of mankind generally, are held before the light of the Gospel is shed upon the understanding. The *fear of death* is the tyrant that enslaves. An apostle hath said, "all fear hath torment. He that feareth is not perfected in love." The bondage-creating and torment-giving power of *fear* is so generally known and so well understood, as to need no explanation. Hence it is common to call it a *slavish fear*, to distinguish it from that *filial reverence* due to God, which in Scripture, is said to be "the beginning of wisdom."

Few or none are exempt from *bondage* through *fear of death*, without a well established faith in the Gospel of Christ, and a fixed and permanent hope in that glorious immortality which was brought to light by his resurrection from the dead, through which he vanquished the powers of darkness, and swallowed up death in victory. This bondage, too, lasts the unbeliever during his whole *life-time*, or all his natural existence on earth, unless he becomes a believer and embraces that system of faith which will remove the *fear of death*. If any are exempt from this bondage, it must be through apathy, or utter stoicism.

The time and place of deliverance. This, in reality—in point of fact, will be when “our earthly house of this tabernacle shall be dissolved,” and we shall enter into that “building of God, that house not made with hands, eternal in the heavens.”—“For in this,” says the apostle, “we groan, earnestly desiring to be clothed upon with our house which is from heaven. Not that we would be unclothed but clothed upon, that mortality might be swallowed up of life.” But mental deliverance, or deliverance of the mind from the fear of death by the anticipations of faith, takes place with every true believer when he embraces the faith of the Gospel. As Paul says, “We which have believed do enter into rest.”—“We are more than conquerors through him who hath loved us.” “O death, where is thy sting! O grave, where is thy victory!” “I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.” Thus the mind of the believer is emancipated by faith: and any faith which does not have this tendency to emancipate the mind and free it from the fear of death, cannot be the true faith of the Gospel. Still, says the apostle, “We groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Here is the anticipated deliverance, or emancipation in mind, by faith which is present, and the real deliverance in point of fact, by Christ who is “the resurrection and the life.”

D. S.

WOMAN.

The following frank, blunt, and we believe friendly letter, with the advance pay for two subscribers to the present volume, was received some months since, but was mislaid. I love plain dealing, but think the writer deficient in it toward the fair sex, though he deals plentifully in what some mistake for plainness, *rough* dealing. But, read the letter first, and I will give my remarks as you proceed.

“The grave is never full,” and in case publishers are to be believed, their *pockets* are in the same condition, never full. Your paper needs none of my praise; it speaks for itself, and takes great care of the rights of women. Such things savor much of electioneering for patronage, by their aid. (1) I think that the women as a body have full plenty of *vanity* about them already, without any further aid from publishers and editors; and in case you can not get the *cause* of women out of your *minds*, pray publish the last chapter in the book of Proverbs, from the 10th verse to the end of the chapter with a smart comment thereon, for the benefit of both men and women. Women are good in their place, and they are rather troublesome when they are *out* of their place. (2) Solomon will point out to you, the very *spot* where women ought be, and also what *business* they should follow. (3) If it be true that the *woman* is the *weaker vessel*, then that comparative degree of weakness in her, must consist in her mind, or in her body, or else both in her mind and body. (4) It has been pretty generally agreed on all hands, (5) that a considerable part of a woman's weakness consists in the *vanity* of being fond of *flattery*, and of course, of being easily carried away with it, often to their own detriment. Therefore, he who flatters a woman is the most dangerous enemy to her, that she can possibly meet with on the face of the earth. (6) Tell her the truth, and it will do her good, whether it will please her vain fancy or not—no matter; it will become both natural and sweet to her taste, by and by.

Vanity causes a sort of giddiness, near a kind of rum drunkenness, and full as bad in its consequences; and I could most heartily wish that our temperance people would extend their views a little, and teach mankind temperance and moderation in all things, and prevail on the ladies not to feed so much on *vanity*, as to get giddy thereby, but in lieu thereof to find out wisdom's ways, and to busy themselves, with things useful—never forgetting the eleventh command-

ment, i. e. “Every one mind his own business.” (7) So by the same rule, you will say, that I ought not to meddle with your editorial business. In one sense it is so. But, remember, it will take two to make a bargain. You are the seller, and I am the purchaser; you have a right to make your paper just as you please, and I have a right to buy it or not, just as I please. And I give you this friendly *notice*, that in case you do not, in the way of truth, endeavor to correct the foolish notions of the female part of community, (do it in your own way, but do it without your mittens on, or let it alone,) I will buy no more of your papers. (8) So may we both always remain independent and happy.

Yours in health and in haste,
December 27, 1836

(1) We advocate the rights of *men*, also—does that savor of “electioneering for patronage by” the men's aid?

(2) I will—for I think that same chapter gives an excellent chance to prove that men are also troublesome when out of their place.

(3) That is the point in dispute, I suspect, between me and our correspondent—I think Solomon was of my opinion, as I will show when I publish the comments.

(4) Her weakness is physical, not menal. Had her physical strength been equal to man's, she had never been degraded to an inferiority to man during the dark ages. And should mind continue to advance to supremacy over mere physical power, she will soon be what God, and nature, and Christianity intends her to be, the equal, the help-mate of man, in all that elevates mankind above the brute creation.

(5) “All hands”? Doubted. The contemners, revilers, and haters of the sex, and those misled by their clamor, may agree to it—but give woman the same advantages man now possesses, and in a very few generations, I verily believe, there would be no mental difference between the sexes, which would render woman inferior to man. Women's *vanity*, as it is called, would then be equal to what man is pleased to call his *ambition*.

(6) True—very true. Man has wreathed the cords of degrading bondage with the roses of flattery, until he has bound his victim to the horns of the altar, and robbed woman of her equality in mind, while he degraded her personal charms with heartless encomiums, until, enfeebled and enervated, she is made to dread as a blighting reproach, any tribute to her mental qualifications—to fear being called masculine, healthy, vigorous, bold or courageous! Such have been the debasing effects of flattery on woman. It would have been—yea, is and has been the same on man—for many have become the veriest fools, fops and puppies to merit the same encomiums on their personal beauty and delicacy!

(7) Really, I know more men who need this reproach, than women.

(8) Well done!—it is not every subscriber that understands this as well. Be it then known to all, that while my mind is open to remonstrance, argument and advice on my course as an Editor; and our columns, to any well written refutation of my opinions; I will examine, judge and decide for myself, and *never*, to gain or retain any number of subscriptions, will I advocate what I believe is false; or cease to advocate what I deem true, and right, and necessary. I flatter neither man nor woman, and as I contend for the rights of each—not to curry favor, or electioneer by their aid, but because I deem it my duty—so will I not desert the rights of either, to curry favor with the opposers of either sex, or electioneer by their enemies' aid. I may be persuaded or convinced, but I hope I can not be either bribed or bought.

With this understanding between us and our honest and frank subscriber, (whom I heartily thank for his advice, even should I act counter to it in his opinion,—and who, I am certain, will not like me the less for dealing so plainly with him, however he may think our pa-

per not worth his money,) I take my leave of him in all good will—and of the subject until I can furnish the comments on Proverbs xxxi: 10–31, herein promised.

A. B. G.

THE PRIMITIVE CHRISTIAN.

Our friend Shepard, of Auburn, the Editor of the above paper, takes great exceptions to the notice we took of him in the second number of the present volume of this paper. He complains bitterly that we did not copy his article to which our remarks related, seems to think we were afraid to let our readers see both sides of the matter because we found it easier to call him “a mere tyro,” etc., than to “prove that grammatical which is ingrammatical and that Scriptural which is anti-Scriptural,” etc. Query—Where does Mr. S. find the word *ingrammatical*? To what Lexicon or Dictionary will he refer us for a definition of the word? For as he has set himself up as a *critic*, he ought to know.

But really, friend Shepard, did you expect we would copy all your irrelevant matter into our columns, merely because you chose to copy and remark on an article from this paper, written not to you, nor for you, but in answer to a correspondent in Ohio? We never solicited nor sought a controversy with you. It is entirely a business of your own. And even if we were to engage in a controversy with you, we should beg to be excused from inflicting on our readers the long tirade of your remarks, that have no more bearing on any point of difference between us than they have to the inhabitants of the moon. And as for your verbal *criticisms*, I should as soon think of writing a labored essay to prove that Deacon Homespun's theory of the earth was incorrect, as to spend any time to show that they were perfectly ridiculous.

The Editor of the Primitive Christian finally expresses considerable solicitude to get into a controversy on the subject of Baptism. We must however for the present, decline the acceptance of his proposal in our own person, for the following reasons.

1. By the number of his paper now before me it appears doubtful whether the paper will be continued for another volume or not. If it should not, the controversy must fall through in the first onset, or fail of reaching his readers.

2. I am (or shall be before this goes to press,) on my way to the South for an absence of some length of time; and having already engaged in a controversy with Mr. Campbell on what I deem a subject of infinitely greater moment, I do not feel inclined to engage in any other controversy calculated to draw my attention from that, at least till I return home.

3. Mr. S. seems very happy at present in riding the particular hobby which he has chosen, and I should regret to take away the *only one* he can ride with any satisfaction, it being in itself an inoffensive and harmless animal.

In conclusion we would observe that, if Mr. Shepard should continue his paper another year, and still insist on the discussion of his Baptismal question in his and this paper mutually, and will confine himself to the question, we doubt not but he will find a willing and ready opponent in some of our correspondents, who will be ready and willing to meet him on his own ground.

D. S.

N. B.—ADVANCE PAYMENT.

A few weeks more, and those whose subscriptions commenced with the year, will find the time for advance payments expired. Let all who have not already paid and do not wish to pay more than one dollar and fifty cents for their papers, pay us, or some one of our agents (which is the same thing), before the expiration of the first quarter. The times, and our wants and circumstances, are such that we are *compelled by necessity* to be strict in this matter, extraordinary cases excepted. Let no one wait to see one of the Editors or Proprietors at some Convention or Association in the Spring or Summer; for we want the money paid within the time named in our

tem, to us or to our agents—we have use for it even now—and having given this fair warning, we shall feel justified in adhering to the terms. Let those who feel disposed to complain that fifty cents, or a dollar is too high a tax for the delay of a few months, in paying one dollar and a half, state the case thus:—"The Magazine and Advocate is worth two dollars and fifty cents per annum. But by paying in advance, the Proprietors (who want the money to aid them in publishing it) will allow me one dollar for the use of my one dollar and fifty cents during the nine or twelve months." This is the fact. We pay the tax of one dollar; and if the subscriber does not choose to pay us on those terms, we wait till the end of the year, and we then receive our pay in full—two dollars and fifty cents, without any deduction. Or we pay fifty cents for the use of two dollars paid any time within the year, instead of waiting for the two and a half dollars at the end of the year. Remember this, and by paying in advance, invest your money profitably for yourselves, and for us, too.

AGENTS will make remittances by private conveyance when they can; even if they should delay a few weeks more or less. If no private conveyance offers, select the next best, safest and cheapest mode.

Remember—Payments are in advance, if made in three months from the time of subscribing, even where back numbers were then taken. G. and H.

DEDICATION AT OXFORD.

On Wednesday, February 22d, the new Universalist meeting-house in Oxford, Chenango county, N. Y., was dedicated to the worship of the only living God, who is the Saviour of all men. The following services were held:—

1. Voluntary by the choir. 2. Reading select Scriptures, by Br. O. Whiston. 3. Hymn. 4. Introductory prayer, by Br. G. Messinger. 5. Hymn. 6. Sermon, by Br. S. R. Smith. 7. Voluntary. 8. Dedicationary prayer, by Br. N. Doolittle. 9. Voluntary, "How beauteous are their feet," etc. 10. Benediction.

A discourse was also delivered in the afternoon by Br. M. B. Smith, and another in the evening by Br. Whiston.

The day was pleasant and mild—the sleighing good—the singing with the organ accompaniment, such as they should be, and the congregation numerous and attentive—probably not more than half the number of persons in attendance, could obtain seats.

This is the first and only meeting-house in Chenango county, owned exclusively by Universalists. It is of wood, fifty-five by forty feet, and surmounted by a tower of some ninety feet in height, fitted to receive a bell and clock. The site is favorable, and the building is finished in good taste—in a neat and plain style. There are stoves for the comfort, and a well-toned and well-played organ for the gratification of the congregation. The slips and gallery will seat about eight hundred persons. This is the scene of the faithful and successful labors of Br. Nelson Doolittle.

The tried and faithful friends who have persevered to the accomplishment of their wishes, in the erection of this house, deserve great praise for their exertions. For no means that a determined opposition could devise, have been omitted to prevent the Universalists from building in Oxford. And strange as it may appear, that opposition has been shown almost exclusively by Episcopalian—a sect which takes great credit to itself for its professed liberality. Once or twice, was the Universalist society induced to change the site for their house, in consequence of the machinations of Episcopalian—and the Court of Chancery is yet to determine the right of property to one of the lots, selected and purchased by the Universalists. To avoid all interference with their house, they purchased and built on a site, deemed beyond the pale of controversy.

It is believed that public opinion will do ample justice to both parties in this unprovoked assault upon the rights of Universalists. S. R. S.

BEWARE OF IMPOSITION!

"The 'Southern Pioneer' having been transferred to Rev. L. S. Everett, its former owner, all those indebted therefor will please hold themselves accountable to him. They are specially cautioned against sending money to the private address of ROBERT SMITH, one of the partners of the late concern of 'Andrews, McCune and Smith,' in compliance with a slip issued recently by said Smith during the absence, and without the knowledge and consent of his co-partners, and with the palpable design of fraudulently appropriating funds so received to his own private purposes.

L. F. W. ANDREWS.

Baltimore, Md., March 6, 1837.

With alacrity we hasten to give the above notice a place in our columns, only regretting that Br. Andrews' confidence in, and support of Robert Smith, was not better repaid. Any service I can render Br. A. will be performed cheerfully. Though differing from him on some important topics, and regretting his connexion with Robert Smith, I believe I did justice to his motives and feelings, and now sympathize in his disappointments and losses. So much I deem it necessary to say under his misfortunes, and unused to flatter as he knows I am, I trust he will believe that even now I have not said half of what I feel for him. A. B. G.

NOTICE TO CORRESPONDENTS.—Amicus is well written—a good shot, or he could not hit such a wriggling eel—but really the object is not worth the ammunition. Besides, should Mr. Lee ask for room to defend himself, it would seem ungenerous to refuse it to him, though it is well known that the length of the noise does not depend on the size of the bird.

No communication from W. E. M. on a T. S. was ever received—he wrote about sending it, but we did not know he had sent it until Br. A. G. inquired respecting it. We think it unnecessary—i. e. that our readers will not desire to see more on the subject unless something new can be offered; and perhaps not even then—for in all probability it would call forth a reply—then a rejoinder and a sur-rejoinder—then a rebuttal and a sur-rebuttal, and so on, through the interminabilities of a newspaper controversy.

Br. J. Martin is informed that we have received no communication from the Trustees of the Hamilton Society, the only persons who can properly and officially act in the matter.

BOOKS.—We have but a small quantity of Hymn books and of Williamson's Arguments on hand, and no Almanacs and Registers for 1837. We are making arrangements to open a Bookstore next Summer, and keep larger supplies than heretofore. G. and H.

ADVERTISEMENT.

SMALL BILLS.

The readers of this paper will bear us witness that we have never meddled with political subjects, and we assure them that we have now no disposition needlessly to interfere with the legislative proceedings of this or any other State, or the plans or measures of any political party, in our columns. We speak not as bankers—nor as politicians—but as publishers—as mere individual citizens. We believe that the means by which alone we can ever pay the debts we have contracted, and by which we earn a subsistence, are in danger of being taken from us, without any substitute being provided in their stead, and feel it to be reasonable, right, even our imperious duty to speak for once on this subject. And we are emboldened to do so, by knowing that papers as little political as our own—papers wholly literary and neutral in politics—have spoken freely of the same measures.

We have a subscription list of about 7000 subscribers. Of these, 2600 residing out of this State and in almost every State and Territory of North America, and a large number in this State, depend on making their remittances by mail. Our Legislature proposes to stop the circulation, by heavy penalties, of all notes under ten and even under twenty dollars—thus rendering it impossible, should it succeed, for these subscribers to procure our paper, or us, our pay. This measure must depreciate, to our great loss, the list we purchased at a great expense, when there was no expectation that laws would ever be passed to deprive us of its benefits.

Now, we humbly and respectfully ask, if we and these numerous subscribers, (not to speak of more than ONE THOUSAND other periodicals, and their many thousands of subscribers—all of whom will suffer with us and ours,) are not entitled to the same protection and advantages, with other business men? The wholesale dealer or the wealthy generally, who are known far and wide, can send orders to their correspondents, for small sums, and have them cashed; or, dealing in larger sums, will be well accommodated with bank notes for twenty, fifty or one hun-

dred dollars each—but the laborer, farmer or mechanic—the great mass of the people—who are known only at home, and whose business abroad is confined to sums under these amounts, will be forever excluded from procuring their needed and desired periodicals from a distance—and the publishers of those periodicals will be deprived of these, their most numerous, prompt and substantial supporters." Such we think, will be the case, if the circulation of all small bills is prevented—unless some practicable and general substitute for them is first devised and established. Is it right then—is it politic to oppress so large a class of our citizens by the passage of laws which are, at best, but experimental? True; we may be told that the few should be willing to suffer for the benefit of the many. We are willing, in such a case—but is this such a case? Is it only the few who will suffer? Will clipping the wings of the press—impoverishing publishers, and limiting the circulation of special periodicals among the mass of the people—will this be for the benefit of the many?

But we forbear more argument. If the banking system is corrupt, reform it. If too bad for reform, gradually supplant it with something better. But preventing the circulation of small notes, will neither reform the abuses of the old system, nor create a new one. If the banks are made perfectly responsible, they will accommodate more people by issuing "fives" than "fifties"—and if not responsible, why not first abolish the largest and least needed bills, instead of beginning with those most generally used?

Some say, point out no evil without suggesting a remedy.—Let government authorize Postmasters to receive money, and give checks for the same, payable to order by the Postmaster of the place where they are sent—let these post checks be charged, besides postage, with a reasonable premium to pay the risk of the government and the trouble of the Postmasters—and at once we have a substitute for small bills and a good one. Duplicates of these post checks may be given for greater security—they may be accounted and allowed for in the quarterly settlements of the Postoffice Department—the bail of Postmasters be made security for them—and in short, every precaution may be taken by the government, that the nature of the case requires. Give us this, or some similar substitute, first, and then small notes, if no longer needed by community, may be abolished as soon as our legislatures please, without injuring any class of our citizens.

We have thus humbly remonstrated—not with a design to interfere, or to induce our readers to interfere, with our State legislatures, save as mere citizens—and then only as love of the public welfare shall dictate. To prevent any misconception, we head this as an Advertisement—make these disclaimers—and sign it as publishers.

ALSO—to prevent any mistakes, we say, that as long as there are any small bills on good banks in circulation, we will be prepared to receive them, and to send them where it will not be unlawful to dispose of them for the full amount, and to credit our subscribers with the cash received for them. Our subscribers need not fear to send them to us as heretofore.

A. B. GROSH,

O. HUTCHINSON,

Publishers and Proprietors of the Evangelical Magazine and Gospel Advocate.

Utica, N. Y., March 17, 1837.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. C. S. BROWN in Hartford—Br. EODEN in Marshall—Br. BOUTCHON in Mottville, (and on every fourth Sunday until further notice)—Br. WAGGONER, at Salisbury Centre—Br. STAS near Br. Wright's in Ellisburg, and near Br. Sealy's on the Ridge, in the evening.—There will be preaching on the fourth Sunday inst., by Br. M. B. SMITH in the Court-house in Norwich—Br. S. R. SMITH in Hampton.

There will be preaching on the first Sunday in April, by Br. ASPENWALL in the brick school-house in East-Martinburg.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

P. M. Denmark, for J. O. J. Band J. F.—Rev. G. W. M. Auburn, for I. D. R. C. P. C. F. S. J. E. M. A. J. W. H. F. A. W. W. L. Z. A. and B. B.—W. C. Mineral Point, (Mich.) for self and T. and J. I. T. H. Clintonville, for self, J. B. and M. M.—P. M. Navarino, for J. C. E. S. H. C. W. and H. H.—E. B. W. Borodino, (Mich.) for self and A. W.—J. C. K. Shelbyville, (Ill.) for self and E. B.—P. M. Johnson's Creek, for D. K.—P. M. Pomella Four Corners, for J. H. F. H. F. D. F. J. G. J. G. and A. M. M.—Rev. J. C. East Bloomfield, for A. B. and C. L.—Rev. C. B. R. for P. D. R. D. and A. G.—P. M. Hamilton, for D. Y. and W. N.—P. M. Florida, (Mass.) for self E. B.—O. W. R. Oswego, for A. B. D. C. A. and S. B.—Rev. O. A. Geneva, for S. G. H. A. W. T. J. A. J. C. E. P. and R. B.—S. B. W. Cazenovia, for S. M.—Rev. J. S. F. Darien Centre, for self, S. H. W. S. R. G. O. S. L. R. and J. N.—P. M. Chardon, (Pa.) for M. B.—P. M. Griswold's Mills, for D. B.—P. M. Montrose, (Pa.) for D. S. and J. F.—J. H. Bennington, (Ills.) for self and A. S.—M. S. Springville, for J. F. C. E. C. P. H. H. and A. D.

POETRY.

For the Magazine and Advocate.

THE GOSPEL FEAST.—ISAIAH XXV: 6-8.

On Zion's fair mountain, by promise divine,
A feast shall be given of fat things and wine;
The promise to all is extended and free—
All people shall come and partake of the glee.

Rejoice all the earth, for the Lord will destroy
The face of the covering to heighten the joy;
The veil that is cast o'er all nations, he'll rend,
That praise universal the feast may attend.

Then death with its terrors, we no more shall fear,
And God from all faces shall wipe every tear;
His kindness and mercy to all will extend—
His care and protection his people defend.

The Lord he hath promised in his holy word,
His people's rebuke never more shall be heard,
But blessing and honor to Jehovah be given
By every creature in earth, sea, or heaven.

How cheering the hope of a life beyond this!
Where all shall partake of the fountains of bliss—
Exempt from all sorrow, temptation and pain,
With God, we forever in triumph shall reign.

Most welcome the Word which such tidings doth bring,
Robs hell of its terrors, and death of its sting,
Extending to all the rich gift of God's grace—
Salvation and mercy to man's sinful race.

So onward its course—its beauties displayed—
To sinner and saint be its promise conveyed,
Till darkness and doubt from their thrones shall be driv'n—
Till God alone reigns, on earth as in heaven.

Clinton, February, 1836.

D. F. Y.

For the Magazine and Advocate.

ACROSTIC.

Blest source of wisdom, all divine—
In every page its glories shine—
Be thou our only trust and guide,
Let us, free from lofty pride,
Ever in thy truths confide.

A SISTER.

For the Magazine and Advocate.

TRUE GREATNESS.

BY JEROME B. WOOD.

To an inquirer into the causes which influence the conduct of man, there appear to be, at first view, innumerable springs that are perpetually working at the heart, and arousing to action his physical and mental energies. But on examining them more minutely, and investigating their several bearings and relations, he finds them mostly tending towards desire for distinction as a common centre, and to be mostly subsidiary to the furtherance of this desire, and obedient to its dictates.

Does an individual devote all his powers, both of mind and body, to the attainment of wealth? It is for the influence—the distinction which its possession brings with it; for money has no intrinsic value, nor is it desired when its influence is unknown. Does he bend his pale and emaciated form o'er the midnight lamp in search of classic lore, and waste his health and strength, the vigor of youth and the maturity of manhood, in arduous pursuit of literary acquirements and professional knowledge? There may be in the various studies which it is necessary for the scholar to pursue, much that is interesting—much that is lovely; but there is also much that is dark, cold and revolting, and very much which, if it were divested of the charm that it may be the instrument of preparing us to act a distinguished part on the stage of life, would not only be intolerably insipid, but absolutely hateful and repulsive. Does he expose himself to danger on the battle field, and with the firm resolution to conquer or die, engage with herculean efforts in the mighty contest of conflicting hosts? Though the liberty of his country was at stake, yet was he deprived of the stimulus that his deeds will meet with at least future approbation, paled would be that arm which spread such havoc in the ranks of the oppressor, the sword would fall from its nerveless grasp, and the tiger-like ferocity with which he rushes into the thickest of the jarring conflict, would relax into timidity, if not into perfect apathy and total indifference as to the result.

And so it is in all the various concerns of life. Whatever may be the assigned motive for our conduct, on examining it with a scrutinizing eye, we almost always find that desire for greatness is the main spring to action, the power which propels the great machine of human exertion, by whose impetus such various results are brought about. This desire displayed itself in the bosom of an Alexander, a Caesar, a Bonaparte; it has

displayed itself to a greater or less degree in the breast of every son of Adam; it has existed since the period when man was made lord of creation; it exists now and will continue to exist, while time lasts and man continues to possess the feelings, the sentiments, the affections, the mind and the heart which he now possesses. And this is as it should be; for without this stimulus to action, man would be a miserable drone, little superior to the beasts of the forest, and never would have been made those sublime discoveries in every branch of literature and science, which have kept the world in a state of continual progression.

Yet I would not be understood as approving the evils which have resulted from an immoderate exercise of this thirst for distinction; for it is a lamentable fact that, however indispensable this faculty may be to the well being of our race, it has been the source of much and lasting evil. It has not only been the means of giving more enlarged scope to the intellectual faculties, and elevating the mind to its present exalted condition, but has also deluged the earth with human blood, devastated her fertile fields and laid waste her fairest territories, and caused many a widow and orphan to commingle their tears of wretchedness and wo with the crimsoned gore of a husband and a father, who has fallen amid the carnage of battle. Yet these evils do not result merely from the existence of this faculty, but in consequence of its being diverted from its proper channel, by the wrong ideas which have been entertained in regard to what constitutes true greatness. The splendor of royalty excited admiration; the glitter of a court, the dignity of the conqueror, bravery and success in the field of battle, all these have dazzled the mental vision, and misdirected and misguided this thirst for greatness.

Defecation was often the reward of him who was distinguished for military prowess and who could bend in abject submission to his will the necks of millions of the human race; while he who devotes all the talents of his mind to ameliorating the condition of his fellow-man, and rescuing him from the thralldom of ignorance and error, was sometimes even persecuted, and often unrewarded until posterity, enlightened by his exertions, paid him a tribute of grateful remembrance. Urged on by an intolerant thirst for the homage paid to the former, Alexander girt on the sword of the conqueror and pursued his triumphal march over the prostrate necks of the inhabitants of the earth. Blood marked his footsteps, as blinded by ambition and a slave to his passions, he went forth at their bidding, and conquered. For this he obtained the name of "Great;" yet how much more truly great was the Roman Cincinnatus, who when he had driven the enemies of his country from her borders, could convert the sword into the plough share and the spear into the pruning hook, and retire to his small possessions, there to pass the remainder of his days removed from public care and political strife, an example of patriotism, of integrity, of true greatness.

As time rolled on, a change began to take place in the opinions of men in regard to this point. The world as it became more enlightened, began better to appreciate the merits of those who had contributed most to its advancement; the brilliancy of the military chieftain lost its lustre, and the wreath of honor which had adorned the conqueror, began to be thought more worthy the brow of him who should aid most in emancipating the mind and remove the bonds imposed by tyrants. At length a Bonaparte arose, a second Alexander, and shot across the face of Europe like a meteor, treading down in his rapid march, kings and potentates—shaking to their very centre the thrones of despots, and performing deeds which posterity will ever look upon with wonder and astonishment. But though he commanded armies so superior, and achieved victories so much more numerous and distinguished, yet how poorly does he compare in point of real merit, of true greatness, with our beloved and immortal Washington. Had Bonaparte been a contemporary with the heroes of ancient times, he would probably have been honored, like them, with the homage of adoring subjects. But the world had begun to learn the important lesson, that true greatness does not consist in prowess in war alone, but the most useful as well as talented man is much more worthy of admiration, much more worthy the application of great, than the military despot whose every act is pregnant with ill, though it but tend to his own exaltation.

As the tide of civilization rolled onward, still more and more correct views were adopted in regard to merit; but no where has this advancement arrived to as great perfection, as in our own land of freedom; where every individual inhales the breath of liberty, pure and uncontaminated by the noxious vapors of tyranny and oppression; where usefulness and talent are the only road to distinction, and where the wreath of honor and confidence adorn the brow of him who combines the qualities of the patriot, the statesman, the philanthropist—in a word, of every thing that constitutes the truly great man. Here, then, is a field where this desire for distinction, this thirst for greatness, may be gratified without a departure

from the path of rectitude! How peaceful and happy must pass the life of him who sees himself beloved and respected by his fellow-beings, and who can look back upon a life of usefulness spent in the service of his God and his fellow-man. The billowy surges of life roll past such an individual unheeded, and when the cold hand of death surges him in its withering embrace, and weeping relations and friends are gathering around to catch the last glimpse of that eye which once beamed intelligence, and to behold the departure of that loved spirit just preparing to take its flight to the bosom of its God, all within is calm and unruffled as the bosom of the deep, when not a breath of air flits across its glassy surface. No widowed mother, no orphaned child, no miserable being oppressed with the chains of slavery, lifts his voice to Heaven in gratitude at the completion of his career; but all unite, as did the matrons of Rome at the death of Brutus, in deploring his loss as that of a common parent.

Would you, young friends, become such? Learn to govern your own passions, and prepare yourselves for usefulness to the world. In the language of another, "become learned and virtuous, and you will be great; love God and serve him, and you will be happy."

Clinton Liberal Institute.

MARRIAGES.

In Fairfield, March 2d, by Rev. William H. Waggoner, Mr. JUSTUS H. NEELY, to Miss MALVINA NELLIS.

In Frankfort, March 5th, by Rev. Mr. Griffith, Mr. GEORGE B. HUNGERFORD, to Miss NANCY C. MARSH, daughter of Christopher Marsh, Esq.

In Deerfield, March 2d, by Rev. J. S. Mitchell, Mr. DAVID GRAY, Jr., to Miss MARTHA GREEN.

DEATHS.

In this city, 6th inst., after an illness of only two days, MARGARET, daughter of the late Watkin Roberts, in the 19th year of her age.

She was calm and serene, even in her last moments, and expressed a desire to be with her Saviour.

In Middlebury, Genesee county, N. Y., January 3d, of consumption, Mrs. LAURA SMEAD, daughter of Jesse Sprague, in the 31st year of her age. But a few short months after her marriage to Mr. Leonard Smead, she was called to drink of the cup of grief in his death, by which lover and friend were taken from her, and her fond anticipations of prosperity and earthly bliss were cut off. But her widowhood, like her girlhood, manifested her an amiable woman, and an ornament to her sex.

With a patience, composure and cheerfulness, almost unexampled in the history of our race, she bore her long confinement and endured her illness and pain. She talked with the utmost freedom on her approaching dissolution, and selected the preacher to officiate at her funeral, and the glorious subject for discourse and consolation which closes this article, together with the psalms for the occasion, and even the place of burial. She seemed not only resigned to her fate, but to enjoy that confidence in the grace of God, which afforded her spiritual pleasures in the absence of those of earth. She left one posthumous son, of about 6 years of age. May God bless all those who participate in this bereavement, and teach them the important lesson, "My grace is sufficient for thee."

P.

In Lawrence, St. Lawrence county, February 3, Mr. DAVID MUNGER, aged 30 years. He has left a wife and infant daughter to deplore their loss. Br. Munger was a useful member of society, and unwavering in his faith in universal salvation. His protracted illness was endured with Christian fortitude, and his end was peace. At his request, Br. F. J. Briggs attended his funeral, and administered the consolations of the Gospel, from words selected by the deceased, (Phil. i: 21,) to a large concourse of mourners and sympathising friends.

THE MAGAZINE AND ADVOCATE

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By A. B. Gresh and O. Hutchinson.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MARCH 24, 1837.

NUMBER 12.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER VIII.

BY REV. J. M. AUSTIN.

POLITENESS.

In all communities of intelligent beings, there are certain rules, regulations, or customs, adopted by general consent, to govern the intercourse of one with another. They are termed in our language, *politeness*. It is true, these usages differ much in their character. A custom considered very polite in one country, is deemed extravagant and ridiculous in another. But however these practices may vary, certain forms of politeness prevail in every class, from the polished circles of the highest ranks of civilization, down to the barbarous and untutored tribes of the forest. Your attention, however, will be directed exclusively to the general subject of politeness, as understood in enlightened countries, and as applicable to youth of both sexes.

Singular as the remark may appear, it is quite evident to my mind, that the Gospel of the Redeemer, understood in its proper sense, is the only perfect source of true politeness. What is politeness? It is *not* an air, a simper or a strut—it is not the mincing of words, or the formal manner of expressing sentiments. Politeness is an exhibition, through words, signs or tokens, of kind and friendly emotions towards those in our presence. These emotions can not be exhibited properly in the conduct, unless they really exist in the bosom. But they can not exist in the bosom in their full extent, nor exert their influences, unless warmed into life by the spirit of Christ's religion. Those individuals whose hearts are steeped in the influences of the Gospel—who view all mankind as their brethren—who love them all, (even their enemies,) as directed by the Saviour, and who allow these emotions to influence their conduct will be truly polite. And although their manners, from want of opportunity, may not be as polished as those of others, yet they will exhibit that spirit of universal kindness and good will, which is the spirit of politeness, and without which politeness can not in reality exist. Hence the first step in the acquisition of politeness, is to imbibe the noble, generous, liberal and kind feelings, which flow from an enlightened appreciation of the Saviour's teachings and examples. These emotions will form a proper foundation, upon which a polished demeanor can be based, and which will render its acquirement easy and natural.

As this subject embraces an extensive range, I shall be able only to glance briefly at a few of its most prominent features. And first your attention will be directed to a few things that are *impolite*.

Profane or irreverent language is improper and wicked in any place; but when uttered in company is very impolite. It exhibits a low, gross and uncultivated mind. Every young man—I need not say, every young lady—who would be considered polite and well bred, will avoid such language as highly derogatory to genteel manners. Refrain from low and vulgar anecdotes, and indelicate allusions or innuendoes. Nothing should be uttered in company, that violates the simple rules of modesty. Every thing of this nature is both improper and impolite.

Do not speak loud and long in company. This is a fault that young people are liable to commit. In the exuberance of their spirits, the voice is often raised to a high key, and some favorite topic is extended to an immoderate length, to the ex-

clusion of all other conversation. This habit should be strictly guarded against. Those who indulge in it are liable to utter many things ridiculous and absurd, and to lay themselves open to the just censure of the wise and prudent. Loud laughter is also impolite; and is considered by many, as an indication of an empty mind. I would by no means banish sociability and pleasantries from the social circle. But there should be a proper medium observed. The good sense of youth, should teach them not to surpass, in these respects, certain bounds prescribed by propriety.

In a mixed company, avoid, if possible, all contentions and disputes—especially on exciting topics. If carried to any extent, they lead to the exhibition of improper feelings; and generally cause the disputants, and the whole company, to become unhappy. There may be cases where this rule should be departed from; but such instances are exceedingly rare. As a general practice, the rule should be strictly adhered to.

Do not permit yourselves, in company, to speak disrespectfully of one who is absent, if you can consistently avoid it. This practice is not only impolite, but it is ungenerous and unjust. If it becomes necessary to express opinions derogatory to the character of the absent, speak in guarded language, and with all the palliations that charity and forgiveness can suggest.

Avoid any exhibitions of anger or petulance. They are impolite and immodest—especially so in females. They throw you off your guard—cause you to utter expressions extremely improper, and often ridiculous—and place you in circumstances very unpleasant. A guard should be placed upon the temper. Nothing is more to be avoided than the outbreaks of rage. Under their influence evils are often committed, for which a whole after life of propriety can hardly atone.

Be cautious not to interrupt others when speaking. This plainly indicates a want of good breeding; and yet it is a very common practice with many. However anxious you may be to utter your views, remain silent until those who are speaking have concluded. Respect to them, and a desire to avoid confusion, as well as the rules of propriety, dictate a strict adherence to this precaution.

Do not bluntly deny the truth of the opinions expressed by those with whom you are conversing—and more especially if they are aged, or if their opportunities for obtaining information have been superior to yours. If you differ from them, express your views in modest and respectful language, and with due deference to their mature experience. You should rather suggest the propriety of a different opinion, than pertinaciously assert it.

Never indulge in ridiculing others in company. It is a vulgar and ungenerous practice, and indicates a narrow, uncultivated mind. All have their weaknesses and imperfections—even those who possess the most shining talents, have their blemishes. "But what an absurd thing it is, to pass over all the valuable characteristics of individuals, and fix our attention on their infirmities—to observe their imperfections more than their virtues—and to make use of them for the sport of others, rather than for our own improvement."* "The littlest feeling of all, is the *delight* in contemplating the littleness of other people." Persons addicted to ridicule, are not usually distinguished

* Addison.

for their own wisdom or good sense. Like critics who cut up a good publication, without being able to produce one themselves worth reading, so those most given to the ridicule of others, are generally themselves deficient in many of the valuable characteristics of human nature. "If the talent of ridicule were employed to laugh men out of vice and folly, it might be of some use to the world; but, instead of this, we find that it is generally made use of, to laugh men out of virtue and good sense, by attacking every thing that is solemn and serious, decent and praiseworthy in human life."* If young people must indulge in ridicule, I pray you, act upon the reverse of this observation of the great English scholar. Let your talent of ridicule be exercised only against immoral and vicious practices—against pride, folly, and every species of extravagance and sin.

Avoid ridiculing others, on account of their appearance or their plainness of dress. Some are naturally more awkward in their demeanor than others, and any ridicule on that account, will be at the expense of your good sense, in the eyes of the discriminating. All tastes do not agree in regard to dress. You claim the liberty of arraying yourselves in such habiliments and style as your fancy dictates. You should be willing to grant the same privilege to others; and should no more imagine that you have the right of ridiculing them for not following your taste, than they have of ridiculing you for not imitating theirs. And by all means, avoid ridiculing those who from poverty, are unable to appear in attire as costly or fashionable, as that of community in general. This is a cruel, ungenerous, unmanly practice. It is not only impolite, but is blackly inhuman. It displays a selfish spirit, a shallow mind, and a heart devoid of the gentler susceptibilities of our nature. No individual—male or female—can justly lay the least claim to politeness or generosity, who exhibits a feeling so mean and brutal. Instead of basely indulging in the ridicule of the poor, you should be inclined to drop the tear of pity over their misfortunes, to commiserate their condition, to soothe them and reconcile them to their situations, and, if possible, to do something, or say something, that will shed a few rays of enjoyment into their hearts. Individuals possessing true politeness, will exhibit towards people in low circumstances as to property, none but emotions of a kind, humane and generous character. And they will not judge of their worth by their poverty. But looking beyond the outward circumstances, to the qualities of the heart, they will honor and commend integrity, virtue and purity, as readily when clothed in worn and humble garments, as when arrayed in "purple and fine linen."

We will now briefly examine the affirmative of this subject, and notice a few characteristics that pertain to politeness. I have once remarked that true politeness, is an exhibition, through outward signs and tokens, of kind and friendly emotions towards those in your presence. Or in other words, politeness is a desire to make those around you happy. A disposition to be pleasant and agreeable, therefore, is one of the first requisites of politeness. It is impossible for those who are morose and ill tempered, to be polite. They may assume the outward form, the shadow, but the spirit of true politeness will be wanting. If from misfortune, disappointment, or vexatious difficulties, or illness, your feelings are in an unhappy or irritable state, you had far better refrain from

* Addison.

mingling in company, while such is your condition, than to make others wretched by a display of your ill feelings. Strive, therefore, while you are in company, to be good humored, cheerful and kindly disposed. With these feelings in full activity, you can not well avoid being polite. And it is encouraging to know that with every effort to entertain and exhibit these emotions, they will increase in stability and extent, until they become a second nature, and habitually pervade your minds.

Gratitude is another ingredient of politeness. What can appear more dishonorable or selfish, than an insensibility to proffered kindness?—what more ill bred or impolite? The uncultivated boor, will, under the dictation of nature, return thanks for favors. And it surely becomes those who would improve their manners, not to be unmindful of this subject. Every attention which you receive from others, is an indication of the kindness which they cherish towards you. In this light should they be received and properly acknowledged.

As Washington was once walking with a distinguished gentleman, they met a negro, who, in passing, saluted them. The General gracefully returned the salutation. His companion expressed much surprise, that he should return the bow of a black man. "Sir," said Washington, "should I permit this poor negro to exceed me in politeness?" This was an instance of genuine politeness. While the *impolite* man would have passed stiffly and haughtily by, without condescending to notice the African's indication of respect, the noble minded personage, who then occupied the highest station on earth, acknowledged, by a suitable return, his sense of the negro's attention. To be grateful for all, even the smallest favors granted you, the smallest indications of respect, and to express your gratitude by some word, or in some intelligible manner, is imperiously demanded by politeness. While it is gratifying to have acts of kindness noticed and appreciated, it is exceedingly painful to have them coldly received, with no indications of thankfulness.

In entertaining a mixed company, much depends upon the host or hostess. It should be your great object in such a situation, to make all your company, if possible, feel pleasant and agreeable. You should not, therefore, confine your attentions or conversation to one, or any select number; but they should be equally directed to all. And in your conversation, you should discriminate between the different degrees of information, and the different occupations of your guests. Each individual should be addressed on subjects in regard to which they are considered the best informed; and your conversation with them should be so directed as to relieve them from embarrassment, and bring out their peculiar excellencies and acquirements. From these impartial attentions, all feel that they are duly appreciated, all are gratified, and all enjoy themselves. You should, in one sense, forget yourself, to make those in your presence agreeable. And yet all these attentions should be executed in so delicate and artless a manner, as scarcely to allow them to perceive that your object is to make them appear well, and to minister to their enjoyment.

Respect to the aged, is another trait of politeness. It is extremely indecorous to make those advanced in years, the subject of ridicule, derision or laughter. Gray hairs should ever be treated with deference and respect. The aged have long borne the burdens of life—they have administered to the welfare of society, and to the prosperity and enjoyment of those who are now young. It becomes your duty, as the palsy of age creeps upon them, incapacitating them for active duties and for labors, to honor and reverence them—to cherish and support them, and render "the downhill of life," as agreeable and pleasant as possible. No sight is more delightful, than to behold the young assiduously engaged in

respectful attentions to the aged—while there is no greater lack of politeness, no plainer indication of an unfeeling heart, than to treat the aged with neglect, disrespect or harshness.

Before closing this subject, I can not refrain from again directing your attention to the real nature of politeness. People, generally, are too ready to judge of its existence by exterior appearance and manners. When persons enter a room with ease, make a graceful bow, and are very formal and ceremonious, they are called *polite*. But although a due attention to formalities, is proper, yet they do not constitute all of politeness—they are, indeed, as has once been said, but its shadow, and may be, and often are, assumed where no genuine politeness exists. True politeness, I repeat, consists in entertaining kind and friendly feelings towards others, and in exhibiting those emotions in your manners. Therefore, to be polite, in the just acceptation of that word, you must cultivate the generous feelings of the heart—you must see that this fountain of human emotions is purified, and that nothing there exists but good will towards all your fellow-beings. With the affections in this state, politeness, almost without effort, will shine in your intercourse with the world. There will be no cold affectation, no heartless hypocrisy; but with a moderate degree of outward cultivation, the manners will be graceful and polite.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

BY REV. S. R. SMITH.

INTRODUCTION.

That the questions—Is there a God? and if so, Do the Scriptures contain a revelation of his will, his purposes and our destiny? are the most important which can engage the attention of the human mind, seems incontrovertible. On them is suspended the propriety and the proper direction of the religious feeling—the brightest motives to a life of integrity and virtue, and the dearest hopes of the human heart. That the truth in relation to these subjects, though generally professed, is not always as well understood as might be desirable, admits of little question. Indeed, it is comparatively very recent, that any general attention has been given to the subject. The mass of mankind—the general reader, took no immediate part in its discussion. Its merits were the matters of consideration in a world above them—among the literati, polemics and theologians.

Several praise-worthy and very successful attempts have been made within a few years past, to bring the evidences of the truth of a divine revelation, more directly in reach of all classes of society. Labored and standard works have been condensed, published in a cheap form, and thus rendered more generally accessible. Various new publications embracing all the common arguments, have also been added to the means of public information. Among these—those of Messrs. Pickering, Thayer and Williamson, deservedly hold a distinguished place. And from the size of their respective publications, as well as the familiar style in which they are written, they have probably reached the public mind, more effectually, than any other kindred productions.

The subject, however, is far from being exhausted; and the field is rather opened than fully improved. Not that new and unknown arguments, or proofs, remain yet to be adduced—but their bearings and results may perhaps be rendered more simple, more obvious, and their effects more certain. The probable, and perhaps manifest reasons of the popular infidelity* which prevails to some extent in our own country, may yet be better understood—and should be understood,

* The terms "infidel," and "infidelity," are not used as words to convey reproach—they are only employed in the sense of "unbeliever, unbelief," and imply disbelief of the Bible and its doctrines.

for the same reason, that it is important to both physician and patient that the nature of the disease be well ascertained. The best medicines may otherwise be useless, or productive of little benefit—while the disease is protracted beyond all reasonable duration.

The arguments and evidences in favor of Christianity have been abundant, and would, under other circumstances, have been satisfactory. But while Christianity itself, is unexplained, or so presented as to make all the finer and better feelings of the heart revolt at its forms or influences, the unbeliever will persist in its rejection. He may be convinced of the superior force of your arguments; but he will impute that conviction to any cause but the true one. He will not even suspect, that it is because you are right and he is wrong. He will impute his own failure to inattention, or want of skill—and will refer your advantage to greater learning, higher talents, or habits of controversy. Strip Christianity of the encumbrances and corruptions which ignorance, or superstition, or fraud has incorporated with it—let the unbeliever see, that instead of aspersing the character of a benevolent Deity, its nature, and principles, and requirements all harmonize with the best conceptions of the Divine nature—that all its doctrines are consistent and reasonable, its purposes benevolent, and its influences moralizing, and he will find new reasons for appreciating your arguments, and new motives for adopting the Christian profession.

The writer of this, has neither the vanity nor presumption to suppose that he shall perform the work of simplifying the Christian doctrine, or rendering it more particularly acceptable to unbelievers. He aims to add his mite to the accumulating treasury of Christian knowledge, and to the proofs of the heavenly origin of the Gospel—to aid, if possible, in the diffusion of those great truths on which the moral well-being and happiness of his fellow-men so much depend, and to assist in removing the darkness and sorrows, which forever brood over the mind of the unbeliever.

Under the existing circumstances of the Christian world—such, in fact, as it has been for many centuries—it is, rather a matter of wonder, that skepticism has been so rare, than that it has occasionally attracted attention, or numbered a few men of the first talents among its votaries. For to the most revolting dogmas, maintained by every artifice that power could employ, has been added a practice every way incompatible with a system designed for the moral improvement of mankind. The dispassionate looker-on is scarcely culpable for his doubts respecting the divine origin of a system so recommended. Nor is it matter of surprise, that these doubts have seldom been removed, when it is also recollected, that the skeptic, or unbeliever, has been treated as criminal, ignorant and obstinate—that he was avoided as an enemy, reprobated as a child of wrath, and denounced as a malicious disturber of the established order of civil society. The most that can be expected from such a state of things, is a covert working and stealthy propagation of infidelity—a silent under-current sapping the very foundations of the visible religious fabric; and cautiously waiting its time of development. France saw and felt the horrors of that time—and probably other nations have escaped its terrors, by the nature of their institutions. With us, public opinion is free, and the unbeliever is invited, in common with the various sects, to the frank and manly avowal of his principles. And the consequence probably is, that while there are more known infidels among us, there are fewer in fact, than in almost any other Christian country.

In view of these general facts, the conviction has been forced upon the writer, that, with very few exceptions, unbelievers have not generally received the courtesies to which they were entitled. The harsh and contemptuous treatment to which they have been subjected, was neither politic nor kind. It has had great influence in preventing

their attention to the subject of religion; and has neutralized the force and effect of many convincing proofs and conclusive arguments in favor of Christianity.

We have been much gratified, that our brethren who have preceded us in these investigations, have greatly improved upon the former method, with unbelievers. As men, they should not be denied the usual privileges of men—to believe or disbelieve, without responsibility to man. And we have too much experience of the feelings and operations of human nature, to suppose that opinions of any kind are to be honestly abandoned or renounced, merely because they may provoke the disgust, the ridicule, or the reproach of others. Nothing in the form of coercion ever did, or ever can have any useful effect upon the mind of the supposed heretic—nor is there any good reason for believing, that its influence would be more salutary when tried upon the unbeliever.

It shall be our endeavor therefore, to lay before the unbeliever, a view of the prominent causes of his infidelity—to argue with him as a man—and to present him such motives and reasons for the belief of a revelation in general, and of Christianity in particular, that he shall do violence to his feelings, his reason and responsibilities to reject them. And we greatly err in our estimate of the plainest grounds of human conduct—if, when the true character of God is known, it is not loved—if, when the moral nature of man is duly appreciated, he is not thought worthy of the care of Heaven—and if, when the destiny of man is perceived, the unbeliever does not rejoice in becoming a Christian.

And as several doctrines and practices of certain Christian sects, will be examined, for the purpose of showing that they can not be maintained in an argument with unbelievers, it is deemed proper to apprise those concerned of the motives for so doing. It is confidently believed, that those doctrines and practices are the fruitful causes of that very unbelief, which all Christians are so desirous of removing from the human mind. Hence, what is supposed to be untenable and absurd in the creed of any class of Christians, will be frankly stated; and as far as consistent with our general plan, the reasons given for its rejection. Every candid Christian, of whatever sect, must feel that the attempt to maintain any opinion or usage, not clearly supported by the authority of the Bible, so far from serving, must injure the cause of truth and virtue. It will, therefore, constitute one part of our labor, and we trust not an uninteresting part, to show wherein certain views and practices are indispensable; and that, so long as they are maintained, it must be at the expense, both of reason and revelation. And it is hoped that Christian professors will exercise the candor which we all so much desire to see practiced by unbelievers—review their opinions, expunge from their creed every thing which is not authorised by the Scriptures, and which consequently does not admit of defence; and instead of the extravagances of fanaticism, practice the manly and purifying virtues enjoined by the Gospel. Let no one fear to do this. Christianity instead of suffering by the process, will come forth in greater purity, and in a more amiable and interesting form. Reason and revelation alike approve of every honest endeavor to restore the Christian doctrine to its original simplicity, and to the full measure of its influence over the human mind.

In the arguments and proofs employed in the following series of articles, in vindication of a divine interposition, no attempt is made at originality. Most of the works in support of the Christian theology have been read—many of them, however, for the general purpose of becoming familiar with the subject, and to be able at all times to meet the objections of unbelievers, to whatever they related, and in whatsoever form presented. And as this has been done for a term of years, without any reference to the uses to which such acquisitions are now about to be ap-

plied; it would perhaps be impossible for the writer to give the proper credit in all cases. He may have imbibed unconsciously, many ideas, and even forms of expression, which have become incorporated with his own views and phraseology so intimately as no longer to be recognized by himself as borrowed. And as he has no desire to detract from the claims of others, or to use their favors without acknowledgments and gratitude, he will leave the reader to settle the right of property in all cases where no direct quotation is made. We are really more concerned in the acquisition and spread of the knowledge of the Gospel, than in the question, whether the argument was first used by the facetious Berkeley, the indefatigable Lardner, the quaint and familiar Paley, or the interminable Chalmers. We would give "honor to whom honor is due," but would prefer being the humble instrument of imparting the belief, the temper and the hopes of the Gospel to but one mind, to the honor of being the author of more new ideas and arguments than any one man has now a right to claim.

But the question may perhaps arise—why so much solicitude on the subject of infidelity? why urge upon the public mind, the consideration of that particular subject? why persist in publishing book after book, and essay after essay, when nothing new can be expected as proof, and when the features and bearings of the arguments, scarcely admit of further modification? And above all, why call upon the unbeliever to read a number of works for which he has no taste?

There are at least two important reasons for doing these things—reasons that will continue to exist and be felt, while infidelity has a being; and such reasons as the unbeliever can never feel, nor properly appreciate. First—every Christian has full evidence—the evidence of his own experience, that the happiness of mankind greatly depends on their belief of the Gospel. And to the natural desire of seeing his opinions spread, and become the favored theme of public faith, is added the sincere and ardent desire to remove the evils and promote the happiness of the human race. Faith in the Gospel, is among the most obvious and effectual means for securing these objects. And, secondly—if Christians remain silent on this subject, they leave the field open to an industrious and active enemy; the youth would want protection from the specious allurements which have been artfully thrown in their way, and many minds would sink in darkness and wretchedness which, by suitable attention, may be preserved in faith, purity, and peace.

That unbelievers are active in the propagation of their system—if system it is, will be perceived when it is observed that they have ranged almost every department of mind, and endeavored to meet it in all its ramifications, pursuits and employments. And they do this without any prospect of moral benefit, or hope of future joy; for the gratification of counting increasing numbers and spreading a useless theory. Thus merging every grade of character and every variety of condition in one common tomb, where mind and morals, and hope and joy are crushed beneath the weight of a pervading and withering unbelief! And can they wonder, that the Christian should be equally active—that those with holy and heavenly hopes should find equal, or even higher motives to exertion?

For however it may be doubted, the course pursued by unbelievers, justifies and calls for continued vigilance on the part of the friends of Christianity. Every grade of society is assailed, under some form, with efforts to wean them from the faith of the Gospel. From the courtly and insinuating sarcasm upon the page of standard history, through plain-dealing assertions spread over works of philosophy and physiology, down to the humblest means of science and the ordinary associations of business men, all furnish the means of urging doubts of the most important and interesting truths—and all means are employed to plant deeply the seeds of infidelity.

And for what benevolent purpose is all this machinery put in motion? What end is to be gained—what worthy motive consummated—by the propagation of infidelity? Will it make the world wiser? This can scarcely be hoped, when it annihilates some of the highest inducements to seek after wisdom—and when it is recollected, that many of the wisest of our race were Christians. Can it make men better? This will not be pretended—such a supposition is contrary to the experience of fact, the evidence of every man's senses. And that there are good and upright men among unbelievers, is no objection to this statement. There are innumerable examples of superior triumphs over temptations and death among believers. Will it make men happier? No one believes that it can do so. For there is no reason to suppose that the mere virtues of an unbeliever can impart a purer or a higher felicity, than those of the Christian. And it were preposterous, or insane to suppose, that to go down to the grave with no hope of future life, can make the death-bed as peaceful and happy as the prelibations of another and a glorious state of conscious being. What, then, is the probable motive? Evidently to carry a point—to witness the triumph of what many no doubt conscientiously maintain for truth, reckless of all consequences of "weal or wo" to mankind.

But the Christian not only has different, but vastly higher motives for spreading the knowledge, and promoting the faith of the Gospel. He feels that his views are essential to the social, intellectual and moral well-being of his race. And that they are calculated to add dignity to wisdom, purity to the principles of the heart and the practices of the life, comfort and enjoyment, under every vicissitude of fortune, and peace and submission in death. He is assured, that to point out the way that leads alienated man back to his God, is to the religious feeling, what a message of kindness from a parent, is to a prodigal child. The Gospel directs the best and the holiest affections of the human heart, to their proper objects—concentrates them in gratitude and devotion to the Deity, and illustrates their uses and tendency in benevolence to man. It exalts, while it multiplies the reasons for a life of virtue, and it sanctifies that virtue with hopes as blissful as they are glorious and enduring.

This series of articles on infidelity, is not intended as part of a plan commenced in other recent publications, nor was it suggested by the appearance of those works. The attention of the writer had been drawn to the consideration of the subject some years since, from several causes—among these, the suggestions of several valued friends. And he had arranged the general outline, as well as the mode of publication, before it was known that any work on the same general subject was in contemplation.

The principal inducement to this mode of publication, was furnished by the certainty of placing the subject immediately in the hands of a much greater number of readers, than could be expected from any other method. For it is unfortunately too true, that the great majority of even general readers, have never been in possession of the usual arguments for a divine revelation. Their knowledge of the subject is principally derived from the recollection of a few sermons, or an occasional article from the press. And what is thus gleaned is often rendered of little value, from the confused and indefinite impressions which have been retained.

To this mode of publication, there is but one important objection—it is, that the several essays must be extended to considerable length, which will deter many readers from undertaking the labor. But this consideration is at least balanced by the certainty, that all such readers must be reached in this way, or not at all; since those who would hesitate at a single chapter, would never commence reading a book.

For the Magazine and Advocate.

A CHAPTER ON PRUDENCE.

BY REV. J. CHASE.

PRUDENCE is one of the most useful and valuable traits that can adorn and beautify the human character; and it is to be seriously regretted that a greater degree of it is not to be met with among mankind, in their numerous and various enterprises and exertions. My present labors may not avail much in inducing attention to the importance and observance of the subject of this article; but at all events I shall so far manifest my attachment to it, as to write a few thoughts in relation thereto, and invite the reader's candid attention to them.

In the ordinary transactions of individual and social life, nothing is attended with more beneficial and profitable results than *prudence* of purpose and of action. Truly has the wise man of old said, "A prudent man foreseeth the evil and hideth himself." In a world like ours, abounding with such a multitude and variety of public and private enterprises, every individual should exercise all the discretion of which he is master, before he engages in any matter of importance; for, generally speaking, there is nothing of a more fatal tendency than heedlessness and temerity in the adoption and pursuit of any plan or purpose of a domestic, social or political nature. How many unfortunate alliances have been formed, how many families have been reduced to want and beggary, how many nations have become bankrupt and ruined, and how many kingdoms and countries have been deluged in the blood of intestine wars and commotions, in consequence of neglecting to exercise that prudence which reason and dispassionate reflection would have furnished? A mere glance at the past will furnish sufficient answers to the above interrogations.

But if prudence is thus important in the ordinary and secular concerns of human life, than which nothing can be made more evident to the contemplative and informed mind, how much more important must it be considered in its relation to the great matter of *Religion*! But here, again, we are too apt to act prematurely and rashly, both in the adoption and practice of those moral principles by which we choose to be governed and directed. And it is from this prolific source, that most of the evils, misfortunes and miseries of the nominal church of Christ, have flowed in such overwhelming torrents for several centuries past. If the professed followers of the Lamb, had, in past ages, duly "considered their ways," as the Lord directs and prudence requires, those tragic scenes which have wrapped Europe in devouring flames, and drenched her soil in the blood of martyrs, would have withered in their conception, and the honor, and glory, and power of the Redeemer's kingdom, would have spread from shore to shore, and millions who have expired at the stake and upon the rack, would have sung rejoicing in the radiance of its increasing splendor. And this is not all; their examples of consideration, forbearance and charity, would have extended their salutary influence over the whole civilized world, and a much more pleasing and profitable order of things than that which we now witness, would have been established among the professed worshippers of Jehovah in every land and nation.

But it is never too late to adopt and practice those exalted virtues which reason and revelation require. We should therefore speedily "cease to do evil, and learn to do well." We should strive to act prudently, not only in our endeavors to promote what we honestly believe to be truth and virtue, but also in our endeavors to overcome and vanquish what we deem vice and error. The most valuable enterprise ever conceived, may be thwarted by the inconsiderate temerity of its overzealous advocates; and the most devoted attachment to a virtuous cause, may lose its reward, and counteract its own design through the impropriety of its manifestation. We should therefore be admonished, that "the wisdom of the prudent, is to understand his way," and that "every prudent man doleth with knowledge." "The simple be-

lieve every word," says Solomon, "but the prudent man looketh well to his going." These admonitions are well worth treasuring up in the heart, and reducing to practice, on every occasion, through the journey of life.

Religious zeal unaccompanied with *prudence*, is very much like an unruly tongue—"a fire; a world of iniquity—it defileth the whole body, and setteth on fire the whole course of nature; and it is set on fire of hell." James iii: 6. This being the case, every individual should strive to think, and speak, and act prudently in all things, but particularly in matters of religious doctrine and practice. Thus endeth the chapter.

East Bloomfield, March, 8, 1837.

For the Magazine and Advocate.

TEMPERANCE IN RELIGION.

BY REV. G. W. MONTGOMERY.

Christianity is one of the noblest gifts of God to man—and applied, as it was intended that it should be applied, raises the moral and intellectual condition of the creature to the regions of virtue and truth. It expands his feelings, strengthens his views, brightens his hopes, exalts his understanding, softens his passions, sharpens his conscience, enlarges his moral action, sublimates his views of the Deity, gives him prudence in prosperity, courage in adversity, patience in sickness, and a noble confidence in the struggles of death. But this system, glorious as it is, can be used intemperately—that is, it can be so twisted as to produce evil in many forms. That men can become intoxicated on the subject of religion, I need only refer to those moral whirlwinds which swept over our land a few years since, when people would attend meeting, morning, noon and night, neglect their business and their families, and for that matter their Bibles into the bargain, to drink a false zeal which made some of them crazy and victims of suicide, while the rest were exhilarated for a season, to become morally languid when the fit passed off.

If I discover two individuals, when debating about the Bible, getting angry with each other, throwing hard names, and at the very foot of the cross exhibiting a malignant disposition, it seems to me that there is not a little intemperance about such a course. If I discover one sect perpetually stigmatizing any other sect, and at the same time averse to a fair and candid examination of the question in dispute, it seems to manifest some degree of intemperance. If I discover a man whose life is rather questionable for six days of the week, but who appears very sanctimonious for the other day, uses his religion as he does his cloak, to be put on at pleasure, and who at the same time denounces every person who does not believe his creed-book, surely there is intemperance about him—he drinks too much of a bad spirit. But if I discover a man (or a woman) who speaks of his faith in the mild spirit of his Lord, who respects the opinion as well as the character of his neighbor, who worships God with the simple desire of improving in righteousness, who is uniformly correct in his conduct, whose feet are often seen directed to places of distress, sickness and poverty, who is heard affectionately warning the wicked man to turn from the evil of his ways to that Saviour who bled and died for him, whose actions are so pure that others take knowledge from them and glorify God, who reads his Bible with delight and pleasure, making it the guide for all his ways and as well as the direct source of his faith—such a man is temperate in the use of his religion—his example falls upon community, not in the rushing torrents of sin, but in the calm and gentle influences of virtue—and as a moderate use of food induces in the physical system a high state of health, so such a man shows, that a clear, thorough, dispassionate examination of the Bible, and an every-day trial of its precepts, induces a high state of health in the morals, and makes him beloved in all his ways and upright in all his concerns.

But when an individual makes a compound of his religion, adding the intoxicating drugs of error to his faith, he becomes like fire without a master,

an intemperate fanatic, incapable of reasoning dispassionately, and condemning all his neighbors to ceaseless tortures because they can not believe and drink his "mixed wine" of faith. Such religion has been a curse to man, for it has lighted the fires of sacrifice on every altar of persecution, and worked its fury without remorse. But when religion heals the soul, when it pours the wine of consolation into the broken heart, when it restores the desponding thoughts, raises the sinning soul to life and joy, and removes from the mind and body all the disorders of transgression, then it becomes the medicine of heaven which is shed upon man for his benefit and salvation, to make him what he should be, the friend of his fellows. In such a case religion is used temperately; and its blessed consequences are seen in the thousands of instances, to the good of men and the glory of God.

For the Magazine and Advocate.

EVIDENCES OF CHRISTIANITY.

Christians, though differing in sect and sentiment, universally acknowledge the Old and New Testaments to be the only infallible guide, and receive it as the sure foundation of their faith and practice. These Scriptures claim an absolute right to determine the belief, and to regulate the conscience of man; to be profitable for doctrine, correction, and reproof—and to have been given by the inspiration of God. These claims are supported by evidences external and internal—such as arise from its nature and consistency; its simplicity and uniformity; fidelity and competency; its fitness to the character of God, and the state and condition of man, with the accompanying convictions impressed on the mind by the operation of the holy Spirit: also from the nature of man, for as light is absolutely necessary, reason will teach that a Being infinitely wise and benevolent would be revealed; and that a revelation from Heaven would have been introduced and transmitted down as these Scriptures were, and like them, rational and practicable in doctrine; pure and elevated in sentiment; combining the plain and simple, with all that is noble and sublime; and so happily adapted to the capacity of every intelligent being in the universe.

The Christian, as his name implies, receives as the author and finisher of his faith, Jesus Christ. That such a personage did certainly appear, and suffer crucifixion, according to the records of history, the testimonies and acknowledgments of friends and enemies, none can doubt. That his religion was embraced and maintained by multitudes, is equally evident. From the same sources we prove that his immediate followers did write the life and doctrine of Jesus, their master; and that they, professing to have been guided by inspiration, delivered the books of the New Testament, as being the record of God's word. Now if their record be true, the divine authority of Christianity is established at once. One point is certain; that the apostles, at least, knew the *true character* of what they testified—they were "eye witnesses" to, and participated in. If *false*, the motive was worldly or selfish—but in promulgating *this* faith, they not only did forego pleasures and enjoyments, favors and emoluments, and all in which the worldly could delight, but bore a cross of privation and sorrow, of contempt and persecution, and emphatically preached with the certainty of meeting stripes and death.

In their writings, sincerity and disinterestedness are eminently conspicuous. They breathe forth a spirit, pious and devout, yet generous and benevolent. With language the most happy and the most forcible, they present unaffected and undadorned testimony, whose highest claim to attract and please is the garb of *simple truth*.

Nor was it by word alone, that the followers of Christ attested their mission. They were endowed with high and miraculous powers. Signs and wonders were wrought without number—not in secret and unknown; but publicly; before all, that all might believe—not for their own interest, or to aggrandize themselves; but they were exert-

ed as instruments of benevolence and love, when necessity required the interposition of a God. Neither in life only, were they confident and zealous; but in death they rose triumphant in the arms of faith, accounting nothing as worthy, but the religion they professed. For this same Christianity, we see them subduing the carnal heart—buffeting the trials of life—preaching the word boldly and with steadfastness—vouching their sincerity by the power of the Most High; and sealing their testimony with their own blood.

Again—the propagation of Christianity evinces its Divine origin. Although despised and rejected, its progress and increase has been great and wonderful. “Destitute of all human advantages;” says a writer, “protected by no authority; assisted by no art; not recommended by the reputation of its author; not enforced by eloquence in its advocates, the word of God grew mightily and prevailed.” From the twelve poor and unlettered servants of a crucified Master, we behold it confounding the wisdom of the learned, and the subtlety of the philosopher; triumphing over the most determined opposition; and ever melting the heart of the persecutor and causing the hardihood of the magistrate to tremble—and that too, not by flattering and enticing the corrupt passions of the human heart. It condemned at once, the whole system of Jewish ceremony and Heathen belief, holding forth the doctrines of the cross as the only rule of faith and practice. Contemned and opposed, still it increased. The fiery zeal of persecution seemed but to advance its progress. The soul of the martyr amid flames and death, preached loud the consolations of the spirit, and the high hope of glory, and spread far and wide the religion of Christ.

And, also, its nature and its consistency, proves its divinity. It comprehends the history of the human heart; the whole plan of salvation, and even the great and adorable perfections, the sublime and awful mystery of Jehovah. It is consistent with the attributes of Deity, and the true character and condition of man—consistent, both in doctrine, in tendency, and in effect.

Without light diffused over the face of nature, much now clearly known, would have remained in deep, impenetrable darkness. Here its state is developed, and the path of duty made plain.*

[We need not the evidences of Revelation—particularly the graphic details of Paul in the first chapter of his epistle to the Romans—to prove that philosophy and learning, art and science, failed to redeem Greece and Rome from the degraded and corrupting influences of polytheism and idolatry; for nearly every profane historian furnishes proof, that even the few who were rescued from the popular belief continued the popular practices; adding to them the careless indifference of the skeptic, or the time-serving policy of the atheist. While the history of every other more barbarous people, (the Jews alone excepted,) adds but darkness, ignorance, crime, and beastly debasement to the picture. To enlighten even the Jew and refine his heart—to abolish the ignorance nature could not remove, and by giving necessary knowledge, subdue the vices of the Heathen world, Jesus of Nazareth was commissioned from on high. He disclosed the true, full character of God; the duty of man; and brought life and immortality to light through the Gospel.] He before whom all heaven bows, gave himself a willing sacrifice, to publish salvation and eternal happiness, to a world self-condemned and lost in guilt—and not only was he willing to rescue the sinking soul, and fit it for endless joy—but to acknowledge it as his follower—as his joint heir—and use it as an instrument to spread his Gospel—advance his cause and co-work with him. Moreover, he imparted to his apostles a comforter, even the Spirit of truth. He opened to their view the bright prospect of glori-

ous success; for as he was their leader and the cause his own, so he would be with them—and raise up for himself, a church on earth, which should believe his doctrine, obey his precepts, and be saved by his truth.

Its tendency, also, proves Christianity divine. It teaches, “Glory to God in the highest; and on earth peace, good will towards men.” The effects of Christianity have been, benefits great and lasting, in proportion to the obedience yielded to its principles. Before it, Heathen darkness has vanished—slavery and despotism have given away to governments free and enlightened. Nations acknowledging this as the fundamental basis of their laws and institutions, have arisen to the highest degree of eminence and happiness. Families, where once discord, turmoil and discontent reigned, have become the seat of every domestic endearment. Individuals, lost to themselves and society, have been raised from degradation and wretchedness, to enjoyment, usefulness and honor. In the lowest state, in the highest circle, in the most exalted station, wherever its true spirit has been known, its watchword has been “peace,” and its whole movement “onward,” to rescue—to restore—to bless. To its temporal benefits add its spiritual tendency—its effects on the mind of man. How many a soul, burdened with a sense of guilt, has found joy unspeakable in believing! How many hundreds and thousands have been constrained under its dictates, to devote themselves wholly to the praise and glory of God? Here the proud and impenitent heart has been softened—the ferocious temper, subdued—powerful prejudice, removed—ignorance, dispelled—and the obstacles to real happiness, overcome. Here the Christian, when looking around on the glories and blandishments of this world, has been enabled with a noble contempt to despise them all. By this has death been disrobed of terror—and with a holy magnanimity the soul has been borne up in a dying hour, and sweetly sung itself away to everlasting bliss.

And besides all these evidences, the Scriptures are replete with prophecies that have been fulfilling from that day to this; and which, whilst proving conclusively their Divine origin, open to the view a day infinitely bright and glorious, when the Sun of Righteousness shall beam on the dark and benighted corners of the globe—when the spirit of irresistible truth, winging its way to every clime, shall move from hill to valley; from heart to heart; until every hill and every vale shall re-echo the glad tidings of the Gospel, and every heart beat high with the praises of Zion.

Who, that has ever felt the happy efficacy of Christianity; who, that has known its excellences; who, that has been convinced of its heavenly nature and peaceful tendency, but will from the heart respond, Let the whole earth be filled with its glory, and may every inhabitant thereof know its genuine influence!

BETA.

Hamilton, February, 1837.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, MARCH 24, 1837.

PHRENOLOGY.

Some of our readers may remember a promise made in the beginning of this volume, to notice an article quoted by Br. Thomas, in the Union, from the American Quarterly Review for December last. I have several times been asked why my promise was not fulfilled. But it was only a few days ago, that I was enabled to find a copy of the Review, so as to read the whole article. I partially regret my promise, as it leads me to perpetrate a longer article than may be deemed generally useful or proper on this subject, by our readers. To my mind, neither the whole article, nor the particular extract referred to and copied below, militates against the science. The following are what the Reviewer calls the horns of a dilemma.

“There is no more proper place than this for remarking what must have struck every one who

has critically examined Phrenology, that its advocates make all the diversity of feeling and intellect observed amongst mankind to depend upon the size, shape and condition of the brain; and, notwithstanding, exclaim against the calumny, if they are called materialists. If every variety of genius and talent is to be traced to the condition of the brain, then it follows, either that thought is the function [Br. Thomas quoted this word “fountain,” which puzzled me exceedingly. A. B. G.] of the brain itself; or that the soul, or immaterial thinking principle, is the same in every individual, and its exhibitions of power in different persons simply modified by means of its material organ, the brain. If the former is the opinion of phrenologists, then they are properly denominated materialists. If the latter, we would thank them to inform us how they have discovered that souls are precisely similar in all individuals.” p. 376.

Phrenology has nothing to do with speculations about invisible and immaterial things—it confines itself to facts—that peculiar developments co-exist with peculiar manifestations of intellect and feelings. Being based on facts, by facts only can it be refuted. But suppose we indulge our metaphysical opponent, who prefers abstract reasonings to inductions and demonstrations. I choose the latter horn of the dilemma, not because I am obliged to take one or the other, (for he, himself, admits there is a third position that may be taken, and I know of yet another that might be assumed,) but merely to please him. Well, what dilemma—or rather what horn is there to gore me? Simply—“we would thank them to inform us how they have discovered that souls are precisely similar in all individuals!” Have we said we had discovered this? No—we give it merely as our opinion.

This demand reminds me of the Scottish stone-cutter, who, on a monument, carved an angel with a large wig on its head. “Who ever saw an angel with a wig on?” said a visitor, one day. “And wha,” said the man of stone—“And wha ever saw an angel without a wig?” Will our opponent please tell us how he discovered that souls are not precisely similar in all individuals? Hear his proofs. “We believe that they [i. e. souls] are diversified while connected with their frail and perishing tenements; and we also believe they will still farther differ from each other when separated from it and introduced into the world of spirits; and this [further difference in the world of spirits] will happen in consequence of a greater original capacity for improvement in some than in others.” p. 376.

At this rate of argument, phrenologists, also, can answer his question. “We believe that souls are equal, but diversified by their connection with their frail and perishing tenement; and we also believe they will remain equal when introduced into the world of spirits,” etc. Surely our “believe” is as good reason as his. Where, then, is the horn of his dilemma?

But he himself admits that there is a third hypothesis, notwithstanding his confident declaration that “there is no escape for the phrenologists from one or the other horn of the above dilemma.” For he says, p. 372, “We are aware that some, who wish to reconcile Christianity and phrenology, argue that the soul, acting through the brain, shapes this organ so as to correspond with its [the soul’s] powers; and, consequently, that the size and shape of the head will indicate the properties of the soul of each individual.” He denies the truth of this hypothesis, also, but offers no proof of its falsity. He says that experienced phrenologists deny any difference between souls—but his proof (p. 376) does not warrant his assertion. Combe and others only say—“we have no proof” (not, we believe, know, or have proof to the contrary) “that the immaterial thinking principle varies in its powers from year to year,” though the brain does, and its manifestations with it. Yet he asks, “How do phrenologists know that the immaterial thinking principle does not vary in its powers,” etc.; just as if phrenologists had said they knew it does not, when they only say they have no proof that it does—and proceeding according to proof

* I have taken the liberty, which I trust Beta will excuse, of substituting a few words in brackets which we all believe in lieu of some sentiments which many Christians reject with horror; in the belief that the more unexceptionable such excellent articles as the above can be made, the more good will they effect.

only they say nothing in favor of or against either, opinion. But how does this Reviewer *know* that souls do vary in their powers from year to year? Such metaphysical quiddities may answer in speculative theories, but in a science like phrenology, based on facts, and silent when there is no proof to warrant assertion or denial they are utterly vain and useless.

But I think the reason why the Reviewer contends for original difference, of capacity in the immaterial thinking portions of our race, and their change from year to year, may be found in his religious creed, taken rather from popular tradition than from the Bible. The following extract, from p. 377 of the Quarterly, lets us into the secret.

"If they [phrenologists] believe in the existence of a soul, and admit the truth of the only Book which gives us any information relative to its attributes, they must allow that, during this state of probation, it is continually undergoing changes; either advancing in purity and strength, preparatory to its admission among a higher order of intelligences; or retrograding, in its downward progress, to those mansions of wo, which are prepared for those who have degraded their noble nature by the pursuit of folly and licentiousness."

Not to notice the utter silence of the Bible about the attributes of the soul—about this present life being a state of probation—about original differences between the souls of men, and about those mansions of wo in the resurrection or immortal state, or the endlessly increasing difference between the destinies of portions of our race—not to notice these, I say, look for one moment at the character the Reviewer ascribes to Deity. Phrenology has been accused of representing chastisements as unjust, by saying that the disposition of men depended on the conformation of the brain. Though in this shape, the charge is false; yet suppose we admit it true—it would apply but to chastisements inflicted while the mind was dependent on its material organs for manifestation. But the Reviewer contends that there is an original difference between souls—that "in consequence of a greater original capacity for improvement in some than in others," "they will still further differ from each other when" "introduced into the world of spirits"—when one class is admitted "among a higher order of intelligences," and the other class is pent up in "mansions of wo." Endless bliss and endless misery are the consequences of the original formation of souls—formed not as the creature willed, but as the Creator pleased, knowing the consequences! Such is the Reviewers' creed, and no wonder it is opposed to Phrenology. Materialism in its worst form, is certainly preferable to this—for, better believe in no God, than in such a one.

But materialism is not always atheism—many Christians believe in the materiality of the soul, and yet believe in its immortality. Anciently, spirituality of the soul was not supposed to involve its immateriality; as may be seen by consulting several of the most eminent Fathers.

But enough. I think the reader must be satisfied that those famous two horns of a dilemma, are but a large pair of ears, after all! A. B. G.

LUKE II: 10.

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people."

These words preceded the annunciation of the most important event in Ecclesiastical history—the birth of the greatest and best personage ever commissioned to deliver a message to the world. The terms in which was announced this great event, are plain and emphatic; and the first question which must arise in every reflecting mind anxious for happiness, must be—are they true? Were they—or will they be literally and strictly fulfilled? Mark the idea naturally conveyed by the words of our text. They are extensive as creation and gladdening as hope can desire in their extent. Will, then, the event—the annunciation of which is preceded by these words—ever terminate in such a grand result

as to warrant the use of exactly such words as the text contains? Be pleased to notice the energetic—yea, the peculiarly emphatic language of the text.

"FEAR NOT"—The message was not a fearful one—it was not a message of anger, vindictive ire, and almighty wrath and indignation—and though the shepherds were "sore afraid" when the glory of the Lord shone round about them, yet their fear was without cause, and was speedily to be removed. Oh, how different from many sermons we have heard was the introduction of this sermon by the angel!

"Fear not"—but why should they not fear? were they not sinners, and are we not told that God hateth sinners? When therefore his glory was manifested, why should they not fear—for "all have sinned and come short of the glory of God"? Hear, then, why they should not fear. "For behold I bring you good tidings of great joy"—was here any cause of fear for themselves? Are people authorized to fear at hearing "good tidings of good" proclaimed unto them? But the shepherds were men—they were connected by the ties of humanity to others, if not all of our race—might they not, then, fear for others? We frequently see religionists who rejoice with great joy at the tidings of their own salvation, yet grieve, and weep, and mourn with a sorrow that will not be comforted, at the probable perdition of their relatives and friends. Might not the shepherds have been in their condition? Hear the whole message.

"Fear not: for behold I bring you good tidings of great joy, which shall be to all people." Is here a loop left on which to hang a doubt? on which to place sorrow and sighing and sadness? We think not. Now unless these good tidings are ultimately made known unto all people, they will not be tidings of any kind to all. To those who hear them they may be tidings—but not to those who never hear.

You are in a state of great destitution—a distant friend makes arrangements to relieve you—a messenger, aware of this fact, appears before you, but is silent as the grave on the subject of his mission—is his knowledge tidings of any kind to you?

2dly—Unless these "good tidings of great joy" are true—however good they may appear—they will ultimately be really bad tidings to all who are deceived by them—their good will be apparent only, but not real. In this case our former supposed case will again answer. Suppose then, that when you are thus destitute, the messenger, deceived as to your friend's good intentions—or your friend prevented from relieving you—the messenger appears and informs you, *as a fact*, that relief is near—even at hand—but you ultimately find, by sad experience, that the message is false—I appeal to you all, would the deceptive falsehood, when thus discovered, be "good news"? We do not ask what it would have been if true—but what is it, if false.

Lastly—If these "good tidings of great joy" be not ultimately experienced by "all people"—they will not be really true—they will not be "good tidings of great joy to all people." True—they may be good to some, being experienced by some—but they will neither be true, nor good to those who experience them not. But if true to all, then, whether believed or not, on its first promulgation, yet when its fulfilment takes place—when the destitute are supplied—the oppressed relieved—and the enslaved made free—then will it be good tidings of great joy realised, and felt and known of all.

Such is Christianity—such are its promises—such will be its blessings if any reliance can be placed on the annunciation which accompanied the birth of its founder, and the teachings of the volume recording its doctrines. To the believer there is joy unspeakable and full of glory, in the anticipation of this joyous event—to the unbeliever, deprived of this consolation, its promises are nevertheless sure. Its first words to all, are "fear not"—its assurances are similar in spirit—"for behold I bring you good tidings of great joy which shall be to all people"—and its simple doctrine is, "unto you is born a Saviour, which is Christ the Lord." This believed,

saves from all fear which hath torment—made a principle of life, it saves from sin by turning away from iniquity—and when realized, crowns with glory, immortality and eternal life the family of man.

We can see no objection of any important weight to this conclusion of our mind—though our Partialist brethren do, or believe they do. For what is the extent of the assurance, is it not to all people? There is no distinction made between saints and sinners—old and young—bond and free—rich and poor—Jew and Gentile—but all people—of whatever tongue, nation, kindred, sect or name—are embraced in its comprehensive bounds.

Nor are any doubts or contingencies or conditions expressed. It is a truth which may be proclaimed to all—for it is true to all—and having its foundation laid in the immutable counsels of the fountain of all veracity—it can not be rendered more certain by the belief or rendered less true by the disbelief of man. Being true to all, its fulfilment must eventually take place—and when fulfilled it will be good tidings of great joy indeed.

It was objected that it was to be good tidings only to the shepherds? The objector must then overlook the most obvious meaning of the text. It was to be good tidings to the shepherds, it is true, but it was also promised to be such to all people. Mark, in proof, the language. "I bring you good tidings of great joy which shall be"—what?—good tidings of great joy certainly—"to all people." Or, as Dr. Luther, in the German translation, has rendered it—"which shall occur to, or befall all people." These remarks will go far towards proving also that the tidings themselves did not concern the shepherds only, notwithstanding that the language, being addressed to them immediately and personally, may lead some so to suppose. "For unto you is born, this day, a Saviour which is Christ the Lord" must be as true to every individual of the whole human race, as it was to every individual among those to whom it was spoken. If not, how can it be good tidings of great joy unto all people. Suppose a popular doctrine to be true—will it be glad tidings of joy to the lost sinners of our race, when in hell, to hear that many years ago a Saviour was born unto a few shepherds near Bethlehem? Will it be even such to them to hear that a Saviour was provided for them, but in vain, by that Great Being who immutably foreknew from all eternity that the provision would not benefit them?

Render, may God give you grace to perceive the universality, the veracity and the immutability of his purposes—to rejoice in the certain prospect of their accomplishment, with fulness of joy and glory; and to be a co-worker with God, by spreading a knowledge of the truth abroad, and recommending it to the reception and practice of your fellow-beings by a well ordered life and godly conversation. A. B. G.

ONEIDA INSTITUTE.

Doctor Green, the Principal of this Institution, which we took occasion to notice in this paper of the 6th of January last, has after so long a time condescended to notice our remarks. Whether any thing short of a public call would have induced him to do it or not, our readers must judge, after considering the facts stated in that article, and reading the following letter dated

"Whitesboro', Feb. 16, 1837.

"MY DEAR SIR—From a paragraph in a paper printed at Utica, in which the writer complains of my neglecting to answer his inquiries about the On. Institute, a stranger might, perhaps, infer that the distance between Utica and Whitesboro', must be considerable. If you will take the trouble to visit us, we will do our utmost to satisfy your mind on any points respecting our design, which you may see fit to suggest. We have always been open to your inspection.

"Yours respectfully, B. GREEN."

"REV. D. SKINNER."

From the above, one would be led to infer, that Dr. G. supposed, because Utica and Whitesboro' were not a great distance apart, therefore he was under no

obligation to answer any inquiries respecting the Institution over which he presides, whether verbal or written: and farther, that because the journey was not long, any one might go and see, in order to satisfy himself respecting any point concerning which he might desire information. But how could we know, till the Dr. or some one else should inform us, that the Institute and all its affairs were open for our inspection? If such was the fact we were ignorant of it, and from the total neglect to inform us any thing of this or any other fact, till after our public complaint, we were led to infer almost anything but a freedom to examine and know all about the affairs of the Institute. We thank the Dr., late as it is, for the information his letter contains; and think it probable we may avail ourselves of his invitation to visit and examine more particularly into the affairs of the Institute, after our return from the South.

Accompanying, and on the same sheet with the above letter, is a printed Prospectus of the School, its objects, expenses, course of studies, etc., which we conclude has been printed since we published our article complaining of a want of information in the public concerning the School at Whitesboro'. We suppose its publication is recent from the fact that we had not seen it at that time and could not ascertain on inquiry, from the friends of the Institute, that any such statement had been published for years. The following is the principal part of the printed sheet on this subject.

"THE ONEIDA INSTITUTE, at Whitesboro', New-York, a short distance from the city of Utica, beautifully situated in the valley of the Mohawk, combines in its course of instruction manual with mental labor. Every student is expected, under the direction of an experienced and able Superintendent, to devote three hours a day to muscular exercise in some agricultural or mechanical employment. Of this, the pecuniary results are appropriated, as far as they go, to the payment of the board bill. The value of these results for every student must of course depend upon his health and strength; his enterprise and skill; his activity and fidelity. In some cases it will equal the expense of his board; in some, it will fall a little, and in others, considerably short of that amount.

"The course of study pursued at the Oneida Institute consumes nearly four years. Each year begins on the second Thursday of February, and, consisting of forty weeks, ends in November. A vacation of twelve weeks then ensues.

"To enter on the course of study, a timely application from the student, with trust-worthy testimonials of good mental and moral character is expected. He must then be able to sustain an examination in the principles of common Arithmetic, English Grammar, Geography, and the Greek of Matthew's Gospel."

Then follows a statement of the studies pursued during the four years' course, with the different exercises in which the students engage.

"Lectures, more or less frequent and full, in connection with the studies belonging to this course, may be expected.

"Before leaving any particular study, each class will be examined; and the proficiency of every member will be officially certified. The Junior class will have public exercises on the second Wednesday of May; and the Senior the second Wednesday of September. These exercises will be confined chiefly to the studies in which the students had been engaged.

"EXPENSES.

"Tuition a year, \$22 } to be paid quarterly in
Room rent, - 4 } advance.
Contingent bill, - 4 }

Washing, light and fuel, will cost about \$10
The price of board, \$1 25 a week.

"All the students will be expected, extraordinary cases excepted, to board in the dining hall, where the price of board will be reduced to the lowest practicable amount. Every student must furnish his own bed and bedding.

"In the English and preparatory department of the Oneida Institute, attention will be given to such studies as English academies in our country commonly pursue. The elements of the Greek language will also be taught. Free access to such public exercises in the Institute as may be useful to the students, will be afforded. Tuition will be \$20 a year."

There are some things very commendable in the plan of the Institute. The manual labor part, as connecting bodily and mental exercise, we think cannot fail of being highly beneficial, if rightly conducted. Respecting the merits of this Institution in general, we are not now prepared to speak. D. S.

COMMON SCHOOLS.

A STATE CONVENTION of Teachers and Friends of Education, (we perceive by our exchange papers,) is appointed to be held in this city, on the second Thursday of May next, at 9 o'clock, A. M. We learn by one of the Committee, that extensive arrangements are being made to secure a full attendance; to make the meetings interesting by lectures from able speakers, on important subjects; and for the transaction of important business connected with the prosperity and improvement of Common Schools. The Convention which authorized this call, met at Albany, on the 18th of February last, and appointed Mr. Samuel Steele, of Albany, Chairman of the General Committee, instead of J. O. Taylor, superceded, for reasons there given. The Committee of Arrangements are, S. Steele, J. W. Bulkely, J. B. Glendenning, James Henry, Jr., S. R. Sweet, E. R. Reynolds, and Charles H. Anthony. This notice is here given from a desire to aid in so important a work by calling the attention of the friends of general education among our readers in this State, (and we know they are many,) to the subject, and urging them to aid in securing as full and active an attendance at the Convention as is possible. There is room for much improvement in the Common Schools in this section, and, we suppose we might add, *every where*; nor can the liberties of our country and the happiness of her people be considered secure, until at least some of these improvements are effected. A. B. G.

DEDICATION AT FULTON.

Br. Eaton has furnished us with the following particulars respecting the dedication of the Universalist meeting house recently erected in this place, on January 19th. The order of services was as follows—1. Voluntary, by the choir. 2. Reading select Scriptures, by Br. Cook. 3. Introductory prayer by Br. Abell. 4. Hymn. 5. Sermon, by Br. Eaton. 6. Dedictory prayer, by Br. Cook. 7. Hymn. 8. Benediction, by Br. Morse. Sermons were also preached in the afternoon and evening, by Brs. Cook and Abell—the health of Br. Morse preventing his officiating as preacher.

The house is a neat building, thirty-four by forty feet, with a gallery on three sides, and will seat about 400 persons. I will add that the society is in a flourishing condition; but by the removal of Br. Eaton to a new scene of labor, contrary even to their united wishes, it is left without a pastor; the arrangement made to supply their desk before he left, having failed to supply them. May they soon be supplied, with one equal in zeal; ability and fidelity to their late pastor. A. B. G.

"The Magazine and Advocate of the 3d inst., arrived at the Trumpet office on the 11th, thirty miles beyond us they receive it three days earlier."—*Trumpet of March 18.*

Really, we shall begin to think our humble paper, (which Br. Whittemore, even forgot to notice in his list of Universalist periodicals furnished for Mr. Hayward's Religious Statistics,) is becoming vastly important to the Trumpet office; seeing that this is the third time its arrival has been noticed! And it is received *three days* earlier, thirty miles beyond Boston! What a pity that Br. Whittemore could not be there, to read it when it arrives!

But seriously—as it takes more than three days for our mailer to do up and send off all our packages of papers, it follows as a matter of course, that some people will receive their papers three days earlier than others. Dared

a Dutchman occupy Irish ground, I would say, could we possibly contrive a plan by which each one would receive our sheet *first*, we would have *every man served before the rest*. But we can not; and every alteration of our mail books and order of mailing, would only involve us in as great perplexity as the present. We now begin mailing on Wednesday, and almost always finish before Saturday night. All delays beyond this, (with a few unavoidable exceptions during the busy Winter season,) must be laid to some other person's account than ours.—Our present order in mailing, enables us to accommodate the *great majority* of our readers with the paper for Sunday reading—an object we can not consent to lose sight of, to accommodate a *few* distant subscribers with the paper one or two week days earlier than at present. But even as it now is, our paper *should* reach Boston on the Wednesday after it is printed, at farthest.

While addressing the Trumpet, I would add, that I gave the name of the subscriber at Frederickstown, Ohio, as I received it—my rule in all such cases. A. B. G.

NEW AGENTS.

Zenas Wilson, Concord, Ohio. John Bushnell, Clio; and Geo. K. Watson, Atlas, Ill. James Anderson, Grand Rapids, Mich. Rev. J. Barber, Monroe, Mass. Waterman Field, Jr., Milwaukee, W. T. Chauncey Dowd, Victory; Wm. White, Cicero; S. S. Buruside, P. M., Worcester; Martin Medbury, Greenfield; Ezra Gorton, North Norwich; C. H. Davis, Friendship; D. Kenyan, Newark, and S. Chapman, Clockville, N. Y.

Br. D. Biddlecom, now on a tour to the Western portion of this State, is fully authorized to receive any monies, or transact any business for this Establishment. G. and H.

Br. Tompkins—Send Repository to Mrs. P. DeLong, East Richfield, Otsego county, and two copies to Rev. T. C. Eaton, one to D. McDonald, and one to Miss Bigsby, all of Dutchess, Chautauque county—and credit Miss Harriet Burton, Cazenovia, \$2 00—and Miss Peake, Canajoharie, \$2 00—the amount (\$14 00) remitted this week, with others. Send Miss Peake the January number.—Also send the current volume to Mrs. L. Sherwood, and Mrs. D. Kenyan, Newark, Wayne county, N. Y. (back no's.) and charge the Rev. T. D. Cook.

RELIGIOUS NOTICES.

There will be preaching next Sunday, 25th inst., by Br. D. BIDDLECOM in Pike, Allegany county—Br. DeLong at Fly Creek—Br. Grosh in this city—subject for the evening, John v: 23, 29.

There will be preaching on the first Sunday in April, by Br. ASPINWALL in the brick school-house in East Martinsburgh—Br. WHITNEY in Utica—Br. D. BIDDLECOM in Ellicottville—Br. BRITTON in Rodman at 10, A. M., and in Adams at 3, P. M.—Br. GROSH at Norwich Corners, Litchfield, and in Wetmore's school-house in the evening.

There will be preaching on the second Sunday in April, by Br. BODEN in Hamilton—Br. WHITNEY in Eatonville—Br. M. B. SMITH in Cedarville, (and on the second and fourth Sundays in each month thereafter, during the year)—Br. BRITTON in South Champion, and in Copenhagen in the evening—Br. SIAS in Danville, at 10, A. M., near Br. J. Barney's at 2, P. M., and in Clayton in the evening.

Br. SIAS will preach on the evenings of Monday, April 10th, in Lyme—11th, Pleasant Valley—12th, Fox Creek—13th, Peninsular Point—14th, near Br. Perry's.

Br. BRITTON will preach on the evenings of Monday, April 10th, at Tughill—11th, Dingman's—12th, Carthage—13th, Great Bend—17th, Lockport—18th, near R. Fuller's, Pamela—19th, Dexter.

A Conference will be held in Ithaca, on Wednesday and Thursday, 23th and 24th inst. Will our ministering brethren remember that the place is an important one, and attend? Per order, W. BULLARD.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

J. E. R. Troy—P. M., Bloomfield, (Ills.) for R. J. A. P. and E. R.—O. L. Salisbury Centre, for T. G. A. R. and R. L.—P. M., Pre-ton, for E. C. C.—R. P. Canajoharie, for self and J. C.—S. C. G. Norwich, for self, and C. G.—M. C. Hamilton, for J. C. and W. R.—Rev. J. E. Madison, for self, J. B. T. and J. M.—J. H. Urich, Mills, (O.)—Rev. N. H. R. Troy, (Pa.) for E. W. R.—W. M. A. Fredericktown, (O.) for J. B. J. H. B. D. E. S. W. J. F. D. A. A. W. O. J. S. H. and G. T.—J. F. Smithville, (U. C.) for G. O.—T. B. R. Ogdenburg, for self, J. S. J. E. B. D. T. J. W. S. G. P. W. B. A. S. C. S. E. I. V. C. N. H. P. I. M. W. G. I. T. T. and H. B.—A. P. Stekkrick, for J. S. and J. S.—N. D. Commerce, (Ills.)—G. K. W. Atlas, (Ills.) for J. H. G. C. H. B. B. P. and Mrs. R.—A. C. McIntosh, (O.) for self, and E. E.—P. M., West Burlington—P. M., Cooperstown, for E. C. B. F. L. B. B. P. W. J. W. C. W. J. and C. R. E.—Rev. W. A. Gaines, for A. L. J. B. and I. B.—C. L. Attica, for self, C. D. R. N. D. C. E. and R. W.—P. M., Lawrenceville, for E. P.—P. M., Hammond, for J. B. and L.—A. R. Clinton, (O.) for self, J. L. S. N. D. J. C. G.—P. M., Painesville, for S. B.—P. M., Royal Oak, for W. H. R. J. M. A. Dauvers, (Mass.) for J. T.—C. H. D. Friendship, for self, N. A. R. S. E. S. and P. S.—W. S. Lyons, for self, J. L. and A. B.—S. S. Rossville, (O.)

POETRY.

For the Magazine and Advocate.

THE WIDOW'S SON.

BY MRS. Z. PORTER.

"Behold, there was a dead man carried out, the only son of his mother, and she was a widow." Luke vii: 12.

There's nothing beneath the blest'd regions above,
So sweet to the spirit o'erburdened with care,
As a mother's abiding, immutable love,
Which earth's direst evils can never impair.

Ah, who can portray the fierce deluge of feeling,
When piece-meal is rent the deep fount of her soul—
All the depths of despair with its wrecked hopes revealing—
Who'll "stay the proud waves," or their fury control?

Thus stood the lone mourner—the last tie that bound her
To earth and its pleasures, was severed in twain—
Though friends and acquaintance assembled around her,
And potent is sympathy—here all was vain.

She tremblingly followed the bier where lay shrouded
The pride of her life and the prop of her age,
While thro' her crushed spirit such wretchedness crowded,
Omnipotence only the pang could assuage.

When lo!—as they passed through the gates of the city—
The meek Son of mercy appeared, and drew near;
His eye beamed compassion, his soul moved to pity—
He looked on the mourner—touched lightly the bier.

Ah, now, what a scene! how exquisitely thrilling!
The multitude waited in anxious suspense;
They'd heard of his wonderful powers of healing,
Restoring death's victims to life and to sense.

"Young man—arise!"—and behold from death's slumber
Awoke the pale subject of death's dark domain!
The shroud and the coffin no longer encumber,
The warm vital fluid meanders again!

Who'll measure the soul in its wild agitation,
Or number the billows of ocean, I deem
Can tell how that torn one endured the mutation
From sorrow's mad frenzy to rapture extreme.

O blessed memorial! Truth's allegation!
What heart-felt emotion should each bosom fill—
What joy and thanksgiving, and true adoration,
That o'er the dread tyrant He's conqueror still!

Henderson, February, 1837.

From the Lancaster Union.

CONTENTMENT.

There is a jewel which no Indian mine can buy,
No chemist art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain;
Seldom it comes, to few from Heaven sent,
'That much is little—all in naught—content—WILBYE.

Happiness is the most desirable object of existence; and when we observe the unremitting efforts of some in the pursuit of fleeting pleasures, which endure not, but vanish as the morning dews, and contemplate the ambition of man to elevation, it would seem, that the exhilarating follies of fashion, or distinction and honors, are requisite to the consummation of that much coveted state.

Philosophers, generally, extend this subject into too many divisions and ramifications, and mystify it greatly with metaphysical requisitions; a well-balanced observance of which with them, constitutes the desirable object in view: hence when we examine our feelings and situation, and find many of these wanting, we have to believe ourselves deficient of the attributes which we ought to possess to be happy. Though their precepts are valuable, we seldom find any one person in a situation that gives him the advantage of observing every particular to enjoy the blessing: therefore discovering the deficiency, with the misanthrope, he believes that there is no good, but all is evil and misery; and is thus at continual warfare with his own feelings.

We do not intend to go into the philosophy of happiness, but shall merely remark, that happiness consists in the harmony of the faculties of the mind, the animal, the moral and the intellectual powers, and in the adaptation of circumstances to means; with faith in God, and entire submission to his laws and dispensations. By the harmony of the faculties of the mind, we mean the legitimate exercise of the three grand divisions just named. A man, however industrious he may be in any manual labor, and however prosperous may be his business, can not be perfectly happy in that pursuit alone; he is constituted a moral and intellectual man as well as a physical being, and when he does not exercise his moral duties and improve his intellectual endowments, he has

upbraidings of his own conscience, and ambitious longings for a rank among his fellow-men which destroy his repose and happiness. And the man who only cultivates the intellectual powers suffers a greater degree of restlessness, irritability, and disappointment. It is only by strict attention to the order of nature, and by giving due diligence in the application of our varied faculties to their legitimate purposes, that can secure to us that equilibrium of mind so essential to ease and comfort—the consciousness of having fulfilled our destiny as far as circumstances and opportunities permitted.

M. Droz, in his excellent work, *Sur l'Art d'Etre Heureux*, correctly observes, that "man is created to be happy;" but, restless and impatient in his over-weening strides after gratifications to satiate his inordinate pride and vanity, he drives it from his embrace. Bios, the philosopher, justly observes, that "no man had so much care, as he who endeavors after the most happiness"; and the ancients relate, that OROMAZES appeared to USBECK, the virtuous, and said, "form a wish, and I will grant it." "Source of light, replied the sage, I only wish to limit my desires by those things which nature has rendered indispensable": which single sentence comprises as much sound philosophy as the thousands of ponderous tomes, which contain all the wisdom of the Heathen Philosophers and modern Metaphysicians, on this subject. BURNS shrewdly hints:

"Its no' in books, its no in lea,
To make us truly blest:
If happiness has not her seat
And centre in the breast;
We may be wise, or rich, or great,
But never can be blest."

Happiness in this world must, necessarily, be imperfect. Man's unrestrained longings can not be satisfied—there is still an aching void to him who has not learned to curb his desires; and the most we can, reasonably, look for, is some of the comforts of life, and should feel ourselves fortunate to possess *Contentment*.

With the means of subsistence, and contentment, man possesses all that is necessary for him: it is our wants, only, and those often vicious, that make us unhappy. It is said of SOCRATES, that after he had worked through the great market of Athens, he exclaimed: "How many wants the people have that I do not experience." "A happy disposition, says the author of *Night-mare Abbey*, finds materials of enjoyment every where. In the city, in the country, in society, or in solitude—in the theatre, or in the forest—in the hum of the multitude, or in the silence of the mountains, are alike materials of reflection and elements of pleasure. It is one mode of pleasure to listen to the music of *Don Giovanni*, in the theatre, glittering with light and crowded with elegance and beauty: it is another to glide at sunset over the bosom of the lonely lake, where no sound disturbs the silence but the motion of the boat through the waters. A happy disposition derives pleasure from both, a discontented, from neither; but is always busy in detecting deficiencies, and finding dissatisfaction with companions. The one gathers all the flowers, the other all the nettles, in its path. The one has the faculty of enjoying every thing, the other of enjoying nothing. The one realizes all the pleasures of the present good; the other converts it into pain by pining after something better, which is only because it is not present, and which if it were present, would not be enjoyed. These morbid spirits are in life what professed critics are in literature: they see nothing but faults, because they are determined to shut their eyes to beauties. The critic does his utmost to blight genius in its infancy: that which rises in spite of him he will not see; and then he complains of the decline of literature. In like manner, these cankers of society complain of human nature and society, when they have wilfully debased themselves from all the good they contain, and done their utmost to blight their own happiness, and that of all around them. Misanthropy is sometimes the product of disappointed benevolence; but is more frequently the offspring of mortified vanity, quarrelling with the world for not being better treated than it deserves." In truth, the great secret of happiness consists in learning, whatever be our inevitable condition, therewith to be content. To moderate our desires is wisdom, and wisdom in this sense, is happiness; it is their excess, only, that makes us unhappy.—This idea is happily enforced by the sublime YOUNG:—

"What makes man wretched? Happiness deny'd?
Lorenzo! no: 'tis happiness disdain'd.
She comes too meanly dress'd to win our smile;
And calls herself content, a homely name!
Our flame is transport, and content our scorn.
Ambition turns, and shuts the door against her,
And weds a toil, a tempest, in her stead."

If we could trace madness to its source we should surely find that it originated in the power of one single thought, which excluded all mental variety.

MARRIAGES.

In Palermo, on the 15th of December last, by Rev. Mr. LEVITT, Mr. ELISHA SELEY, to Miss ANN MARIA GETTA, all of Palermo.

In Hastings, January 12th, by Rev. C. B. BROWN, Mr. GEORGE SHUE, to Miss OLIVE SMEDLEY, all of Hastings.

In Ellisburgh, February 5th, by Rev. C. G. PERSONS, Mr. DANIEL BROWN, to Miss CHLOE WOODWORTH, all of Ellisburgh.

In Palermo, February 20th, by Rev. C. B. BROWN, Mr. AMBROSE NICHOLS, to Miss CYNTHIA MARTIN, all of Palermo.

In Newark, by Rev. Mr. BARREL, Mr. JAMES S. CROSSBY, to Miss ——— BARNEY.

DEATHS.

Suddenly, at Taberg, Oneida, Co., on Sunday the 5th inst. Miss SALLY FISH, daughter of Walter Fish, Esq., late of Herkimer county, in the 35th year of her age.

The circumstances of her death are truly afflicting; having felt slightly indisposed in the morning she had taken a portion of salts, which immediately produced the most excruciating pain. Medical aid was immediately called, and every assistance possible rendered, but it was all too late. Death had fixed his seal upon her and in six hours she was a lifeless corpse.

It is worthy of remark that notwithstanding the awful brevity of the summons, she met the King of Terrors with a Christian fortitude and resignation. Cut off as she was in the full tide of her usefulness, and the active practice of her virtues, the society in which she lived feel sensibly her loss, but to her more immediate friends and relatives, it is irreparable—I had almost said irreconcilable; but they must nevertheless, in view of her character, feel great consolation in the reflection that she now reaps the reward of a well spent life.

It is believed there was some deadly poison unknowingly mixed with the salts.—Com.

In New-Hartford, on the 9th inst., Mrs. SUSAN NORTON, wife of Mr. Hart Norton, in the 49th year of her age. Several years ago she disavowed the creed which had been taught her in early life, and embraced that doctrine which gladdens the heart and teaches the deliverance of all from the bondage of corruption. Her husband, who could not attend the funeral in consequence of bodily infirmity, must feel himself bereaved, indeed, and will justly mourn the death of an amiable companion. Her memory will also be blessed by a large circle of relatives and friends who knew and appreciated her virtues.

J. WHITNEY.

SHOCKING DEATH.—Sylvanus Waters, Esq., of North Norwich, was instantly killed in a grist mill, in Greene, on Friday last. While engaged in doing something near two heavy iron cog wheels, his clothes were caught, and he was instantaneously forced between them in such a manner as to cut his body nearly in two. We are informed that his bowels gushed out, and his heart was exposed to view! One scream, or a part of a scream, was heard, and all was over!

Mr. Waters was a man highly respected by those who knew him. He had held the office of Justice of the Peace in this town for several years, and resigned it but a few days since. He removed his family to Greene on Monday previous to the Friday of his death. His remains were taken to North Norwich for interment.

Chenango Telegraph, March 8.

Br. Waters was an active and consistent Universalist. May the faith he adorned in life comfort his afflicted family and numerous friends in their bereavement.

A. B. G.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. GROSH and O. HUTCHINSON.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MARCH 31, 1837.

NUMBER 13.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER IX.

BY REV. J. M. AUSTIN.

LETTER-WRITING.

Although this subject may be viewed by some, as of little importance, yet it should by no means be overlooked by the young. There are few youth of either sex, who will not find it necessary to correspond with relatives and friends, and often with strangers. And few there are, who do not desire to have their letters appear well in the sight of those to whom they are addressed.

The first requisite in letter-writing, is care in the penmanship. It should be your effort to have your writing plain and distinct. It is true, the penmanship of all can not possess the same elegance and finish; but all can and should exert themselves to have their letters as legible and neat as possible—free from blots, and with as little interlining as may be. You should also endeavor to punctuate your composition properly and distinctly. It is no small labor to peruse a letter without stop or point of any kind. In such cases, it is difficult to obtain the meaning of the writer, and ludicrous, and sometimes fatal mistakes, are in this manner occasioned. The necessity of both spelling and punctuating correctly, is exemplified in the old and familiar anecdote, of the note handed to the minister, in some town on the sea-board. It read as follows: "A man going to see his wife, desires the prayers of the congregation." When read as thus written, it was perfectly ridiculous. But by changing the word *see* to *sea*, and removing the comma from after the word *wife* to the word *sea*, the meaning of the writer is expressed as follows: "A man going to sea, his wife desires the prayers of the congregation."

Great caution should be exercised in regard to the contents of letters. Let it be remembered that letters are often preserved a great length of time, and frequently come into hands of whom the writers little thought, while penning them. Injudicious letters are liable, through accident or other causes, to stray into the possession of those who will wield them greatly to your disadvantage. Many individuals would give half their wealth, to recall letters hastily written, or to blot out sentences incautiously inserted. "We ought not to write any thing of which we may hereafter feel ashamed. Well written letters are as often burnt or destroyed, as slovenly or indiscreet epistles are, by accident or design, preserved, to rise up in judgment against us hereafter.*" An instance in point lately occurred. At the decease of the celebrated Aaron Burr, among his papers were found letters received in former years, which, had they been made public, would have ruined the characters of many individuals moving in the highest circles. Exercise your judgment upon this subject. Write nothing to the most intimate friend that would cause you to blush or feel degraded, were it read by strangers. I desire not that you should circumscribe the free and frank expression of thought, but would rather commend it. Write to your correspondents as you would converse with them, had you the opportunity—but as you would converse with them in the presence of others.

If possible avoid writing disparagingly of the character of any. Inadvertencies in this respect, are the frequent causes of difficulty and contention. Sentences of this nature often find their way to ears for which they were least designed.

* Young Ladies' Own Book.

If it becomes necessary to state your opinion of the character of any individual, communicate your sentiments in a frank, yet kind manner—write nothing as truth, that you do not know to be true—avoid deleterious insinuations—in fine, write as you would, were you addressing the person in reference to whose character you are making your statements.

Avoid in your letters, all expressions of anger—all profane or vulgar language—all indelicate words and allusions. Write with the same restrictions under which you would speak were the person present whom you address—bearing in mind, that when your letters are perused by strangers, they will form an estimate of your character and manners, from the nature and style of their contents.

In your correspondence, you should keep in view your own station and circumstances, and the rank and condition of the individual whom you address. In writing to relatives and intimate friends, you should express yourself in a different manner than when addressing a stranger. In the former case, you should be warm, affectionate and familiar—in the latter, more reserved, yet respectful, candid and concise.

Regularity in correspondence, should be observed. Many are very negligent in this respect—putting off writing from day to day and week to week. This is an unnecessary habit, arising solely from sheer indolence, and often causing much disappointment and inquietude. Write promptly, at the proper time, without any unnecessary delay. Youth who are absent from home should be punctual in this respect. As children leave the abode of their infancy, the sun-light of their parents' joys, waxes dim and more dim—as stars, the cherished objects of love vanish one by one from the family galaxy, leaving darkness and gloom behind. While, in mixing with the busy multitude, and engaging in the exciting avocations and amusements of active life, the hours pass lightly over your heads, you should remember that to your parents, in consequence of your absence, time drags with leaden step; and that nothing so cheers their aged hearts, as letters from the absent and loved ones. The young, therefore, should often think of their home, of their venerable parents, and the peculiarities of their situation. Often should you despatch letters laden with love and filial affection, and kind expressions of regard, to light up the evening of their days, with smiles of joy. Oh! how highly are those written messengers prized by the father and the mother! Anxiously do they await them, and eagerly do they devour their contents. They are as angel's visits, diffusing consolation and peace. The melancholy caused by separation, is felt much more sensibly by those who remain at home, than by those who go out into the world.

Be cautious in giving letters of recommendation, that the individual whom you would benefit, actually possesses the qualifications you enumerate. If you deceive in this respect, it will injure your integrity, and detract from your influence. Give no such letters, except in cases where you feel perfectly assured of the worth of those who bear your testimonials.

Never be guilty of circulating anonymous letters, or of assuming false signatures.* These are

* The reader will understand that I do not allude to fictitious signatures in writing for the public prints, where they are often properly assumed. But even in this respect they are sometimes resorted to for the basest purposes. As a general rule, it is better in writing for the public, to use at least the initials of your name.

low, base practices, utterly beneath the lady or gentleman. They should be heartily reprobated and despised. If you desire to give advice or to warn of danger, or to make any communication to an individual, do it under your own proper signature, with all frankness and candor. If you can not proceed in this open, manly manner, refrain entirely from all interference. The motives of anonymous writers are ever suspected—they are almost invariably detected and exposed, and do not fail to meet that public execration and disgust which they too frequently richly merit.

For the Magazine and Advocate.

BELIEF AND UNBELIEF.

EXTRACTS FROM A SERMON,

BY REV. W. S. BALCH.

"Faith is the substance of things hoped for, the evidence of things not seen," or, more properly rendered, "faith is the confidence in things hoped for, the conviction of things unseen." It embraces facts which exist independently of our assent to their truth, and prior to it, and which are facts, even though we have no confidence in them.

Our belief in a thing will not create it, or make it true, if it did not exist, and was not true before we exercised a belief in it. If it would, the most monstrous notions ever engendered in the human brain, would be true; and witches, ghosts, demons, and false gods would now exist as truly as the only living and true God.

On the other hand, if the fact does not verily exist, our disbelief can not destroy it, or affect its existence at all. If we should assent to the thing proposed for belief, which had no being prior to our exercising faith, then we should believe a lie.

Truth is immutable. It can not be created nor destroyed. That which is true to-day was eternally so with Deity; for all things are present to him, and that which is false was eternally so, and can never become true. Though belief may not create truth, it will nevertheless, bring us into the enjoyment of it; and though disbelief can not destroy it, yet it will deprive us of the freedom and joy it imparts.

To illustrate.—The earth was a sphere and turned on its own axis every twenty-four hours, and annually rolled round the sun in its orbit; and all this, with as much precision and regularity, before Copernicus as Galileo believed and taught it, as it has ever done since. And the darkness and error—the unbelief of all former ages, the decision of the church, and anathema of the pope, could never block its wheels or prevent it from trundling along with tremendous velocity and astonishing precision, in its diurnal and annual revolutions. The planet Herschel existed as truly, shone with as much splendor, possessed as great magnitude, and performed its revolutions with as much regularity, before the birth of the distinguished astronomer whose name it bears, as it has ever done since. The lightnings played as vividly, and the thunders roared as loudly through the heavens, before our own honored Franklin had investigated the subject of electricity, and learned to play with the lightning at his pleasure, as they have ever done since. The principles of phrenology did as truly exist, and the material organs of the mind, constituting the brain, were as directly employed to manifest the immaterial mind before a Gall, Spurzheim or Combe had scientifically investigated the subject, as since that time. The laws of magnetism and cristallization—the truths of Geology so recently brought to light—and in short the whole principles which pervade all physical nature, as really exist and as powerfully operate

without our knowledge, as with it. But the knowledge of these truths, in themselves immutable, and a due observance of the laws by which they are regulated, may be made conducive to human happiness.

So in moral and religious things. Jehovah reigned as supreme, the righteous Governor among the nations, riding upon the whirlwind and the storm, and doing his will and pleasure in heaven and on earth, as truly, as since his moral and glorious representative, our Lord Jesus Christ, was born into the world. The covenant of his grace, the plan and extent of his salvation, through a crucified Redeemer, was as broad, deep and certain before the Gospel of glad tidings was preached by the angel from heaven to the shepherds in Jewry, as since their chorus was sung on that occasion; for from the beginning the end was disclosed, and the Lamb of God was slain from the foundation of the world. But by the knowledge of these things, and a life of conformity to them, only, can we be benefited.

Man's faith or unbelief has nothing to do with the eternal truth of Heaven. That was as fixed and immutable as the pillars of God's throne, and as true as the oath of Him that can not lie, could make it, ere we believed it or were created. Jesus Christ "came to bear witness to this truth," not to create it. He is the way, and the truth and the life: and all who believe the record he has exhibited in his Gospel, find salvation, and the enjoyments of his blessings produces the witness in ourselves.

Jesus Christ came to the earth with the message of truth from the Father, that he "is the Saviour of the world"—that he "shall be for salvation to the ends of the earth"—that God "has given us eternal life in him" and that he "shall give it to as many as God has given him." Hence he that hath the Son hath life—and he that believeth on the Son hath everlasting life—and "he that believeth not the Son shall not see life," so long as he continues to disbelieve the record of truth, that God has given him eternal life, for by so doing he makes God a liar. See 1 John v: 10, 11.

But if it be true, as the wisdom of this world has told us, that God has given eternal life to those, only, who do believe, then if those who do not believe, should believe, they would make him a liar, and so the beloved disciple would be proved in the wrong in what he has said. On the ground assumed by him, the question arises, How can the unbeliever make God a liar? He has never given the unbeliever eternal life, says the popular creed; and unbelievers do not believe he has? How, then, have they made God a liar? But if he has given them eternal life, and this life is in his Son, then when they disbelieve this fact, it is easy to perceive they make him a liar, for they believe not the record he has given of his Son.

In conclusion. Belief brings us into the enjoyment of the promised blessings. We partake, by anticipation, and with the fullest assurance, of a richer, and purer, and holier joy to succeed the dissolution of all terrestrial things, and the resurrection of the pure, immortal, immaterial part in the fold of God, in the society of the blessed.

Oh God, help thou our unbelief!
Providence, R. I., March, 1837.

For the Magazine and Advocate.

THE CHANGE.

BY MRS. SARAH BROUGHTON.

A form of youthful loveliness sat in a Summer bower, engaged in reading—her mind so absorbed in the subject, that she did not notice the approaching storm, until the deafening roar of Heaven's artillery awoke the startling echoes of the caverned cliff. Why flashed the eye with terror? Why fled the rose-tint from her beautiful cheek? Alas, false teachers had inspired her gentle heart with fear; and when, in grandeur and sublime glory, the Lord went forth in his cloudy chariot—while the vast sky seemed bending with his tread—was terror blanched her brow and dimmed her eye! Death was to her the king of terrors, because he

would usher her into the presence of a being she dreaded. And while the tempest gamboled through the sky, she knelt in anguish; fearful that the winged lightnings might launch her trembling spirit upon the untried ocean of eternity.

Again she sat in the bower, amid the fading flowers of Autumn—herself a fairer flower—pale, and hastening to the grave. Consumption's caukering touch had fretted the life-strings of her heart, but heavenly confidence sat upon her brow. Again the heralds of the coming tempest pealed the furious blast, and black as night, the storm-cloud reared its frowning crest. The rain in torrents drenched the verdant plain—the lightnings chain, from cloud to cloud, darted along the gloomy West—the thunder's peal was long and loud, and the reeling earth reverberated with the shock; yet her eye was calm. With deep and fervid devotion she bowed before that God who holds the angry storm in his grasp. She had learned to love, instead of fearing the Father of her spirit; because she had seen that his character was altogether lovely. New and beautiful scenes had opened to her view in the works of Providence. Each voice of nature spake of the wisdom, and the majesty, and the might of him who rules the countless legions of worlds, and wields the destinies of a universe. And in his revealed Word she read of his boundless love; and in Jesus, the glory of the great Eternal shone forth in the rich provision of grace for his sinful children. She no longer dreaded the angel of death; whether he came on rosy pinions of light, bearing the worn spirit from scenes of sorrowing affliction—or whether he came arrayed in the blackening fury of the storm. She was content to go at her Father's bidding. In darkest shades of ill, the star of Bethlehem beamed with brightening radiance. Thunders might roll, but amid the din she heard the still small voice of love, that thrilled along the rocks of Horeb, when Elijah mantled his face.

Sons and daughters of humanity—listen to this blessed voice, and follow the guidings of this resplendent star; then shall you walk calmly through this vale of tears, until you gain the regions of immortal glory, through him who burst asunder the two-leaved gates of the tomb.

Malone, Franklin county, N. Y.

For the Magazine and Advocate.

HABIT.

BY REV. J. BARBER.

All that is necessary to make us love, business is, in the first place, to acquire business habits—"Habit is every thing," as the clown said of attitude. And although what we have said may appear simple, yet it teaches the young especially, an invaluable lesson. It tells us to form such habits in early life, as we wish to possess in more mature years. Does my young friend wish to pursue study? If so, youth is the time to acquire the habit—let it be ever so irksome now, it will in time become agreeable and pleasant. When a habit of study is once formed, you will feel uneasy without study.

Do you wish to labor at some particular occupation—do you wish to be a man of business? Now is the time to acquire a business habit.

"Just as the twig is bent the tree's inclined."

"Train up a child in the way he should go, and when he is old he will not depart from it." Do you wish to acquire habits of industry, temperance and frugality? Ah, youth is the season. Pursue such a course for a short period, and it will soon become pleasant. Do you wish to live a life of indolence and consequent ignorance? To live a life which will benefit no one? Now is the time to form the habit. Spend ten years in idleness, and mischief, and, to return to the figure of Pope, the tree will bend in the same direction through life. Do you wish to be a drunkard, a gambler, a liar, a busy body in every one's business but your own—a spendthrift, a meddlesome braggadocio? Now, young man, is the time to acquire the habit.

Go about it in youth, and you will be cursed with it and all its consequences in old age.

A man may be almost any thing he undertakes to be, if he begins in season—in early life—and resolves to persevere. But if he does not determine upon a wise course in early life, he runs the risk of being "nobody" in the latter part of his earthly pilgrimage. It is the virtuously industrious man who benefits himself and society. Were there no such men among us, we should soon dwindle to a state worse than Algerine barbarism. Bodily exercise of some kind promotes health, makes food relish, sleep sweet, the body strong, it gives contentment to the mind, and benefits society at large. Why, then, should a man be an idler? Where is the advantage? What does he gain by it? Does it promote happiness? Does it give strength? Does it keep a man from growing old? Does it make him wise, learned or honorable? Does it give vigor to the constitution? Does it bring wealth, or raise him in the estimation of the virtuous? All these questions must be answered in the negative. What, then, I ask, does a man gain by being an idler, even if he has what is denominated an independent fortune? The answer is NOTHING. He gains nothing and loses much. He is a pest to society—an excrescence of no use—like a wen or a wart on the physical system, nearly destitute of proper feeling, but very much in the way! Then, let all—especially the young—be up and doing—form habits of usefulness and virtue, and rely upon it, they will be habits productive of peace and enjoyment.

For the Magazine and Advocate.

ADAM'S TRANSGRESSION, NOT THE CAUSE OF NATURAL DEATH.

It is truly astonishing many times to see to what an extent of absurdity the force of prejudice will carry persons. The attachment to early education and creeds of men will many times cause individuals to act the basest hypocrisy, and tell the most unqualified falsehoods. Yea, among persons whose belief, or at least *professed* belief is, that the liar shall in *nowise* enter the kingdom of heaven, will many times, in order to uphold their particular sentiments, or religious belief, tell the boldest open falsehoods, and thus assume the very character they so willingly and anxiously exclude from heaven. To prove the truth of this, we need but call to mind many, and very many instances familiar to us all, of Partialists denying the most plain, self-evident propositions when addressed to them for their assent, if they see they militate against their favorite theories. We know by experience, they will deny things contrary to every dictate of their consciences, and every assent of their hearts and judgments. Propositions in logic, which they accede to on every other occasion, they will unqualifiedly deny when brought to bear against their religious creeds. For a man to deny that which his mind gives assent to, is to act the hypocrite and liar; for his heart speaks one language, and his tongue another. And it is this long schooled evil, that is, declaring and defending things contrary to the assents and convictions of the honest heart, that has kept alive the doctrine of infinite punishments to curse these late generations. Let men read—search for truth; and, as they advance in knowledge, allow their hearts to give assent to the convictions of truth, and their tongues give utterance agreeably with those convictions; and the creeds of men and systems of endless punishments, will soon be heard no more from the pulpit, but take their appropriate places beside and with the tales of romance, and only show how men have once been enslaved in cruel error. But to my purpose.

It is a very general belief among all classes of believers of the doctrine of endless punishments, that death—death of the body—or, as we usually call it, *natural* death was brought into the world by reason of Adam's transgression in the garden of Eden.

It would hardly seem possible that rational man could be made to believe that one man,

Adam, could, by possibility have effected so effectual a revolution in the whole system of God's original plan, as is very generally admitted was effected by simply partaking of the forbidden fruit. This one transgression, according to modern theology, changed that which was immortal into mortality—gave origin to the necessity of a *triune* God—gave origin to a justice in a Father of love, which led him to sacrifice his own beloved, immortal and only Son, to avenge the wrong a man had done—gave origin to a cause requiring God himself to die; yea, that very God in whom all living spirits live, move, and have their being—doomed souls to endless punishments to which they were before not obnoxious, etc., etc.

When it is admitted that God is the author of all things, infinite in power, wisdom and goodness, does all things after his own will, and is without shadow of turning, it is astonishing that the human mind in those days of reading, research and light, should give countenance to such egregious errors.

I will merely see if I can not expose the error, that natural death was brought into the world by reason of Adam's transgression, in so plain a light that no man, though a fool, "can err therein."

By reference to Gen. i: 27, 28, the following instructions will be found:—

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea," etc.

It will be borne in mind that this commandment of God to Adam and Eve was before their transgression, and that they were told to **MULTIPLY** and **REPLENISH** the earth. How long were they to multiply? It does not say, neither is it limited. The earth was to be replenished, and we will not do violence to common sense to say otherwise, than that the order of generations was established as now existing in the world.

It is estimated and shown by mathematical demonstrations, that had no human beings ever died since the time of the Mosaic origin of man, the whole surface of the globe would now be covered three deep with human bodies standing one upon the other.

Now, if man was created, placed upon the earth and commanded to *multiply*, and there was to be no natural death, or death of the body, what a deplorable situation would the present age be in. Pharisee and sinner would come in very close contact.

Such a state of things could not exist. The body must be nourished by food from the earth; but how could this be done when the present age had arrived, and the whole surface of the earth should be covered three deep with human beings? A scarcity of food ere this must have been experienced, and man made to have eaten his fellow-man, and yet not cause the death of him thus eaten. Will it be said he was not to live on food from the earth before his transgression? It will be seen that he was to *subdue* the earth, and before his transgression God said to Adam and Eve, Gen. i: 29, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; *to you it shall be for MEAT.*" Chapter ii: verse 9, we find that "out of the ground made the Lord God to grow every tree, that is pleasant to the sight, and *good for food,*" etc., and in verse 16, we are further told that "the Lord commanded the man, saying, of every tree of the garden thou *mayest FREELY EAT.*" This was all before transgression; hence it was in the original plan of God that man should have food springing from the earth, and should go forth and *multiply*, etc.

That this order of things could exist—that is, that man should receive food from the earth, and continually add to his species by perpetual process of multiplication, without any change being effected by death of the body; or some other al-

ternative, is beyond the possibility of conception, or any allowance of consent of a rational being. And it will be seen also that birds, fishes, etc., etc., were to multiply also. A strange medley, were there never to be a death of the body.

So that it was necessary that the Deity should stamp mortality upon man, as it was that he should create him flesh and blood to be nourished from the trees and seeds of the earth, and to multiply; and the idea that natural death was brought into the world by Adam's transgression can have no apology for its existence, unless it be said it was thus brought in to perfect the plans of God, then imperfect by reason of man being immortal yet left to multiply in perpetual progression; which can hardly be admitted.

Were men to be translated bodily to heaven? We are told that "flesh and blood can not inherit the kingdom of heaven"; beside, flesh, blood and bones are but cumbersome appurtenances to accompany the soul in the world of spirits.

Alas, alas! how wonderfully prone to abandon reason, the *lamp of life*, many are! what a prostitution of the exalted gift of God, *reason*, do we witness in sacrificing it to the support of dogmas, outrageous to every thing rational and consistent, noble and good!

Upon reading the above and examining the Scriptures, I hope some may be disposed to abandon the error that *natural death* was introduced into the world by Adam's transgression, and attribute to God all praise of establishing his own plans and provisions.

VERITAS.

For the Magazine and Advocate.

Munnsville, February 5, 1837.

Br. GROSH—The following letter was written to Rev. Pindar Field, Pastor of the Presbyterian church in Cassety Hollow, but then chief manager of a protracted meeting, going off in this place. For reasons best known to himself, he has seen fit to observe a "dignified silence." How easy it is for modern reformers to build of "hay, wood and stubble," by wholesale assertions! But when called upon to "give a reason," they are "speechless"! As it may not be entirely uninteresting to the readers of the Magazine, by particular request, I submit the letter for publication. W. MARTIN.

LETTER OF INQUIRY.

TO REV. PINDAR FIELD.

Munnsville, January 14, 1837.

DEAR SIR—As you have solicited conversation with all those who feel disposed to converse upon the subject of religion, and feeling equally interested in common with others, in the great truths which pertain to our eternal destinies, I have concluded to offer for your consideration, a few queries which suggested themselves to my mind last evening, while listening to a discourse delivered by yourself, from Rev. vi: 17—"For the great day of his wrath is come, and who shall be able to stand?" Lest I might be considered an "intruder" in presenting myself in the "inquiring room," I have thought best to present my inquiries in the form of a letter.

In discoursing upon the words above cited, you attempted to establish the doctrine of a general judgment at the end of time, in the which all intelligences will be "brought to trial," and be judged according to the merit or demerit of their respective characters in this life. But as if well aware that the text which you had selected as the foundation of your discourse, was insufficient of itself for the basis of your fabric, you very wisely proceeded to prop it up, by the help of two other passages, which you deemed more to the purpose. You first brought forward the words of Paul, "For we must all appear before the judgment seat of Christ, that every one may receive the things *done* in his body." Next, you adduced John v: 28, 29—"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." You then

proceeded to show the propriety and the certainty of the judgment.

Now to me it appears clear, that not only your text needed the help of props, but that even your *props* also need *propping* to make them at all serviceable. But I may be wrong; if so, I shall esteem it a great favor to be corrected. I will inquire, in the first place, how you will reconcile your application of your text with the language of the context? The third verse preceding the text, reads as follows: "And the heavens departed as a scroll when it is rolled together, and *every mountain and island* were moved out of their places." Now, if by this we are to understand the dissolution of the material heaven and earth, as you suppose, why is it said in the next verse, that "the kings of the earth, and the great men," etc. "hid themselves in the *dens and rocks of the mountains*?" Will there be "dens, rocks and mountains" in which men can hide themselves, after the literal heaven and earth are destroyed? Again, it is said that "*every bondman and every freeman* hid themselves," etc. Now, certainly, "every bondman and every freeman" must mean all intelligences, both good and bad; for it is difficult to conceive of an intelligent being who is not either a "bondman" or a "freeman." And if the text is to be understood as representing the final conflagration of the whole world, then every intelligent creature in the universe is represented as "saying to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Now if those who are represented as calling for rocks and mountains to fall on them, are to be doomed to remediless woe, as you contend, I would ask, in the name of reason and common sense, "Who, then, can be saved"? What say you to this? Am I right?—if not, wherein is my reasoning defective?

Again. It appears to me preposterous in the extreme to apply the text under consideration, to things yet to take place in eternity, from the fact, that the writer himself has assured us, in language too plain to be misunderstood, that the visions which he saw "*must shortly come to pass.*" Says he, "seal not the words of the prophecy of this book, for the *time is at hand.*" In no less than seven or eight different places in the book of Revelation the same language occurs. See i: 1-3; iii: 11; and xxii: 7, 10, 12, and 20. Now, what is the meaning of all this? Did John mean as he said; or did he mean to deceive his readers, by telling them that the things of which he wrote, "*must shortly come to pass,*" when, in truth he knew he was writing of things to take place in the future ages of eternity? What say you to this?

The next passage in order, to which I would invite your attention, is the words of Paul, which formed the second part of your triune text. "For we must all appear before the judgment seat of Christ," etc. This text, you seemed to think, was an "all-absorbing" argument in favor of a future judgment. *Perhaps* it is so. But according to my limited capacity of understanding, the text, instead of favoring your notion of a future judgment, it furnishes one of the strongest arguments against you. Leaving out the supply word "*done*" which you will perceive makes no part of the original text, but which alters its complexion materially, the text will read thus:—"For we must all appear before the judgment seat of Christ, that every one may receive the things *in body*, according to that he hath *done,*" etc. Thus you see, that instead of favoring your notion of a *future* judgment, the text says that all are to receive their punishment *in body*, which can not be, admitting the common notion of a future judgment to be true. Am I right in this? What say you?

Next in order, comes the third and last part of your text—"Marvel not at this," etc. This you deemed one of your strongest pillars. But it does appear to me, that when "weighed in the balance" of your creed, it will be "found wanting." Let us compare the text with the context, and see if it must necessarily imply a literal resurrection of the dead; or if, indeed, it can possibly be construed

to favor your argument, without doing violence to the text. The third verse preceding the text, reads as follows—"Verily I say unto you, the hour is coming and *now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live." Here, then, you will perceive that the resurrection spoken of in the text, had already commenced at the time when the words were spoken. Who were those "dead" who "heard the voice of the Son of God and lived"? Were they the literally dead? or were they morally "*dead in trespasses and sins*"? Next come in the words of the text: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." Here you will perceive that reference is had to the 12th chapter of Daniel. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as there never was since there was a nation, even to that time. And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt.—And from the time that the daily sacrifice shall be taken away, and the *abomination that maketh desolate* be set up, there shall be a thousand two hundred and ninety days." This, I think, is the "abomination of desolation spoken of by Daniel the prophet," mentioned by our Lord to his disciples, and which he himself applied to the then impending ruin of Jerusalem. See Matt. xxiv: 15, 16. "When ye shall see the *abomination of desolation* spoken of by Daniel the prophet, *standing in the holy place*, (whoso readeth, let him understand)"—(very good caution, "whereunto we should do well to take heed")—"then let him which is in Judea flee into the mountains." Now, of what use, I ask, would it be to "flee into the mountains" at the final dissolution of the earth? Just about as much as it would have been to have sought refuge in the mountains at the time of the deluge! I think it can not be denied, with the least shadow of reason, that our Lord was here speaking of the destruction of Jerusalem; and if so, then the passage in the 5th of John, under consideration, and the parallel passage in Daniel, above cited, which you admit refer to the same events, must both refer to the destruction of Jerusalem, and consequently have long since had their fulfilment. For if both refer to the same events, and one has already taken place, (which has been proved from the highest authority,) the other, of course, must have taken place also. This, I think, is as plain as that two and two make four. Am I right, Mr. Field? What say you?

I will now proceed to notice some of your proof texts. You adduced the parable of the sheep and goats as a case in point, and proceeded to apply it as in the cases before mentioned, to "the last judgment." But to me it appears evident, that the parable of the sheep and goats, taken in connexion with the context, is at least quite foreign to your purpose, not to say a complete refutation of your doctrine. But to the text. See Matt. xxv: 31 to end. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats," etc. Now, you will please to notice, first, that all this was to take place "*When the Son of Man should come in his glory*." And, secondly, you will please to notice that it was to be a *national* separation, and not a separation of "husband and wife, parents and children, friends and neighbors," etc., as you represented. "Before him shall be gathered all nations, and he shall separate them, (that is, those nations,) one from another, as a shepherd divideth the sheep from the goats." Now, by referring to the preceding chapter, we shall see, as I think,

when the Son of Man *did* "come in his glory," and consequently, when the parable of the sheep and goats had its fulfilment. And here I would remark, by the way, that the division of the Bible into chapters and verses, as you are well aware, is a work of modern invention. The 24th and 25th chapters of Matt. were originally one unbroken discourse, and referred to the same events, as is proved by the connecting word, "Then"—xxv: 1. But to the context. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven;—and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that Summer is high; so likewise ye, when ye shall see all these things, know that it is near, *even at the doors*. Verily I say unto you, *this generation shall not pass away, till all these things be fulfilled*." All of what things? All the things of which he had been speaking, namely: "the end of the world," "the coming of the Son of Man," etc. And again he says to his disciples, as if to put the matter still further beyond mistake, if possible, as to the time when the Son of Man should come; "Verily I say unto you, there be some standing here that shall not taste of death, till they see the Son of Man coming in his kingdom." Here, then, we have it in terms as strong as language can possibly make it, that the Son of Man was to "come with his angels," "sit upon the throne of his glory," and execute judgment, and give to all according to their works, *in that generation*, and even in the lifetime of some who then stood by, listening to his discourse. And thus, you see, that the parable of the sheep and goats, when taken in connexion with the context, instead of affording evidence in favor of your supposed future judgment, turns out quite to your disadvantage. For whatever may be the true application of the parable, this one point, I think, is settled; namely, that it has long since had its fulfilment, in every particular; unless, indeed, it can be shown that the then present generation has not yet "passed away," and that some of our Lord's immediate disciples are yet alive, having lived to the very advanced age of *eighteen hundred years*!—which none, I trust, will pretend. What say you to this? Am I right?—if not, wherein am I wrong?

Again. You quoted Rev. xxii: 11—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still"—and applied it, as before, to "the last judgment." But why did you not read the next verse? "*And behold I come quickly*, and my reward is with me to give every man according as his work shall be." I repeat the question, *why* did you not read the next verse? Was it because you was well aware that this text was a complete refutation of your doctrine of a *far off* judgment? or *why* was it?

Again. You quoted Rev. 14th chapter, and a part of the 11th verse—"And the smoke of their torment ascendeth up forever and ever," and applied it to your future world of wo. But why, I ask again, did you not quote the *whole* verse?—"And they have no rest *day nor night*," etc. Was it because you was well aware that they have no such thing as "day and night" in the *future world*? or *why* was it that you was so careful to omit the latter clause of the text? What say you to this?

I will now briefly give you my views, more fully, of the judgment, and adduce such Scripture testimony as I think corroborates them.

I by no means deny or disbelieve in the judgment. I believe in it—I hold to it, in all the strictness of the letter. And I even go farther, perhaps, than you do. I believe in *many* judgment days. I believe that to every individual and to every transgression, there is a judgment day—a day of retribution—in which all do and will receive according to their works. Whenever a nation or an individual, pursues a course in opposition to the moral laws of

rectitude, the punishment imposed or inflicted, (be that punishment what it may,) is what I believe to be "*the day of judgment*" to that nation, or that individual. Instance the judgment of Sodom and Gomorrah. The day in which they were swept from the earth for their wickedness, by the awful judgments of God, was to them emphatically "*the judgment of the great day*"—a day, of all others, the most important. So with regard to the Jewish nation. God had "appointed a day" in which he would judge that people—a day in which should "come upon them all the righteous blood shed upon the earth since the days of Abel." And this, I think, is the "*great day*" to which such frequent reference is had in the New Testament; and to which the passages already considered, have allusion. It is called, "the judgment of this world," "the end of the world" "the coming of the Son of Man," etc., all of which, I think, refer to the same events; namely, *the end of the Jewish world* or dispensation, and the establishment of the Gospel kingdom. And no where do I find it said or intimated, in Scripture, that this judgment day was to take place in another world. But it is uniformly spoken of as a period *near at hand*, and to take place *in that generation*. Peter speaks of some "*whose judgment now of a long time lingereth not*." And Paul says "The time has come that judgment must begin at the house of God." And that this judgment day had already commenced at the time of our Lord's advent, will, I think, appear further from his own words. He says, John xii: 31, "Now is the judgment of this world." And again, in explaining to his disciples the parable of the wheat and tares, he says "The field is the world, the reapers are the angels, and the harvest is the *end of the world*." Well, when was this *harvest* to take place? You probably will say at "the last judgment." But what saith the testimony? what says the Saviour upon the subject? Hear him: John iv: 35, "Say ye not there are four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white, *already, to harvest*; and he that reapeth, receiveth wages and gathereth fruit unto eternal life; that he that soweth and he that reapeth may rejoice together." And again, Paul says, 1 Cor. x: 11, "Now all these things happened to them for examples, and are written for our admonition, upon whom *the ends of the world are come*." From this it appears that the end of the world had already come upon that generation. Again, Heb. ix: 26, he says, speaking of Christ, "Now once in the *end of the world* hath he appeared, to put away sin by the sacrifice of himself." And again, Christ says, he "*came into this world* for judgment." But how, I ask, can that be, if the judgment is to be in another world? Paul says, "He that soweth to the flesh, shall of the flesh reap corruption." But how can that be, if he is to be tried and punished in another world, thousands of years after the *flesh* has mouldered to its native dust?—But I must bring my remarks to a close, as I have already written more than I had designed in the commencement.

Such are a few of the most important barriers to my conversion to your system of faith. And now, if I am wrong, and you are right, I am ready and willing to be convinced; and when convinced, I am willing to renounce my errors, and embrace the truth. But nothing short of "the law and the testimony" will do. I can not place that credit in the bare unsupported assertions of an uninspired man, that I feel bound to place to the word of God.

Shall I be permitted to hope for an answer to these inquiries? I would choose an answer by letter, but if you prefer to answer me from the desk, please to inform me of the time when you will do so, and I will attend. There are many others in this vicinity, in the same situation with myself, and who, no doubt, would be highly gratified to hear from you, concerning this matter. But I speak only for myself. If you should be silent upon the subject, I shall, of course, take one of two things for granted; either, first, that you do not consider my soul to be equally "precious" with others;

or, secondly, that you are sensible of the untenableness of your arguments.

Be assured, Sir, that I am a sincere inquirer after truth; and though I have been a student of the Bible from my youth up, yet I esteem it a great privilege to

"Put myself to school
And feel some comfort not to be a fool."

Yours very respectfully, W. MARTIN.

R3V. PINDAR FIELD, Present.

From the Troy Whig

There has recently been formed in this city a *Young Men's Universalist Institute*, on a plan similar to those in Boston, New-York, Philadelphia, and other places. The objects of this society are according to the constitution, as follows—Article 1. "The objects of the society shall be moral and religious improvement; for this purpose lectures and essays will be delivered, and debates on moral and religious subjects be holden at stated periods." Article 11th provides that, "there shall be a library connected with the society consisting of moral and religious books for the use of the members, under due regulations." Article 12th is as follows—"Each member will endeavor to promote the peace and prosperity of the society, recognizing the great principles of the Gospel, 'liberty, holiness and love,' as the foundation of all their acts, and the governing principle of all their motives."

At a large and respectable meeting of the society on Monday evening, 6th instant, held in the basement of the church in Fifth-street, the following officers of the Institute were elected, viz.:

Abram Schryver, President;
Lyman Powers, Vice President;
George E. Baker, Secretary;
S. W. Britton, Treasurer.

DIRECTORS.

Ambrose Adams, Richard Freeman,
Cortland C. Cook, A. McPherson,
J. W. Churchill, H. P. Prime.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, MARCH 31, 1837.

"THE DOCTRINE OF FUTURE PUNISHMENT."

A discourse by Aaron Perkins, Pastor of the First Baptist church at Hamilton." Utica; typography of Bennett and Bright. 1837. 19 pp. 8vo. Text—"Where their worm dieth not, and the fire is not quenched." Mark ix: 48.

Such is the title of a sermon, of which two copies have been kindly furnished us by as many friends; and which, judging from the source whence it emanated—i. e., the village where is located the great Baptist Theological Seminary—and the reputed learning and talents of its author, may be fairly supposed to be the ablest defence of the doctrine of endless misery the limits and occasion could furnish. If so, our Baptist brethren in Hamilton, may well despair of supporting this item in their creed. The sermon contains not a single new argument in favor of that doctrine, nor one that has not been often refuted by Universalist writers, beyond the possibility of patching together its fragments.

The text itself he explains thus—taking care here, as in every instance where he repeats it, to strengthen its affirmation, by altering its language from "Where their worm dieth not, and the fire is not quenched," to "Where their worm shall never die, and their fire shall never be quenched." This, to say the least of it, is not a commendable practice in one who should not "handle the word of God deceitfully." But to his explanation of the text.

"In this, and the verses immediately connected, the things of time and those of eternity are placed in strong and most interesting contrast.

Here the two great classes, under which God has uniformly included the human family, are distinctly represented. They are such, in the one class, as will retain the hand, and the eye, though

the whole body perish; or who choose to gratify their ambitious views, and sinful inclinations, at the expense of being doomed to endless perdition: while those of the other prefer the denying of ungodliness and worldly lusts, by cutting off the hand, and plucking out the eye, that they may be approved of God, and admitted, through the merits of his Son, to life everlasting.

The places which await the persons here introduced, where they shall meet their final destinies, are as clearly defined as are the characters themselves. The self-denying disciple, who holds out to the end in his cross-bearing career, shall enter into life: "and God shall wipe away all tears from his eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things shall have passed away." The other place of departed spirits, the one distinctly referred to in our text, is HELL: a place so denominated in the 43d, 45th, and 47th, verses of the context, where it is rendered from gehenna, a word which occurs twelve times only in the New Testament, and in each instance is used in a sense which necessarily denotes future punishment.* Here, all who have cherished their sins, refused to repent, and fallen finally into death, laden with iniquities dark and multiplied, will be cast down by the Omnipotent arm, to dwell "Where their worm shall never die, and the fire shall never be quenched."—p. 4.

"We have one other passage—the words of our text—on which still further to remark. "Where their worm dieth not, and the fire is not quenched;" words describing the condition of persons cast into hell, as stated in the context. That the conscience is here intended by the living worm, is the general and more probable opinion; not, however, as seared, and silenced, and murdered, by a mad career of sin, but in its resurrection power—living, devouring, insatiate; ever and anon mingling its accusations with the wailing of the lost. * * *

This their worm shall never die; showing clearly that the life and being of souls in hell will be forever perpetuated; because should they cease to be the living victims, the instrument of their sufferings would no longer be their worm: and God has not only said it shall never die, but also that it shall remain their worm forever. "And the fire shall never be quenched." "A fire everlasting, prepared for the devil and his angels,"—a fire kindled on account of sin—the penalty due to sin—its flames continually fed and fanned by sin: it will burn to the lowest hell, and to the longest eternity; for "Their worm shall never die, and the fire shall never be quenched."—p. 16.

There are several assertions here made which need proof, but which, we fearlessly assert Mr. Perkins can not prove.

1. That "the things of time and those of eternity are placed in strong and most interesting contrast," in the text and context. That Gehenna (the Valley of Hinnom) is made an emblem of the awful calamities and miseries attending the destruction of Jerusalem, may be seen by referring to the 7th and 19th chapters of Jeremiah and the 66th chapter of Isaiah—but that it was ever made the emblem of a place of misery in a future state of being by any sacred writer, Dr. Campbell merely asserted, but did not attempt to prove—neither can it be proved. So much for this portion of the contrast. And that "life," "everlasting life," and "the kingdom of God," used in this and its parallel passages, are frequently used to denote the happiness of well-doing, the enjoyment of faith in the Gospel, and entrance into the Gospel dispensation by the enjoyment of "righteousness, peace and joy in the Holy Ghost," is evident, from a reference to Deut. xxx: 11–20; Ezek. xviii: 9, 17, 19, 20–32; Matt. xix: 16, compared with 17, and with 23, 24; Also, Mark x: 17–26; John iii: 36 ("hath everlasting life"); v: 24, and xvii: 3. "This is life eternal," etc. So much for the other portions of the contrast. Those who sacrificed what would cause them to offend,

though as dear to them as hand, foot or eye, would enter into all the enjoyments of the Gospel—while those who clung to their possessions, in preference to Christ, must experience all the horrors of unbelief and reproaching consciences, and take their part in the miseries of the nation in its approaching terrible calamity. Other points might be noticed containing similar errors, but the following is the most important.

2. Mr. Perkins can not prove that "the worm" means the conscience, or that "the fire" will be in another state of being. It may burn to the "lowest hell," without being in the immortal state, (Ps. lxxxvi: 13, compared with Ps. cxvi: 3,)—but that it will burn either to the shortest, or "the longest (?) eternity," Mr. Perkins has offered no proof. On the contrary, by comparing Mark ix: 48, with the parallel passage in Matt. xviii: 7–10, he will see at once that the words of the text are added by way of explanation, by the evangelist. The reason given by Dr. Campbell is, that the term Valley of Hinnom would not be understood by those to whom Mark was writing, they not being acquainted with Jewish localities and customs. The explanatory words of Mark are taken verbatim from Isaiah lxvi: 24, "And they shall go forth [at the destruction of Jerusalem,] and look upon the carcases [not souls] of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh"—not spirits, or saints in immortality. This was to take place while there were Sabbaths and new moons—the scene is the Valley of Hinnom, even Gehenna, which lay near Jerusalem, (see Jer. xix: 2,) where a continual (or everlasting) fire was kept burning to destroy the filth of the city, and where the carcases of the slain Jews, to the number of about six hundred thousand were dragged, to fester in corruption—and the period when it was to occur, was after the creation of the new heavens and the new earth, (Isa. lxvi: 22,) or the establishment of the Gospel dispensation.

If Mr. Perkins can refute these views, which militate so much against those he has advanced, we hope he will attempt it—he will find in us willing examiners of his proofs, and candid receivers of them if they are sufficient.

The remainder of the sermon is of the same character—betrays a similar ignorance, and maintains a similar silence in regard to the real views and arguments of Universalists, and bases the doctrine of endless misery on passages not even apparently as much in its favor as is the text. Of course, there is nothing in it really deserving of our notice—nothing that any well informed layman of our order can not readily and triumphantly refute.

The order of the sermon is as follows:—1. An examination of the general doctrine. In this he quotes as proofs, Ps. ii: 12; John iii: 16; Mark xvi: 16; John iii: 5; Heb. xii: 14; Isaiah iii: 10, 11; Matt. vii: 13, 14; Rom. ii: 6–9; Gal. vi: 7, 8; proofs of a day of general judgment (!); Job xxxvi: 18; Ps. ix: 17; Prov. xiv: 32; Matt. xiii: 49, 50; the parable of the rich man and Lazarus; John v: 28, 29; 2 Peter iii: 7, and Rev. xx: 15. 2. Proofs that future punishment will be eternal. He quotes the case of Sodom and Gomorrah; of Judas; Dan. xii: 2; blasphemy against the Holy Ghost; 2 Thess. i: 7–9; Matt. xxv: 31–46, etc. We are credibly informed that one of the Professors of the Seminary, who was present, regretted that Mr. Perkins introduced the case of Judas as proof, as the passage principally relied on (Mark xiv: 21) is a mere Hebraism, to denote an earthly state of great misery, and very ambiguous withal, in the original, whether the words "had never been born," apply to Judas or to the Saviour. 3. Observations by way of inference. These are, that Universalism is a false doctrine—that it encourages sin and licentiousness—and that it is dangerous.

One extract more on the words forever, everlasting, etc., and we will close this notice.

"It is objected that the term everlasting is often used in the Bible in a limited sense; and therefore

* See Campbell on the New Testament: Dis. vi. Part 2: Hades and Gehenna.

does not, as employed in this passage prove the eternal punishment of the wicked; and we are willing to admit that its sense is always limited, when used in relation to the things of time; but when thus applied, it invariably means the *longest period* through which the things or subjects mentioned are capable of existing. Thus, 'The *everlasting hills and mountains*,' are those which must remain until the earth shall be burnt up, when all its mountains and hills will be dissolved together. So, also, 'a *servant forever*,' is a servant for life—the longest period through which his servitude to a fellow-being can continue. But it is also true that everlasting, when applied to a future state, and the things of eternity, means the *longest possible duration*; and no instance can be found in the Scriptures to the contrary."

That this statement is not correct, we refer the reader to *Jonah ii: 6*—"the earth with her bars was about me forever." Here the duration was three days and three nights. Yet the earth still endures—Jonah lived long afterward, and we have no proof that the fish died at the end of that time. Again, the "servant forever," was not a servant even for life, if the year of Jubilee occurred before his death. See *Lev. xxv: 28, 40, 41, 54*. I have no doubt that many other instances might be found, had I leisure to search for them—but these are sufficient to overturn Mr. Perkin's arguments, and meet his assertions.

Thus, by especial request have I noticed this production—not that I conceived it merited any attention; but that the standing and talents of its author seemed to require some notice. It will be seen that even an able man may fail—greatly fail in supporting a bad cause. If I have committed any errors in my hasty remarks, or unintentionally mistated Mr. Perkin's arguments, our columns are open for their correction. We desire to know and to speak the truth, and nothing but the truth. Our "selfish feelings and depraved inclinations," (which language Mr. Perkins uses in assigning reasons why some believe Universalism,) never lead us to close our columns to respectful and well written articles from those who differ from us in opinion—we wish to read *both sides*, that we may judge fairly for ourselves. Can the Editors or proprietors of Partialist journals, especially of the Baptist Register, manifest their desire to know the truth, in the same manner? Will they open their columns to both sides of this subject, or to any misrepresentations of, or false charges against Universalism or Universalists? If they will, we are ready to teach them some truths they seem not yet to have learned; and to correct some misstatements they have published but never yet corrected. Yes—more—we are willing to enter into a friendly correspondence with Mr. Perkins, on the meaning of any text he has quoted in this sermon as proof of endless misery, to be published entire in the columns of that paper and this. What says the "selfish feelings and depraved inclinations" of our Baptist brethren, Clerical, Editorial and Typographical?

A. B. G.

LETTER FROM BR. SKINNER.

Philadelphia, March 17, 1837.

Br. Grosz and Hutchinson—You will perceive by the above date, that I am now in the city of "Brotherly Love;" consequently have made but slow progress on my way South. I reached Albany about sunset, on the day I left Utica, and stopped for the night at the house of our long tried and faithful friend, Br. Stephen Van Schaack, 392 South Market-street, with whom and his amiable family I tarried till the next morning, at half past eight o'clock, when I took stage directly for New-York. I had the pleasure of seeing Br. I. D. Williamson and lady, with whom I spent part of the evening at the house of a friend. Br. W. has been a faithful laborer in the cause of truth in this city, for a number of years past; and the work of the Lord has prospered in his hands. He is now, however, on the eve of leaving the society and removing to Poughkeepsie, Dutchess county, where an infant society of believers has lately been formed,

whose prospects are flattering for soon becoming a strong and numerous body, if they can be soon supplied with a preacher to break to them the bread of life. By thus establishing and upbuilding a new society, and somewhat relieving Br. W. in his arduous labors, much good to the cause may result from his removal. The society in Albany will, however, be left destitute by the event, or rather be compelled to find some other brother to minister to them in holy things. God grant that they may speedily find one who will go in and out before them, and feed them with knowledge and understanding.

On leaving Albany, we proceeded down the river upon the ice, as far as Hudson. There was in many places, and indeed for the most of the way, considerable water upon the ice, occasioned by the recent thaw; and the night having been pretty cold, this water had frozen over, so as to make it extremely bad for the horses to travel, their feet breaking through the new formed ice at every step. We stopped at Hudson, barely long enough to dine at the stage house, kept by Staats, where we were furnished with a most excellent dinner, to which the passengers generally, and myself in particular, did ample justice. We then proceeded on runners by land as far as Rhinebeck, then took wheels and proceeded to Poughkeepsie, the half way place from Albany to New-York, where we arrived about 11 o'clock, P. M.

The stage and the rest of the passengers proceeded on after tea, and were thus enabled to reach New-York on Saturday evening, which I had hoped to do when I left home. But such was the state of my health, my neck stiff, throat sore, cough troublesome, and withal, the night being very cold, I dared not venture to ride all night. Accordingly I stopped at the stage house till the next day, and had the privilege of waiting till the next evening, and so riding all night, or else hiring an extra or special conveyance to take me on at an extra extravagant price. I chose the latter. Now, what they call the regular stage fare from Albany to New-York, is only the moderate sum of \$12, and you can judge something of the expense to those unfortunate wights, who are not in such health as to be able to ride all night; and then have to hire an accommodation to take them on at from ten to twenty cents per mile. On Saturday, I found two other passengers wishing to get to New-York, and after toiling and bantering all the morning with stagemen and keepers of livery stables, all of whom appeared combined together, not to carry passengers for a moderate sum, we succeeded in engaging one of them to send us to Peekskill, a distance of thirty-three miles, in a hack; but before leaving, we found that all his competitors were angry enough at him, for getting the job, to tear him to pieces; and one of them threatened that, in future, he would send a hack to Peekskill for \$10—a dreadful threat that, to the community of livery stable spongers; but one which if put in execution, would greatly relieve the travelling community. Well, we got under way about 11 o'clock, A. M., and reached Peekskill about sunset. Here we tarried until about 11 o'clock on Sunday morning, when we proceeded to Verplank's Landing, four miles below Peekskill, to which place the steam boat "Union" came from New-York, the river all above there, being closed with ice.

I regretted the necessity of travelling on Sunday; for I always endeavor to avoid that when practicable. I consider the custom of setting apart one day in seven, for rest and for purposes of religious worship and moral instruction, as founded in wisdom, sanctioned by reason, and approved by every true religionist and philanthropist. Nevertheless, the Sabbath was made for man, not man for the Sabbath. It is lawful to do good on Sunday, but it is not lawful to do evil, either on that, or any other day. Moreover, I was encouraged by the prospect of being able to reach New-York in season to attend public worship in the evening, which fortunately I did.

We reached the city about sunset, and I proceeded directly to the house of our zealous and long tried friend, Col. C. Harsen, whose house and whose heart

are alike open for the reception and comfort of the messengers of the glad tidings of peace. Here, in the bosom of one of the best and most amiable families, whom respect does not flatter, honor make vain, nor wealth make proud, I remained most of the time until Tuesday morning. Dr. Harsen, the only son of the Colonel, returned a few months since, from a tour to and through most parts of Europe, whither he had been absent something more than a year. In the first part of his tour he was accompanied by Br. C. F. Le Fevre, whose letters while absent, many of our readers have seen. Dr. H. made a much more extended tour, and has brought home with him a great variety of paintings, prints from engravings, sketches, etc., exhibiting some splendid and most beautiful views of the principal scenes of his visits, such as cities, temples, cathedrals, towers, mountains, rivers, lakes, passes, monasteries, etc., etc., which, when accompanied in the examination, by his explanation and remarks on the events, manners, customs, etc., of the subjects of those pictures, can not fail deeply to interest the naturalist, the historian, the topographer, the geographer, and cosmopolite.

Immediately on arriving in the city, I learned with pleasure, that Br. David Pickering was to preach at the new Bleeker-street church that evening, in exchange with Br. Le Fevre, who was to supply for him in the Duane-street church, where a course of evening lectures has recently been commenced, in which Brs. Pickering, Le Fevre and Sawyer, alternatively officiate. Having never before heard Br. P., and the Bleeker-street church being much the nearest for me to attend, I availed myself, feeble as my health was, of the opportunity, and was highly gratified in listening to an able and appropriate discourse on the Scripture doctrine of election.

Our cause in New-York is steadily onward and highly prosperous. It is now like a Sampson with his locks fully grown, when compared with what it was a few years ago in this great emporium; at which time it was like Sampson in the lap of Delilah, shorn of his strength and subjected to the scoffs, reproaches and bitter jeers of his worst foes. Blessed be God, Sampson's locks are again grown, nor can the Philistines restrain him longer. He is, however, destined still more to increase in strength: or to drop the figure, Universalism has just begun its march in New-York. There is not, nor can there be a reason found or named, why there may not be, in that vast city, within a very few years, from six to ten Universalist churches, each as well filled and sustained as are the three now in existence. On Monday I made short calls, on each of the brethren, Price, Sawyer, Le Fevre and Pickering. Found them all in good health but the latter, who at present appears to labor under considerable bodily infirmity. May the Lord restore him to health, and prosper the work of truth in which he is engaged.

On Tuesday morning, 14th inst., I left New-York, at 7 o'clock, A. M., and by steam boat and rail road, two very comfortable and expeditious modes of travelling reached this city a little past 3 o'clock, P. M., where I was most cordially greeted by those true yoke-fellows in the faith and ministers of the Gospel of peace, Brs. A. C. Thomas and S. W. Fuller, with whom I have spent most of the time for the three days I have been here. On the evening of my arrival I attended the celebration of the second anniversary of the second Universalist Institute in Philadelphia. I was highly gratified with the meeting. Two excellent addresses were delivered by two members of the Institute. The music was animating and exhilarating. The cause of universal grace is permanently prosperous and steadily advancing in the city of "brotherly love," and certainly has two able and faithful public advocates in the pastors of the Lombard and Callowhill-street churches. Long may the pleasure of the Lord prosper in their hands. As of New-York, so of this place, with its immense population, I think that no good reason can be assigned why half a dozen Universalist societies, at least, may not spring up within a

very few years. All that is wanting to build up new societies and new churches, is a few leading influential laymen to take hold of the thing, put shoulder to the wheel and be determined and faithful in the undertaking.

I had intended ere this, to have proceeded on farther South: circumstances have determined me now to delay my journey till next week. My health continued much the same as when I left home till I arrived here, my throat quite sore and cough troublesome. But by the advice of some of my friends, I have been persuaded to remain here long enough to try the efficacy of a new medicine and new process of treatment. I have begun the experiment, and so far it promises favorable results. I shall proceed South to Baltimore, etc., next week, you will probably hear from me again before long.

Yours in faithfulness, D. SKINNER.

PSALM CIII.

It seems I was not fortunate enough to make myself understood in my explanation of this Psalm; at least the following extract of a letter from an esteemed correspondent would seem to intimate as much.

"In the first place, you state the subject of the Psalm to be, 'the loving kindness and tender mercy of God,' contrasted 'with our sins' and 'our iniquities' in the text. To this I have no objection. But the idea that he does not deal with us after our sins nor reward us according to our iniquities, because his ways are 'precisely the reverse' of ours, is, in my humble opinion, fraught with much inconsistency. Does not the Deity act upon the principles of rigid justice, at the same time he manifests to his dependent and erring children his paternal love, 'his loving kindness and tender mercy'? Does he not reward 'them according to their iniquities' when he punishes them to reform them—when he chastens them for their profit? That is, does he not render to them the punishment due to their iniquities, at the same time that 'he pursues them with his mercies'—'pities their waywardness with paternal compassion—and in short,' when he 'acts directly counter to their sinful course and iniquitous doings'? So it seems to D."

To the three question concluding this article, I answer YES—and in so answering, involve my explanation in no inconsistency, but the very reverse. D. takes man's ways to be as they *should be*—I, in saying that the Deity does not copy after man's ways, suppose the ways of man to be *not* what they *should be*. The Deity *always* acts on the principles of rigid justice in punishing us; but man too often acts on the principles of *revenge* in punishing his enemies. Deity punishes to reform; man to revenge himself—to inflict suffering for injuries, without regard to the benefit of the sufferer.

Thus man too often acts—almost *always*, when not enlightened by divine teachings. And these actions are "our sins" which the Deity does not deal with us after—i. e. does not copy after in dealing with us. Justice, equity, and punishing to reform, are virtues, not sins and iniquities. In performing these virtues we deal after God's actions—but God in dealing with us does not deal after our sins, nor reward us according to (i. e. in a manner the same as) our iniquities.

I hope that I now am understood in my explanation of my explanation. I did not suppose that my first statements could be so misunderstood as they have been; for I did certainly not state that God did not deal with us after our *virtues* nor according to our *good deeds*—but after [or the manner of] our sins, nor according to [or agreement with] our iniquities. Am I understood?

A. B. G.

NOTICES OF PERIODICALS.

The crowded state of our columns, and an occasional slip of the memory, have prevented some notices of this kind, which I intended to insert in their season. Let it might be supposed the periodicals named below had become unworthy of notice, I will here briefly remark—

The *Knickerbocker* for March was duly received, read with pleasure and interest, and found to sustain its pre-

vious, well-earned reputation. It now has engaged some additional contributors to its pages, some of them eminent in the literary circles of England and Germany. How literary enterprise is throwing the bands of social intercourse and general interests around the nations of the earth!

The *New-York Mirror* still continues its improvement in the unexceptionable matter provided instead of its former Sunday evening readings—while in all else it contributes equal to what before was unexceptionable.

Waldie's Library, as heretofore, continues worthy of patronage and the most extensive circulation. The looks selected for it, are the best of their kind, and the variety, while it is calculated to please every class of readers, is judiciously and carefully calculated to improve as well as please.

Waldie's Literary Omnibus has had all the first numbers of a large edition already exhausted! He begins an even score with No. 10, from which new subscribers can, for a time be supplied. It is a work admirably suited for general readers—its news department is well condensed and filled with the most interesting items. Its tales and larger works are of the most popular kind. Its price is low, and its rapidly increasing list shows well for publisher, Editor and subscribers.

Among the exchange papers we receive, there are few so well edited as the *Poughkeepsie Telegraph*. Of its politics, it does not become us to speak, further than to name them—they are favorable to the present General and State Administrations—but its editorial articles are well written—its selections good, and it is blessed with a few able correspondents all of which tends agreeably to vary its contents, and make it a very excellent country newspaper.

Let some may think me partial, I will here name an old favorite, (though not an exchange paper,) to acknowledge my obligations for some extracts from its columns. The *United States Gazette*—daily and twice a week—published in Philadelphia, by Joseph R. Chandler, Esq., is "on the other side" in National politics, though in favor of the present Pennsylvania State administration. He has engaged a European correspondence—the writer of which intends travelling on foot through England, to see "the common people," their manners and modes of living. We shall occasionally copy such extracts as may be "in our line," and as we believe will be gratifying to our readers. Those who wish the whole correspondence, and a good paper beside, had better apply at the "fountain head."

I have good will enough to name some others, but no room, and I fear our readers have no patience to spare—besides, their name is Legion—so I close for the present.

A. B. G.

TWO WISHES.

We have two wishes which, if gratified, we believe would advance the interests of the cause, and are quite sure would advance our own interests. One is, to dispose of several full files of the last volume, which we have on hand; and the other is, to increase our present subscription list. As an inducement, therefore, to our friends, and particularly to those who commenced their subscriptions with the present volume, to aid us in their gratification, we offer the last volume, in numbers, as a

PREMIUM

to any one who will send us, free of expense, the advance pay for four new subscribers.

Can not many thus avail themselves of volume seven, and at the same time extend the circulation and consequent usefulness of the paper? Those who choose to avail themselves of this offer, will please state their wishes, and inform us whether we shall forward the volume by mail or otherwise. Those who prefer volume four or five, can be supplied with them on the same terms.

GROSH AND HUTCHINSON.

Well bound copies of volume seven can be had at this office for two dollars each—also of several former volumes at the same price.

G. and H.

Br. E. D. Wight, of West-Bloomfield, will accept our thanks for the copy of the Minutes of the New-York Universalist Convention for 1826, he was so kind as to send me.

D. SKINNER.

SHORT ARTICLES.

Would the reader believe it? Short articles are more difficult to write than long ones. Br. Skinner is absent—Br. Smith is busy on his "Causes of Infidelity Removed" and on other matters—and poor I am left to grind editorial, all alone. The reader will therefore excuse me if I give him more long articles than may be agreeable to his taste.

Will our correspondents please notice the above? They may see by it, how sadly I need help—especially in the "short article" line. I hope some of them—many of them—indeed I wish they, *all*, would pour in a stream of communications upon me, so as to keep me afloat. A few sermons as well as a lot of short pithy articles will be thankfully received, and in due time disposed of and accounted for. Can we get them?

A. B. G.

WHERE IS HE?

The following if I mistake not, relates to the wanderings of an old school-mate. Perhaps its insertion in this paper may do good, and therefore, though out of our usual course, I insert it. It is taken from the *Chronicle*, published at Harrisburg, Pennsylvania—to the Editor of which the required information should be communicated.

A. B. G.

"INFORMATION WANTED."

"Information is desired in regard to Thomas Forster Laird, son of Samuel Laird, Esq., late of Harrisburg, Dauphin county, Pa., deceased. Any information given to the Editor of this paper at Harrisburg, will be thankfully received. Editors will confer a favor by inserting this notice, which may result in beneficial consequences to the above young man, who has not been heard of for several years."

Harrisburg, February 18, 1837."

Br. Price—Send current volume of the *Union* to Thomas Barracough, Three mile Bay, Jefferson county, per request of Br. Britton—and number 4, volume 2, to Rev. William Andrews, Gaines.

Br. Tompkins—Send current volume of the *Repository* to Daniel M. Green, Middlefield, Otsego county, Miss D. Phelps, Hornelsville, Steuben county, and Orren Densmore, Oakfield, Genesee county, N. Y., charge the latter to A. B. G., and stop Miss Phelps' at the close of the present volume. Also, credit Nelson Netheway, Alabama, and Miss Clymerna Scott, Middleville, Herkimer county, N. Y., each \$2, and charge

A. B. G.

The *Millennial Harbinger* for March has not come to hand. What can be the reason?

RELIGIOUS NOTICES.

There will be preaching next Sunday, April 2d, by Br. DELONG at Lebanon.

There will be preaching on the second Sunday in April, by Br. BODEN in Hamilton—Br. WHITNEY in Eatonville—Br. M. B. SMITH in Cedarville, (and on the second and fourth Sundays in each month thereafter, during the year,)—Br. BARRON in South Champion, and in Copenhagen in the evening—Br. SIAS in Depauville, at 10, A. M., near Br. J. Barney's at 2, P. M., and in Clayton in the evening.

There will be preaching on the third Sunday in April by Br. WHITNEY at Paines Hollow—Br. BRITTON at Brownville—Br. SIAS at Perch River, and at Jenks' school house in the evening—Br. M. B. SMITH at Burlington Flats, (and on the third Sunday in each month thereafter during the year,)—Br. NEWELL at Russia—Br. R. O. WILLIAMS at Amsterdam.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

Rev. S. H. Oberlin, (O.) for A. W. T. W. and J. B.—J. L. Wolcott, for N. C. D. H. V. F. F. A. D. S. M. and B. F. C.—P. M. Sociality, for self and J. E.—P. M. Hartland, for B. H. B.—O. C. New-Harmony, (Ind.)—P. M. Gorham, for I. G. A. Y. and S. A.—J. H. Clayton, for G. C. R. L. E. M. B. J. A. B. C. P. T. J. E. D. P. G. S. W. and E. G. M.—P. M. Windsor, for E. W. and W. H. M.—P. M. Oregon, for E. T. C. W. H. P. R. H. and R. D. T.—W. R. P. Factoryville, for self, N. S. D. B. H. and C. R.—F. G. Jacksonville, (Ill.) for self, W. G. and W. R.—A. S. Bethany, (Pa.) for C. F.—Rev. P. M. Watertown, for M. O. E. H. J. H. W. P. G. H. F. R. L. H. C. W. I. S. C. R. F. H. E. B. J. D. J. R. and A. C. P. M. Ganges, (O.) for self and J. G.—P. M. Greensburg, (O.) for B. M.—C. A. Carthage, for self, L. J. J. B. T. and R. B.—P. M. Haysburg, for N. S.—J. R. P. Lyons, for self, D. J. B. D. and S. H. T.—P. M. Cheshire, for W. M. A. B. S. A. and I. D. B.—N. N. Alabama, for self, A. C. P. G. E. M. H. R. A. H. T. K. B. and P. R.—J. W. F. Waterford, (U. C.) for self, G. L. B. and T. T.—B. A. Kelloggsville, (O.) for self and G. L.—Rev. A. K. Stafford, for W. L. K. W. L. and H. K.—R. A. Livonia, for self, A. G. S. M. A. A. F. C. and I. C.—S. C. Conewango, for H. P. and N. C.—Rev. A. U. Hornelsville, for self, D. B. E. R. and T. W.—R. S. Jr. Corners, (Vt.) for J. D. and H. F.—A. M. G. Coshocton, for self, F. B. R. and J. R.—Rev. A. P. Pavilion, for self, J. S. D. W. S. J. S. E. T. J. H. M. P. J. P. J. S. S. B. O. W. E. W. W. B. D. B. A. F. J. S. Jr. L. K. W. B. H. A. W. B. and A.—J. M. Chateaugay, for J. M. W. and A. M.—P. M. Chester, (Vt.) for J. W.—P. M. Dewittville, for N. T. H. R. and E. C.—E. O. S. Gaiway, for D. S. R. C. and J. N. A.—P. M. Sherburne, for C. C. and J. S. S.—D. A. Sharon, for self and W. C.—A. E. N. Palermo, for self and S. D.—D. B. D. Clockville, for S. B. H. S. and D. B. M.

POETRY.

From the New-York American.
THE OUTCAST.

BY LT. G. W. PATTEN, U. S. ARMY.

They never more may breathe her name,
That cherish'd name of gentle tone;
'Tis blotted out in lines of shame,
On every page where once it shone.
Oh! may you never, never know,
The startling dream which haunts her rest,
Since that sad hour, her conscious brow
Was lent to warn a faithless breast.

That brow, whose changing lines were such,
As charmed the wand'ring painter's view,
At which the master gazing much,
Forgot his easel as he drew
The loftiest far among the proud,
And loveliest still amid the fair—
No more shall tempt the glittering crowd,
To forge the chains they smiled to wear.

That voice, between whose words of guile,
Such 'witching tones of passion rung,
That music's self would pause the while,
Neglectful of the lute she strung;
No longer 'mid the tuneful choir,
Shall strive to wake the trembling lay;
Nor love, nor friendship more aspire,
To sigh beneath its thrilling sway.

Yes! looks and words alike are vain,
Though smiles may soothe, and prayers may win,
They cannot break the galling chain,
Which binds the victim child of sin.
Like some frail bark upon the wave,
Deserted by the idle air,
Not all the power which man may have,
Can burst the spell which keeps it there.

European Correspondence of the United States Gazette.

SOUTHAMPTON, England, January, 1837.

This may be taken for a fair specimen of an English provincial town, and I shall describe it, to a certain extent, with the understanding that it is exponential of a class. It is half fashionable and half commercial. Both are owing, apparently, to its uncommonly beautiful situation, at the head of an arm of the British Channel, which is called Southampton Water, with a ready access to and from the sea, and two pretty little English rivers running into the Water, on either side. Of course the position is very pleasant. As it is the south of England, the climate also is mild. I was surprised, on my first arrival here, at the greenness of the fields as I entered Southampton; it reminded me rather of the environs of Philadelphia in the first soft days of April, than of the icicle rigors that usually hang, in our latitude, upon "January's front severe." Many flowers were blooming in the open air; and the sheep, with their young lambs, I found, were usually, in this neighborhood, exposed to the whole season, with very little food but the herbage, and scarcely any shelter at all.

Since the time of George III, this has been a watering place for invalids, and the leisurely portion of the town. At the same time its commercial opportunities are too good to be lost, in a country so money-making, as well as so pleasure-loving, as this. The consequence is, as I have intimated; a rather incongruous mixture here of the two characters;—than which, of course, nothing can be more diverse from each other in style. Southampton reminds me of the famous Mr. Fitz James, who used to amuse people—and fill his own pockets—by laughing on one side of his mouth and crying on the other, at the same time. The feature in the face of the town, corresponding to his nose, is the "Bar-gate"—so called; a massy, monoid, uncouth old archway, running across the principal street; with ancient, grim paintings of the world-renowned Asenpart and "Sir Bevis of Southampton," grinning in their several niches; and rampant brazen lions, green with years, making themselves useful to the public (to pay for their hideousness) by holding two of the town lamps in their clutches. This arch, I believe, is a remnant in fact of the original walls of the town; for though a gay place, you must know it is not (like some other gay people) particularly remarkable for its youth. The name betrays it—as a parish register exposes a belle *passée*. The ham part of it is the Saxon, I take it, for "house," and *ton* for "town." On this shore is the well-authenticated site of the good old story of Canute's rebuking the waves;—the then royal residence being only 12 miles distant—at Winchester. Near here are remains of a castle erected by Richard II. There is a charity in town, for the benefit of four old men and four old women—two shillings a week, and lodgings—founded by Edward III,

under the name of "God's House;" with a charter extant which (like the notes of the sermons presented to Franklin by his uncle) nobody on earth can read. These eight jolly customers, of course, are always to be found, and live in clover, I dare say. A wiser institution, is a Free Grammar School, established by Edward VI.

These are wrinkles in the brow of the belle, you see, quite inconsistent with juvenility. Here, too, by the water-side is a long, unwieldy, iron cannon, given to the town by Henry VIII.—dated 1542—and bearing that monarch's proud title of King of France, etc. If I mistake not, this is about the date of the first ordnance of the sort cast in England, and it is worthy of notice, that pieces of the same age have just been brought up from the bottom of the sea at Portsmouth, after an abeyance of near 300 years. Among the town's *jewelry*, they show also—that is they *wont* show—a clumsy, rusty old sword, four and a half feet long—double handed, with a two inch blade—presented by Elizabeth, and carried about by the mayor upon gala-days, down to this time. I could not succeed in getting a sight of this invaluable jewel. I presume the town would go to destruction directly if it were shown to the profane eyes of a Yankee—though it does not appear, by the way, whether there is a man in the place able to wield it, since the death of Sir Bevis.—This noble knight, I should have mentioned, is supposed to have been buried out of town, at a place named Mount Bevis, where a huge skeleton was once found. This apparently is all the evidence extant—(an illustration of the old saying, "*nihil nisi bonum*," etc.) In latter days, the spot has been turned, to better account by a ploughshare; a late Earl of Peterborough having laid out splendid gardens and grounds here, of attractions sufficient to induce visits from Lady M. W. Montague, Voltaire, and Pope, who were all frequenters of the place. Latterly, Southey, the poet, has owned it.

ATTACHMENT OF A SWALLOW.

The Cliff swallow is not, we believe, a regular sojourner in these parts. His visits are believed to be only occasional—few and far between. At any rate we are informed that he has no regular haunts. The farm that he gladdens this year, may not be again cheered by his presence for many coming seasons. We have an excellent anecdote to tell of a pair of these interesting birds. It was related to us, if not by an eye witness, by one who received it from an undoubted source. These birds, as do nearly all the birds of this latitude, take their departure hence for warmer skies. Several years since a large number of them had their nests built upon a barn in the south part of Deerfield. At the usual period their northern dwellings were abandoned, and the tribe took its flight for the tropics. After a time, a solitary individual was observed lingering among the forsaken habitations. Various conjectures were started to account for his tarrying. It might be that he had not strength enough for so distant an expedition; or he might have been accidentally left behind in the general emigration, and feared to encounter the perils of the journey alone. The Autumn passed away, and still that solitary stranger remained, braving the frosts and the pelting of the storms of Winter. Spring came and yet he was there. An occurrence so singular and contrary to the habits of the emigrating tribes, caused his movements to be watched with more attention. At length another head was observed protruded from one of the nests, which seemed to be the particular abode of the bird which had been marked with so much interest. On examining the nests the mystery was beautifully solved. Another swallow was found there a prisoner, one of its legs had become entangled by a thread or a horse hair, which had been used in the lining of the nest and held it there a captive. Yet it was not deserted by its faithful mate. Through all the long and dreary Winter, his patient, self devoted love supplied her wants. He saw, without regret but for his hapless consort, the deepening gloom of the fading year, he felt without feeling, but for her, the advancing rigor of Winter, and if he at times, remembered the sunny skies of the South and the pleasures his tribe were then enjoying it was only to sigh that she could not partake them. By night and by day, in sunshine and in cloud, in the calm and in the tempest, he was with her, ministering to her wants, and cheering the hours of her hopeless captivity by his caresses and untiring devotion.

A SOBER CALCULATION.—A man who earns from six to eight or ten dollars per week, and spends two or three of it for boarding, and besides what is necessary for his comfort and convenience, may lay up from one to two hundred dollars yearly towards setting up for himself at the proper time. If the capital required be not large, in three or four years he may calculate upon being a master instead of a journeyman. This is one view; obvious to be sure, but not the less important.

Another view is one which too often presents itself. If a young man, instead of thus laying up a chief part of his wages, spends it all, or nearly so, in Sunday excursions, or frivolous evening balls, gaming or any other

vicious or imprudent pursuits, he may calculate upon remaining a journeyman for life; and if not brought through evil communications to the state prison or the gallows, will, in all probability, terminate his mortal career in some poor house, unpitied and despised. This is another view of the case equally obvious as the last; and yet how often are both of them lost sight of, to the ruin of youth.

CONFIDE IN YOUR MOTHER.

To the youthful female we should say, that no individual of either sex can love you with an affection so disinterested as your mother. Deceive her, and "your feet will slide in due time." How many thoughtless young daughters receive addresses against the wishes of their parents, receive them clandestinely, give their hand in marriage, and thus dig the grave of their earthly happiness? He who would persuade you to deceive your parents, proves himself in that very deed unworthy of all your confidence. If you wed him you will speedily realize what you have lost. You will find that you have exchanged a sympathising friend and an able, judicious counsellor, a kind and devoted nurse, for a selfish and unfeeling companion, ever seeking his own accommodation and his own pleasure—neglecting you in health, and deserting you when sick. Who has not read the reward of deserted parents in the pale and melancholy features of the undutiful daughter?

MARRIAGES.

In this city, March 8th, by the Rev. Mr. Fowler, Mr. FREDERICK E. BEDIET, of Westmoreland, to Miss ELIZABETH C. HERRICK, of this city.

In Clinton, March 8th, by Rev. Mr. Smith, Mr. MOSES POWERS, to Miss OLIVE CURRY, both of Augusta.

At Cold Creek, Allegany county, March 2d, by Joseph Morse, Esq., Mr. CYRUS W. KILBORN, to Miss CAROLINE P. NORTON, all of that place.

DEATHS.

In Deerfield, on the 4th inst., CHARLES H., infant son of Philander and Beulah Sage, aged five months. But they mourn not as those who have no hope, for they have a hope

"That looks beyond the bounds of time,

When what we now deplore

Shall rise in full immortal prime.

And bloom to fade no more."

D. B.

In Mexico, Oswego county, on Wednesday, January 11th, after a short and painful sickness, Mr. JOSEPH LAMB, aged 47 years. He was a kind husband, an affectionate father, a "friend indeed," and a useful member of society. His funeral was attended at the Baptist meeting-house, in Colosse, on the 13th, and the evidences of a glorious and happy immortality for all mankind presented to a numerous and sympathising audience by the writer, from 1. Cor. xv: 51-57. C. B. B.

In Union township, Tioga county, Pa., on January 29th, 1837, Mr. JOHN NEWELL, a veteran soldier of the Cross, and of our war for National independence. Br. Newell was born May 7th, 1745—and entered the Gospel kingdom of universal love, upwards of sixty years ago. His neighbors of a contrary faith, testified to his Christian walk and conversation in life and in his dying hour, his end was peace—his theme, the love of God in Christ—his joy, the hope of a world's salvation. His funeral was attended by Br. A. H. Ripley, who delivered a discourse on the occasion from the answer of Jesus to the Sadducees, recorded in Luke, 20th ch., to an assembly, many of whom had never before heard a preacher of universal salvation.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, APRIL 7, 1837.

NUMBER 14.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.....NO. II.

BY REV. S. R. SMITH.

IMMORALITIES OF CHRISTIANS.

It may appear singular, that we should attempt to assign reasons for the conduct of other people—especially when that conduct involves some of the most intricate operations of the human mind. For such, the mental decisions respecting the truth and tendency of the Christian revelation, are generally considered. And it may, therefore, be viewed by some as a presumptuous undertaking. Those who thus judge, are informed, then, that nothing bold, daring or uncommon is intended. But it is very sincerely believed, that this subject—the causes of unbelief—has not received the attention which its importance merits, either from unbelievers themselves, or from Christian professors. And it will receive consideration for some little time, more from the desire of drawing upon it that portion of attention which it deserves—than from the hope that its discussion will be very agreeable, either to Christians in general, or to unbelievers.

Men sometimes act or decide on a given subject, much less from the weight of well understood motives, than from the immediate influence of some impelling cause. And among the instances which might be adduced in illustration of this fact, there are few which appear more certain and obvious, than the existing infidelity among mankind. For it is difficult to conceive of any sufficient motive for unbelief, in the mind of any man. And surely no person is naturally an infidel, however indifferent or inattentive he may be to the interests of religion. The natural tendencies of the mind and feelings are to the belief in, and worship of some superior being—a fact abundantly proved in the practice of all nations, in every period of time.

We have used the term *motive*, in this instance, not with a view to reproach unbelievers for their opinions, or want of opinions, but rather to exonerate them from any improper designs in their adoption. For none can suppose, that merely to differ from the majority on the subject of religion, is an object of such importance as to furnish a motive for the disagreement. Nor can it be imagined, that to shut one's self out from the consciousness that there is a God, and from all the pleasures of devotion, and from the belief that he has made known his will to mankind, can constitute a motive for infidelity. Neither is it probable that the effort with which the religious feeling must be stifled in the human breast, furnishes such motive. Nor yet is it scarcely possible, that the exclusive love of truth, ever led men into absolute unbelief. For unbelievers are not distinguished for the patient and deliberate examination of religious subjects. And were they ever to become so, there is good reason to believe that they would cease to be unbelievers. But admitting that there are no sufficient motives for infidelity, there still must be producing causes—what are they?

There are several prominent, existing causes of infidelity, which have their separate and distinct, as well as their collective influence. And to these particular influences may, perhaps, be traced the various aspects which unbelief assumes.

1. One cause of skepticism, is—the *imperfection of morality among Christians*. This is, in reality, a compliment to the purity required by the Gospel; and should have an effect exactly the re-

verse of the one named. For it is admitting, that if Christian professors were to live up to the principles and requirements of their religion, they would be far better than at present. And consequently, that those requirements are good. But this view of the subject, if taken, does not incline people to make any allowance for the imperfections and weaknesses of poor human nature—nor to look more favorably upon Christianity.

From the natural tendency of the human mind, principles and practices, if not absolutely identified, are, at least, very intimately associated. And as actions are more tangible than mere mental operations, and also usually esteemed more important, it follows that more stress is laid upon the conduct of men, than upon the principles of the mind. When, therefore, the conduct is vicious, the common inference is, either that the person is unprincipled—or that his principles are corrupt and vitiating. Hence some well-disposed persons are led to doubt the genuineness and utility of a system, which leaves its professors to the practice of vice. And the vices of nominal Christians, have been the stumbling-blocks that have turned many aside from the path of peace, into doubts, disgust and unbelief.

That much crime—nay, perhaps every variety in the catalogue of crime—has been committed by professing Christians, is neither to be doubted nor denied. From the most cruel and unrelenting wars, oppressions and persecutions, down to the lowest and the vilest of personal atrocities, there is probably not an offence against morality of which they have not been guilty. And while these facts have been the sources of deep mortification and sorrow to all good Christians, they have laid in other minds the foundation of an unnatural skepticism. That observation, however, which recognizes the abuses of the moral injunctions of the Gospel, is entitled to due consideration. And it should induce the believer to examine with great care, into the probable reasons of the previous and existing immoralities of Christians.

One obvious and important reason why the virtues inculcated by the Gospel, have not been more generally practiced, is—they have unfortunately been *undervalued* by Christians themselves. A state of things has existed—a system of opinions has prevailed, which has placed a false and exaggerated estimate upon mere belief; and which, consequently, rendered morality a subject of secondary consideration. Men believed, and still believe that the virtues are not of saving efficacy, but that faith and forms are; and consequently, that however good virtue may be in itself, it is not indispensable to salvation, and that the violation of its requirements may be atoned for, by the ceremonials of religion. Now, although these facts do not constitute an apology for crimes, still they do furnish reasons why the morality of Christians has not been better.

And these influences have been greatly augmented by other well-meant mistakes. Ministers have preached, and people have as constantly believed, that the practice of the Christian virtues was the sure way to render men miserable now, although it might secure their bliss hereafter. While, on the other hand, the pursuit of vicious indulgencies has been very uniformly regarded and represented as the only true way of present happiness. And it must also be recollected, that these views of the respective means of present happiness or misery, are deeply laid in the young and susceptible mind—grow with the growth, and

strengthen with the strength of successive generations. So surely then, as man loves happiness and would avoid misery, so certainly may we look for vices, while he supposes them the instruments of his present enjoyment. The operations of the natural laws of cause and effect, here exert a part, at least, of their wonted influence over the conduct of men. And the principles of the mind being corrupted—the moral feelings weakened and vitiated—it is no longer matter of surprise that strong and ardent passions should, in many instances, assume the right of control, and precipitate the believer into the very depths of crime and degradation.

But Christian morality has encountered other, and perhaps still greater discouragements. A hand, cold and palsying as that of death, has been laid upon the germs of human virtue; and apparently for no other purpose than their extermination. What else could have inspired the thought, or have prompted the earnest propagation of the opinion—that under that very condition in which man was introduced into being, he was wholly corrupt. That his best thoughts and purposes were sinful, and his best actions but "splendid crimes." That the affections of the soul were polluted by an affinity with the first born of our race, and its final destiny would only be rendered more wretched by any attempts at moral obedience. That must be a hardy and well-rooted plant, which can flourish, or even live under such cultivation. And yet, such is the care and culture which the Christian virtues have received for ages.

In view of all this, it ceases to be matter of surprise, that professing Christians have been guilty of crimes—or that under this head of discouragements, their morality should languish. Nor is it wonderful that some are tempted to doubt the heavenly origin of such sentiments—or even to question the divinity of a system of which they are supposed to constitute a part. At the same time, they fully account for the ridiculous and disgusting fact, that some persons are more devout than moral. And they should convince their advocates, that the sin of unbelief lies, in part at least, at their own door. While, on the other hand, the skeptic should be led to search for the causes which have prevented morality from wholly sinking under its burdens. And that it has not thus sunk, even among Christians, ought to satisfy him that there is a divine energy somewhere in the religion of the Gospel, and which secures among its professors, an overwhelming majority of candid and upright members.

It is then worthy of the attention and earnest consideration of the skeptic, whether the immoralities of Christians properly have, or can have any bearing upon the credibility of the Gospel. They are the subject of deep regret to every well-wisher to Christianity, as well as of pain to the philanthropist. But still, it is not a little extraordinary, that with the acuteness of vision possessed by unbelievers, they should be able to perceive little in the Christian character except offences. Nothing else is clearly and distinctly seen; and this is very certain to be first seen and made the subject of animadversion. And thus, notwithstanding the notorious fact that, in every Christian community, of every age and sect, the offenders against the ordinary rules of morality, are comparatively few in number. While, on the contrary, no one class of men on earth, have furnished so large a proportion of those who may justly be considered the ornaments of human nature. The catalogue of those who have shone pre-eminently in their respective spheres, as the

benefactors of mankind, and as illustrious modes of moral purity, is immensely too great to admit of enumeration. While millions in humble and private life, have carried out into full practice the benevolent principles of a pure and heavenly morality. Nor need we search the records of by-gone days, nor go abroad for examples: they are to be found every where around and among us, in the lives of the thousands and tens of thousands of Christian worshippers of almost every name. And we beg leave to press the question—why these things are never considered by skeptics, as well as the faults of Christians? Why that morality, which has triumphed over so many discouragements—diffused so many meliorations over suffering humanity, and so greatly improved the moral condition of society—should seem to be overlooked, or disregarded?

The unbeliever would consider it unmanly and unfair, to charge the follies or vices of a few individuals of his fraternity, to the weakness or corruption of his system. And he would, with great propriety, demand that the virtues of other members should be taken into the account. This indulgence we must give him, or his system would fall at once. For it is not yet well ascertained, that skepticism, or infidelity, professes to improve, or that it was ever known to improve the morals of any man. And this indulgence we are willing to grant—but we claim what we give, with the fullest confidence in the superiority of Christian morality over every other system that ever claimed the attention of mankind; the opinions of skeptics, and the acknowledged vices of professors, to the contrary notwithstanding.

We deny, then, that the views of the nature, imperfection and usefulness of morality, which have been here stated, are any part of Christianity. And we demand as our privilege, that the unbeliever give so much attention to the subject, as may enable him to distinguish between the corruptions of Christianity, and its pure and primitive principles as taught and exemplified by the Saviour and his apostles. This he can do at a small sacrifice of labor and attention, and this he is bound to do before he takes for granted, that any set of opinions are the same with those maintained by the New Testament. He should know, by a candid examination of the subject, whether the utter worthlessness of moral virtue is a doctrine of Christianity, or one of its corruptions—and reflect, that the malpractices of erring man, are no proof that his faith is ill-founded, or that the confidence of his hopes is unjustifiable. And if he does not do this, but rejects unceremoniously the whole system of Christian revelation, as doubtful or untrue, he must assure himself that others will suspect him of having more zeal to escape from error, than industry in ascertaining where the error lies.

Let the unbeliever go to the New Testament, and he will learn that Jesus taught his followers to practice a better righteousness than that of the Scribes and Pharisees—the great religionists of his nation—and that he exemplified in his own practice the nature of the virtues he required. From the same book he will also learn that the apostles required of the first Christian converts, a departure from all iniquity, and that they should keep themselves unspotted, unpolluted from the world. They thus not only enforced an entire and pure morality, but they denied the name and the privileges of discipleship to all those who disobeyed their injunctions. From whatever cause, then, the immoralities of professors may proceed, that cause is not found in the precepts of the Gospel, or in the example of the first propagators of Christianity.

He, therefore, who allows himself to doubt of the truth of divine revelation in general, or of the Christian religion in particular, because some Christians undervalue morality, and therefore do not most effectually promote its practice—or because, from erroneous views, or human frailty, others fall into crimes—does one, or all of the following things.

1. He permits himself to judge hastily and on insufficient evidence, when the means of full and ample information are in his hands. And he does this, because he takes but a very partial view of the subject. This no one can doubt, who recollects that he doubts the truth of Christianity, or rejects it entirely from the single consideration, that some of its professors are immoral. The virtues of other Christians ought certainly to be esteemed as good evidence in favor of its moral tendency—especially when the number of the virtuous greatly exceeds that of the vicious; and when that evidence is supported by the visible fact, that when Christianity has prevailed, the morality of mankind has been uniformly improved. Or,

2. He identifies the opinions of a certain body of professors, with the thing professed, without ever instituting a comparison between them. This the unbeliever or skeptic generally does, by taking for granted, that the opinions respecting the moral depravity of man—the sinful tendencies of his actions, and the worthlessness of virtue, are the identical doctrines and teachings of the New Testament. This has been shown to be incorrect, and we have a right to expect that he will at least examine both sides of the question before he draws his conclusions. Else,

3. He betrays an indolence which he will not excuse in others, and judges by rules which he condemns. For he would not trust for a moment, the credibility of his views upon the moral conduct, or moral requirements of the sternest advocates of infidelity; nor allow the Christian to be a competent judge of the merits of a book which he had never read.

For the Magazine and Advocate.

ROMANS VIII: 20.

BY REV. L. L. SADLER.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

[Br. Sadler, after remarking that he dislikes the mode of determining the meaning of Scripture by the arbitrary laws of language, says, that words are often used metaphorically, etc., and used in an accommodated sense—idioms and phrases arise out of local and other peculiar circumstances—and can not therefore be determined by the rules of syntax. The New Testament writers did not use classical Greek, but corrupted it with Hebraisms and provincialisms, consequently not on etymological and classical principles. And that they did not regard grammatical construction as much as they did sentiment and idea, so that "it need not surprise us if they made errors in syntax—especially if we consider the unlettered character of the apostles." He also says that "copyists would be extremely likely to vary grammatical construction," "to suit their particular notions," and for all these reasons "but little reliance can be placed on the grammatical sense of a disputed passage." After these and other prefatory remarks, he proceeds to consider E. B. V.'s remarks. A. B. G.]

"E. B. V." is very sanguine in the opinion, that "if Br. Sadler will look into his Greek Testament, and examine the passage there, he will be compelled to reject the interpretation he has given, as it is *absolutely impossible* that such an interpretation can be forced upon the Greek, as it now stands."

Your correspondent has reckoned without his host. Br. S. has looked into his Greek Testament and no such consequences ensue, as are affirmed with so much confidence. "E. B. V." attempts to show why such a result as declared above, must inevitably follow an examination of the original text, by a criticism on the passage.

[Br. S. here quotes part of the fourth paragraph of E. B. V.'s article—see No. 10. A. B. G.]

In reply I remark, that though "*hekousa* is an adjective, and must belong to some noun which it qualifies"; and though "*there is no other nominative case of any kind*" but *ktesis*, rendered *creature*, expressed in the text, it does not necessarily follow that because *hekousa* is in the nominative case, it must qualify that term. No. For there is another noun *implied*, to which it more naturally belongs, and to which it should be applied. The writer had in view the person who subjected the creature to vanity; and though not mentioned in the text, it is fully *implied*. The language is

elliptical. Its import is "for God subjected the creature to vanity not of his free, unreserved will"—as the loving father punishes his child, not with a *willing* mind, but in reference to his final good.

Macknight renders the passage which he calls a literal translation, thus, "for the creature was subjected to vanity, *not willing it*, but by him who hath subjected it," etc. By supplying the *agent* understood or implied, this translation shows my interpretation correct. "For God rendered the creature subject to vanity, *not willing it*, but by reason of him who subjected the same to hope." Not willing what? The vanity to be sure. Who did will the vanity? Who should it be, but he who subjected the creature to it?

Again, though *hekousa* is in the *feminine* gender, that does not "*absolutely*" determine its relation. For if the gender has never been changed by any copyist, so as to correspond with the gender of *ktesis*, it is not very material. Macknight in his preliminary essays to the Epistles, says, "the *masculine* is sometimes put for the *feminine*, even by classical writers," and quotes examples—of course, *vice versa*. Again, he says, "sometimes the *relative* takes the gender of its consequent." Hence, if in this case the *relative* were supplied as it might properly be (reading, "waiteth for the manifestation of the sons of God, who hath subjected the creature to vanity *not willing it*") the gender would be used as in other cases, with our application.

I shall close this article by giving what I conceive to be a literal translation of verses 20 and 21, supplying the elliptical words—"For to vanity God appointed the creature, *not willing it*; but by reason of him who hath subjected it in hope, that the creature itself shall be delivered from the bondage of corruption into the freedom of the glory of the children of God."

For the Magazine and Advocate.

"PARTIALISM WON'T DO TO DIE BY."

BY NOAH G. BARROS.

"Who ever knew a Congregationalist, or Baptist, or Methodist, recant in a dying hour, and embrace Universalism? Is this not very strange, if Universalism be the only true doctrine?"

Such is the language of Le Roy Sunderland, the Editor of "Zion's Herald," a Methodist Abolitionist paper published in New-York city. It is added to a notice of the death of a Mr. Wm. Latham, of Hebron, Ct., in which it is said he renounced Universalism, declaring it would not do to die by. Whether the story is a true one or not, will, I hope, soon be ascertained. But at all events, I think it high time for Universalists to stereotype the phrase with which I have headed this article, in reply to the one so frequently uttered by our opposers. It has as many words, and sounds as sonorously, as, "Universalism won't do to die by."

It is more reasonable, too; for what on earth can mingle darker bitterness with the ebbing tides of mortal existence, than the reflection that many whom we know and love—will be endlessly separated from us, and whelmed in interminable woe?

It is more true—not only theoretical, but proven so by facts. While our opposers have diligently sought out every case of a death-bed repentance—every recantation made by a dying skeptic or indifferentist, that could possibly be tortured or twisted into a semblance of proof in favor of their assertion;—yes, while Partialists have even forged cases of deaths that have never occurred—killed off each letter of the alphabet in succession, and even reported recantations of Universalism, when that doctrine actually was "the anchor of the soul" while life remained;—while they have done all this to support their unproved declaration, Universalists have seldom condescended to notice the miserable, despairing exclamations of dying Partialists—have tenderly refrained from publishing the anguished prayers and supplications to God, of dying parents, children, brethren and sisters in behalf of their yet-unconverted relatives and friends. If we chose to record but a tithe of these manifold, real occurrences, we could

bury their forged, unreal lists under a pile that would forever prevent their resurrection. Truth would swallow up falsehood in victory.

But their object is to show, to superstitious fancies, that in the dying hour, a person knows more about the eternal world, than during the enjoyment of health; and that therefore these cases prove Universalism false and Partialism true. I have no objection to adopt even this test, (for the sake of argument, only;) but do not believe it a correct one although decidedly in favor of Universalism. Let them bring forward every case they can find, giving name, date and place—let each be fully tested by actual inquiry of persons acquainted with the facts—and, for every case that is thus fully established, I think we can furnish another on our side of the question, of a Partialist who embraced Universalism on the death bed, which shall give name date and place and stand a similar test on their part.

Mrs. Hinckley, wife of Jared Hinckley, of Fenner, Madison county, N. Y., a Baptist, renounced Partialism and embraced Universalism on her death-bed. She died April 20th, 1831. For particulars see Magazine and Advocate, vol. ii, p. 264. Miss Celinda Graves, daughter of Walter Graves, embraced Universalism a few days before her death. She died in Skaneateles, N. Y., February 28th, 1832. Magazine and Advocate, vol. iii, p. 128. Mrs. Ann Hawley, embraced Universalism, after living in the embrace of a limited faith all her previous life, in her last hours. She died in Milleroche, Canada, November 4th, 1832. Warren Reed, of Little Lakes, (Warren,) Herkimer county, N. Y., died February 27th, 1832. In his last moments he avowed, for the first time, (what had been his previous faith is not stated,) his belief in Universalism. Mrs. Esther Hotchkiss, aged 81 years, an Episcopalian, renounced her limited views and embraced Universalism in her last illness. She died in Vernon, May 21st, 1833. See Magazine and Advocate, vol. iv, pp. 32, 88, and 184. Mrs. Sophia Brown, a Baptist, consort of Rev. C. B. Brown, now of Hastings, then of Mexico, Oswego county, N. Y., renounced her former views, and embraced Universalism in her last illness. She died March 21st, 1836. Mrs. Elizabeth Allen, consort of J. P. Allen, of Westmoreland, Oneida county, N. Y., renounced Partialism and embraced the doctrine of universal salvation, in her last illness. She died January 23d, 1836. Magazine and Advocate, vol. vii, pp. 56, 128. Others might be added, but these will suffice for the present. The period in which these all occurred is but *four* years; as I have but that number of volumes to select from—viz. volumes ii, iii, iv, and vii.

Probably if I had leisure, and access to the twenty other periodicals of our denomination, I could add more to the list. But when these are fairly met, it will be time to call for others. Let our opposers duly inquire into these cases—examine them well—report mistakes, if any, and then meet them with an equal number of equally well attested cases, and they shall be further attended to in proof that **PARTIALISM WILL NOT DO TO DIE BY.**

For the Magazine and Advocate.

OCCASIONAL PREACHING,

That there has been a grievous extravagance among religionists, especially in their Councils, with respect to theological seminaries, ecclesiastical discipline, ministerial qualifications, tests of fellowship, etc., is an opinion I have long had. And while I observed the management of other denominations, I fondly hoped that Universalists would prove an exception. Their profession and faith, their zealous pretensions to liberty and equality among preachers and laity, and many other circumstances, would seem to exclude the possibility of those evils arising among us.

It was but lately that an article appeared in the Magazine and Advocate, vol. 7, no. 29, over the signature of C. Hammond, (a Br. I have long esteemed and do yet highly esteem,) in which I found some remarks upon "occasional preaching." True, the article contained some well-

directed remarks upon the condition of several societies in the bounds of the Niagara Association. Having a *mind* of my own, I ventured to transmit to Br. Grosh some of my thoughts upon the subject requesting him, if he thought proper, to notice the scrap in any part or shape, that he would publish it with (instead of my real name) a signature expressive of my humble situation. Accordingly the article appeared in number 37, volume aforesaid; to which Br. Hammond replied in number 42, same volume. By a reference to the Minutes of the Niagara Association, it will be seen that Br. Hammond (together with the members of the Council,) brought matters to his liking.—The resolution was adopted. Be it so. It is his right—a right upon which I would not infringe. Now a word to Br. Hammond upon the spirit and manner of his reply to me.

In the first place, he seems to make light of anonymous writings. Methinks I can state facts over the signature of "Minor," and have done it as truly, though not so elegantly, as "Nemo," who offered his remarks upon "Theological Seminaries." See both published on the same page.

He says that my first objection is against requiring a preacher to devote *any* portion of his time, etc. This is news to me—examine my article and see if such a remark can be found there. I always knew better than to advance the idea that a preacher was not required to devote *any* portion of his time to ministerial duties. I know that for many years the Genesee Association required the preacher in fellowship to preach "at least once a year, unless sickness, etc., prevented;" this I consider a portion. I think I wrote plain enough to be understood. Perhaps not. But I can state my meaning in another form.

I protested against a law, or "code of by-laws," which required one of our preachers to surrender his letter of fellowship, because he preached "only occasionally." And though he made some other employment his business, yet, if he preached "occasionally," or "some few times in a year," he did not "entirely neglect his ministerial duties."

Br. Hammond speaking of our congregations, says "eight or ten hearers." Where did he get this? I think he must have quoted from memory, and his memory must have been very treacherous to allow him to make such a mistake. When I wrote, our society numbered fifteen members, scattered some six or eight miles around—none wealthy—about two-thirds females—those who have families, barely able these hard times, (and it is always hard times for poor folks,) to support them. Some of the sisters can not get to meeting without assistance, and are so unfortunate as to have husbands who are not over anxious to help them, at least to Universalist meetings. We live in a thinly settled place, and out of the few inhabitants in our vicinity, there are now existing the following churches, viz:—One Free-will Baptist, one Presbyterian, one Christian, three different sects of Methodists, and one Baptist, which latter I understand numbers rising of one hundred members. Now, does Br. Hammond or any other person wonder at the smallness of our society, and that we can not collect more than "eight or ten" of that small number at a time to meeting? The non-professing part of community, if they attend meeting at all, will run where there is the most noise and greatest excitement. And while we are surrounded with almost a continual overflow of revivals, protracted meetings, etc., there are but few of those who will attend with us, where rational solemnity forbids the intrusion of enthusiasm—where the "soul's calm sunshine and the heartfelt joy" is expressed from the heart thoroughly imbued with universal benevolence.—And after all this, I said, "about the same number generally, (sometimes more,) of others."—Leaving the reader to judge of the size of our congregations, at from twenty to thirty, from that to fifty or more, as the case may be.

By this time it may be seen with what peculiar grace the phrase is ushered in, "He can now preach steadily to some eight or ten hearers." Aston-

ishing! When I arrived at this period, I could not but wonder what would come next so entirely destitute of truth. I think Br. Hammond lacks sympathy. He wounds the feelings of a friend with an unsparing hand. His charity, too, for the feelings of a society, is rather scanty here. Did he attempt to make amends by the fine little tints of sarcastic humor which immediately follow?

He speaks of the "happy state of things"—wonders who would be most grieved, "preacher or hearer"—and of the preacher's "fortitude, piety and zeal"—"such an ungrateful society"—"no small honor or favor to have them dissolve the fellowship formerly subsisting between us."—'Too bad! too bad! I can form no better excuse for him, than, that he was very careless in his readings, and also, was ignorant of those about whom he wrote.

He says, "Minor advises amendments to our constitution." Another mistake! to say nothing worse. I discovered in his article an expression of anxiety upon this subject, and supposing him sincere, I said, "of course you see the necessity" etc. I saw no such necessity myself—so much for my advice. He speaks about waking "up dead societies—who withhold from the laborer his hire." To this we plead, *not guilty*. We never hire preachers without paying them—we have had hired preachers, and can prove payment.—Br. Hammond further says, "If the preacher considers it his duty to preach at all to such a society, let him preach repentance towards God," etc. Good, wholesome doctrine—I have no fault to find with it. And I think some preachers, as well as societies, would do well to adhere to it. If Br. Hammond should introduce himself among the members of this society, ten to one if he would not have the same lesson preached to him. And I think he would "witness something like the Christian religion among them." But they have yet to learn, that they are under obligations to *hire*, and then to distress themselves and families to *pay* the preacher. Humility is a gem of sterling worth, in a preacher of the Gospel.

Upon the whole, I am right glad that a man of Br. Hammond's capacity is not destined to reside here! I should not like to see him "starve"; and I very much doubt whether or not he would "preach at all to such a society" as this. A society of only fifteen or twenty members—only five or six males—all in low pecuniary circumstances—scattered far and wide—almost overrun and trampled under foot by other denominations—this is a station too insignificant for a popular preacher. Although they are warm-hearted Christians—established Universalists—faithful friends of our common cause—happy to find in our society a peaceful home, where they can rest with Christian friends, secure from the boisterous commotion that surrounds them, and from which they have fled—yet if our preachers were all like Br. Hammond, we should be left alone—without a shepherd and denied the happy privilege which the poor in all ages have enjoyed, that of having "the Gospel preached to them."

As it is we have a preacher who sometimes preaches steadily, at other times "only occasionally." We are glad of it. And further, we rejoice that there are some Associations of our order yet left, that will fellowship and protect such preachers—though they earn a living by some other business.

I regret that Br. Hammond's reply was written so unguarded. This article is intended to set him right, where I am confident he is wrong. I am not conscious that I have departed from the law of brotherly kindness and Christian charity in either article.

I have now done. We live in a free country. Br. Hammond has expressed his feelings and views—I have expressed mine. We are even.

And now, if Br. Hammond would know my real name and place of residence, let him manifest it—he shall be *individually* gratified. The cost to him will only be the postage on one piece of paper to Utica.

MINOR.

For the Magazine and Advocate.

A FABLE.

BY MRS. SARAH BROUGHTON.

I saw a beautiful garden, enclosed with walls strong and high: it was enriched with every pleasant plant that could delight the eye, or regale the sense. The lofty trees of refined pleasure spread their branches to the golden sun, and whispering zephyrs held melodious concert in the quivering leaves. Pure crystal fountains cast their flowing jets on banks of tangled flowers, and bubbling springs were sparkling in living lustre, beneath the deep embowering shades. Sweet tones of music swelled the balmy gales and played among the scented blossoms. Harmony was there; for love had built his gorgeous temple amid the clustering shades, and two bright beings, clad in the radiant robes of innocence, dwelt in peace in the glorious palace. The pure spirits that flitted in the sunbeams, saw it and rejoiced. * * *

Again I looked on the happy garden: the leaf was withered and sere, and sadly the wind sighed in the moaning branches. The fountain's jet no longer played, and the crystal springs were troubled and brackish. The flowering vines, that clambered up the wall, were torn and trampled; and when I looked for the shrine where love had dwelt, ruin and desolation were there. The bright and happy beings no longer revelled along its walks, but a form of sorrow bent over the broken fountain, and essayed to cool the burning brow of misery!

A fiend had been there, and clasped the iron bands of slavery around the mental energies, and kindled blighting fires upon the heart and brain. Then came the dread Sirocco's burning blast—and the swift hurricane of moral degradation levelled love's beautiful temple with the dust!

Reader, would you know the name of this fiend? Go to the midnight haunt, where over the maddening bowl, fallen humanity raves, and curses the God that made him; and on his haggard brow, in characters of fire, read **INTemperance**.

For the Magazine and Advocate.

UNIVERSALISM.

BY DR. B.—.

The mind of man, when entering into deep discussions and examining the glorious doctrines of the word of life, formed but a faint conception of things yet to be revealed. No subject is so crowded with lofty mysteries, as the nature, attributes and administration of Jehovah. All inspire us with reverence. All lead the soul out from the little narrow circle of terrestrial investigations, and encourage deep and holy contemplations. We enter the sanctuary of divine perfections, and while glory brightens, and beauty after beauty, and wonder after wonder opens upon us, we feel that we can not return. O how entrancing, then, is **UNIVERSALISM**! How well calculated to call into action the nobler powers of the soul! Who, then, would wish to stay it in its progress of development? As, in ascending a mountain, every rise of ground opens before us new and delightful prospects, and gorgeous scenery, and adds grandeur to all above, and beauty to all around and beneath us; so, in the progress of Universalism, we are introduced by every advance in its principles, to purer and better views, to more distinguished energy, to a nearer resemblance of the angels of God—yea, to a greater likeness to the all-wise Jehovah.

The friends of truth in our own country, understand this. They perceive the ennobling influence of Universalism on the human race. They are sensible that a true knowledge of the Scriptures, is the source of a most pure and lofty pleasure—and that a diffusion of its principles, is necessary to the well-being and happiness of mankind;—and that it makes man worthy of his name as an intellectual, and of his destiny, as an immortal being.

Universalism, we have reason to rejoice, is now becoming the centre point which attracts the gaze of many in the world; and its benign influence, notwithstanding the prevalence of *Partialism*, we believe, is winning more and more widely, every day, both the respect and affection of mankind. They look up to it as the grand moving power, which must give force to the dictates of morality, and plant the elements of peace and purity in every soul. It is the beautiful star in the morning of this latter day, whose early rays promise so much of blessedness, that even Partialists are inclined to bid its ministers "God speed." Our evidence of the truth of this assertion, is the fact, that some, who a few years since were its most inveterate opposers, now esteem it one of the brightest emanations of modern philanthropy—a subject of such sublime and thrilling interest, that one can not but be eloquent in speaking of it.

But in order to attain its highest excellence, truth must be extended. The seed must be sown and watered, and diligently nurtured, if we would rejoice in the yellow harvest. The little acorn must be put into the soil, and by the shines and showers of Summer, the frosts and snows of Winter, be gradually trained up to the strength and firmness of the majestic oak. So the young bud of uncontaminated truth must be nurtured and cherished, that it may bring forth worthy fruit.

Universalism is no poet nor painter; yet he who brings the sweetness of verse to inspire her devotions, does her a most worthy service. The painter who delineates sacred subjects, with the pencil and spirit of an angel, opens the fountains of taste and refinement—cultivates the sensibilities of the soul; and indirectly nurtures and elicits the gentleness and loveliness of her features. Yet he, who with living language, and living thoughts, pleads the cause of universal salvation, and is instrumental in inviting men to her standard, is her best auxiliary. By him her ranks are replenished—her graces set forth—her beauties made known—and her excellency rendered lovely in the eyes of the world.

Every man who has gone but a little way in examining any doctrine of revelation, or any scene of future blessedness, perceives it to be full of interest. And after a somewhat protracted examination, he feels like one, who always thought the narrow arm of the sea on the shore, by which he had long wandered, the great Atlantic; but who in pursuing his walk, comes all at once, in sight of the broad ocean, charming the eye with its majestic beauty and brilliancy—stretched out under the blue heavens—reflecting a glorious sun—rolling onwards its eternal waters—and reaching to the boundary of human vision. How does such a scene in nature fill the soul with unutterable emotions! Yet who can tell, how vast the difference between earth and heaven—between time and eternity—between the wonders of this world and those of the world to come—between the themes of mystery that surprise and delight us here, and the revelations of God's own presence!

If matters that concern man be wonderful, those which concern God must exceed in wonder. And this is the grand store-house from which Universalism draws forth her treasures of heaven. In her light we may come near the Father of spirits. We may hold communion with his infinite attributes. We may gaze, and wonder, and admire, while we see him robed in transcendent glory, and dwelling in inapproachable light. Amid all that is sweet, and lovely, and desirable in heavenly things, the soul may wander abroad, gratifying every hallowed wish—unfolding every power to new and energetic action—imbibing immortal strength—being filled "with all the fulness of God."

Such is the destiny of mankind. In the mere thought of it, the soul glows—heaven and its glorious scenes brightens—new fountains of life seem to burst forth in our path—the spirit unfolds her pinions, and is ready to soar away from mortality. Then let your watchword be "onward," ye ministers of truth! Fear not that you will wrong

yourselves, or injure others, by unfolding the Gospel, fraught with such glorious images. Ye friends of humanity! consider how much may be accomplished, by a thrilling paragraph in our periodicals—a Gospel sermon—a hymn where poetry shall combine, in a single stanza, all that is moving and melting, all that is glorious and sublime, in this most glorious and sublime of all themes. The field is wide enough, and the calls for philanthropy pressing enough, to summon into action every faculty—to enlist every affectionate heart—to employ the most brilliant imagination—and to give full play to the noblest intellect.

In order to be successful in spreading the principles of universal salvation, as brought to light in the Gospel, we must understand the governing sentiments and principles of mankind—adapt ourselves to their capacities, circumstances, and wants—bring home the doctrines and hopes of the Gospel to their bosoms—and touch successfully the springs of feeling in the human heart. To be eloquent, persuasive, and successful, we must feel the importance of our subject.

We may fascinate an audience with the elegance of taste, the flash of fancy, and the very lightnings of genius; but nothing will convince the understanding but pure and fervid tenderness. Let the glow of affection be wanting in the services of the sanctuary, and how dull, how lifeless! Moonlight falls not so cold, so powerless on the cold snow, as do the words of an unfeeling preacher on the ears of his audience.

Thus viewed, it will be more clearly seen how very necessary feeling is to the formation of impassioned eloquence; since eloquence must gather her materials from those quarters where taste, talent and feeling only can travel. Every want in life, pleasant or painful—every striking object in nature—every beautiful and instructive effort of art—every peculiarity of circumstance and character in the audience we address, must be collected, analyzed and compared. This being done, we then shall be enabled to describe the loveliness of morality—the attractiveness of virtue—and the hopes of the Gospel beyond the grave, with a vivid conception, forcible illustration, and glowing persuasiveness, which will carry conviction and power to the hearts of those who listen. And what, I ask, can make any one successful in reaching and influencing the heart, but to study and to feel its wants—to kindle with its hopes—and to struggle with its fears:—to understand and explain the causes of its disquietudes—and to know and to tell where it may find repose.

There are passages in the life of every one, which must be cheered, if cheered at all, by the glimpses of benevolence and the softening of the affections. And where can these kindly influences come so well, as from him who believes in universal salvation? And surely he will feel himself blest in imparting them. He will delight, if possessed of a generous sensibility, in alleviating pain and administering hope. He will mingle his tears with those which innocence sheds, and calm the grief in which bereaved affection indulges.

How much are the offices of affection, then, to be prized? In prosperity, we love the man who, in beholding our enjoyments, feels pleasure himself;—and in affliction, the sympathies of a friendly heart, come to us like the ministrings of a pitying angel. Such relief it is the privilege of the Universalist to impart. His belief implies every thing tender, attractive and endearing.—Then let us be ever ready to sanction the refined civilities of society—watchful to cherish every lenient endearment—and prompt to soothe every disturbing sorrow. Let us exhibit the virtues of the Gospel, amid the intercourse of the domestic circle. Then we shall be able, by a serene and affectionate temper, to dispel every shade of sadness and despondency; and like the calm sunlight, to kindle the glow of happiness around us. Let all benevolent action be directed to similar ends, and what will be wanting to make society the image of heaven? For among the saints in glory where the consummation of bliss is brought

to pass, and the drama of earth is finished, the powers that were expended here, in promoting the happiness of mankind, will be devoted to rejoicing in the love of God, and over the salvation of the world forever and ever.

Well may we be oppressed with the grandeur of the conceptions that open upon us, and astonished at the glorious revelations of the Gospel. We need not attempt to describe the unutterable emotions that will thrill through our bosoms, when the imagination, like the painted rainbow, will shine brilliant and beautiful—when the rain-cloud of earthly anxiety, and the darkness of earthly motive, shall have subsided towards the horizon. For then the soul will enter upon the ocean of infinity—spread all her sails, not knowing how far she may proceed—will, ere she is aware, receive a gale from heaven, which will waft her out over the bright billows, place her beyond the reach of clouds and storms, where in the brightness that surrounds the throne, she may ride at anchor and enjoy the glorious prospect forever. The emotions of joy that will then break in upon the soul, the pen may as vainly attempt to describe, as may the pencil to give the coloring of those rays of light, which often dart athwart our pathway and illumine our minds with their cheering and benign influence. And until then, let us put forth every exertion to untrammel the prejudiced mind from false notions. Let us with thrilling thoughts, wake up kindred strings in a thousand bosoms, and arouse to benevolent action the dormant elements of society; that the world may be freed from all that is hurtful—that God may be honored—the truth become prevalent, and the sanctuary crown every hill and beautify every valley; while the whole intelligent creation shall send up the morning and evening sacrifice to the beneficent Creator.

Hamilton, March 1837.

For the Magazine and Advocate.
CHARITY.

Is it not a fact, that Universalists, in their just abhorrence of the doctrine of endless wrath, are often too sparing in the exercise of charity toward their opposers? True, it appears at first view, that no rational and philanthropic individual can, for a moment, hesitate in choosing between the mild and heavenly features of universal love, as set forth by the Universalist, and the horrid, demoniac picture of wrath, as depicted in the Limitarian description of endless torments; yet there are many circumstances which we are too apt to overlook, that have a great influence over our opposers. I do not allude to the time-serving, popularity-seeking spirit with which too many are governed; for the slaves to such a spirit justly deserve all the contempt that an honest, independent mind is capable of exercising. Neither do I claim much pity for the blind, bigoted, headlong fanatic, who is ready to be made a tool of by aspiring religious demagogues, to drive people to madness and despair; for such pests to society deserve to be brought to their senses by the indignant frowns of all who have the welfare of society at heart: But there are those who would be honest and independent enough to embrace and defend Universalism, were not the prejudices of their education heightened by the conduct of some who make a profession of Universalism, and who frequently are apparently the most active in its promotion, and the most zealous in its defence; but alas! who seem to forget that Universalism is a *practical* system. It is to such people that our opposers look for the practical tendency of Universalism; and if they perceive that it does not improve their morals and make them better members of society, they very naturally conclude that Universalism, although its theory is beautiful, is incapable of exercising a salutary influence, consequently is not founded in truth.

"I admire your system," said a very amiable lady with whom I was once conversing, "its theory is indeed beautiful, and I hope it may be true; but I can not embrace it as truth, so long as I find

among some of its most active professors, those who prefer the gaming table, and the intoxicating bowl to the domestic fireside." It was in vain that I attempted to convince her that they were not influenced nor encouraged by the doctrine they pretended to believe—that we must expect to find hypocrites among all denominations; she still persisted that if Universalism were true, its practical influence would be manifested in the lives of its professors. I reminded her of many, very many whose lives correspond with their professions; but she declared that such would have been good members of society, independently of their religious belief.

And this is not the only instance. I have found many who were disgusted with the dogmas of Limitarianism; but who declared themselves equally opposed to Universalism, until they could witness more of its beneficial effects on society.

Would it not, then, under these circumstances be well—indeed would it not be more in accordance with the spirit of our doctrine, and more conducive to our own enjoyment to find less fault with our opposers, pay less attention to minor differences of opinion among ourselves, and pay more attention to the practical application of Universalism to all the concerns of life. If a philosopher were to warmly recommend a system of philosophy entirely different in character from any in vogue, and neglect to be governed by it himself, we should naturally think but little of him or his system; ought we then to complain that people are slow to embrace Universalism, unless we manifest our conviction of its value by reducing it to practice ourselves? AN OBSERVER.

For the Magazine and Advocate.

CONFERENCE AT MCLEAN.

Br. GROSH—Agreeable to previous notice a Conference was held at McLean, on the 1st and 2d days of March. Owing to the severity of the weather, the congregation on the first day, especially in the morning, was rather thin; on the second, however, it was respectable, both as to numbers and character, though the weather continued cold and frosty. If we were not honored with the presence of those who have rendered themselves notorious for their fanaticism and for their overstrained and pharisaical pretensions to piety, it is just to say we were favored with the candid, the virtuous, and intelligent of several denominations. The meeting was conducted with order and decency—the season was peculiarly refreshing—the impressions received will doubtless be lasting and salutary—the word was spoken with demonstration and power—the seed fell upon good ground, and we trust the spirit will seasonably appear.

Ministering brethren present.—Brs. M. B. Smith, A. Kinney, C. S. Brown, and Bullard. Br. Smith preached two discourses, the three latter each one discourse. On the evening of the second day, after a short introductory service, "a Concert of Praise" was held, in which the ministering brethren prayed, spoke, and sung alternately—being joined in the latter exercise by the choir and congregation promiscuously. The scene was one of deep and thrilling interest—it was truly joyous, and its effects upon all present could have been no other than those of a pleasing and salutary nature. Indeed, I believe if Universalists generally, should adopt the measure of meeting often in their respective neighborhoods for social religious meetings, it would tend greatly to the furtherance of our spiritual interests, and the spread and prosperity of our cause. W. BULLARD.

Cortlandville, March 17, 1837.

VANITY.—The symptoms of vanity are almost infinitely various; there is no genius comprehending a greater variety of species. The silly girl, vain of her dress and complexion, is really one of the least offensive and most pardonable of all; for in proportion to the value of the thing boasted of, is the meanness of the boast: hence, a pedant is more contemptible than a coxcomb.

MAGAZINE AND ADVOCATE.

A. E. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, APRIL 7, 1837.

WHY SHALL WE PRAISE GOD?

"Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations." Psalm c: 4, 5.

Gratitude and thanksgiving are ennobling emotions of the soul. Next to the pleasure of doing that which merits thanks, is the pleasure of being grateful for benefits. No man, who has a proper view of what constitutes happiness, and who has ever experienced the all-delightful emotions of gratitude, will be ungrateful. So pleasing—so necessary to the happiness-grasping soul of man is this delightful emotion, that even the pleasure of benefiting others, is enhanced by the pleasure of being grateful to the Being who enabled us thus to do good. How madly blind, then, are we to our own best and highest interests, duty and happiness, when we so frequently, so almost continually neglect reviewing the evidences of God's goodness—the experiences of his bounty—and impressing their value on our hearts, and their benefits on our minds. For when we do realize all these things, are we not happy—when we review them, do we not feel ready to break forth, with the Psalmist, into joy and singing?

From the concluding verse of our text, however, we are assured that all these high and holy joys are derived from, and founded on the estimate of God's character entertained by the Psalmist. If we estimate that character differently, our joys will also be different—if our estimate be higher, clearer, purer, so will be our joy in its contemplation—if lower, confused, and mingled with the fearful or abhorrent—our joys will be dashed with terror, or fade away into indifference or aversion.—Nor must the character of God be holy and benevolent to us, alone—it must be so to others also—if we would thus gratefully thank and praise him in the highest, purest degree. And so, *vice versa*, if God is good to others only, and not unto us, how can we thank and praise him on our own parts?

I know that much has been written and more said about a totally disinterested religion—but it has not been written nor said by the prophets, nor by our Saviour and his apostles. The religion of Jesus requires man to love himself—to make his self-love the standard of his social love—to nourish and cherish his own frame, and to make this self-preservation the standard by which to measure his regard to those who are nearest and dearest to him. "Thou shalt love thy neighbor as thyself"—"So ought men to love their wives as their own bodies"—and other injunctions of like nature and meaning, can never be fulfilled, on the principles of a totally disinterested religion. Hence such a religion is not the religion of Jesus, and was not the religion of the beloved John and his fellow Christians—for they loved God, *because God first loved them*.

Yea, even the advocates for absolute disinterestedness in religion, make the Deity seek his own glory, and therefore a standard for our imitation, in direct opposition to their creeds. Hence it is natural, just, proper, Christ-like and God-like to have self-love, exercise self-preservation, and seek self-happiness—and being so, it is unreasonable, and contrary to the divine law, to ask man to thank God for what is useless, or worse than useless—or praise him for hating us, or for rendering to us perfect, absolute evil; or for doing that which we abhor.

Thus we see that it is for what God is, has been, and will be to us, that we are to praise and thank him—to thank him for what is deserving of thanks, and to praise him for all that is praiseworthy. And as God is good and doeth good—as the Judge of all the earth doeth right—as his goodness is unto all, and his tender mercies over all—as from him cometh every good and every perfect gift—so we feel assured that all God does merits praise, and all he gives us is deserving our thanks and grateful-

ness. This also seems to be the view of the Psalmist. He does not call on any to be thankful, who are not benefited—nor on any to praise God, before whom a personal reason for doing so, has not been laid.

"It is he that made us, and not we ourselves."—The gift of existence, with all that appertains to it, or is consequent on it, comes from God—he made us and constituted all our powers, and all the circumstances by which they are regulated. Whatsoever he knew would be the result of the existence he gave us, *will* be the result—and whatsoever will be the result, was clearly and immutably known to him before he created us.

Suppose, now, that this earthly existence was all he made us for—that there was no hereafter—no future existence. Suppose that he gave us eyes that were exquisitely tortured with every ray of light that reached the eyeball, and yet tempted us continually to expose them to the light by some involuntary movement of the muscles, or by depriving them of eye lids. Suppose he covered our frames with no skin, or one so tender, that the constant pressure of the atmosphere caused us incessantly to writhe in severest torture. Suppose he made the senses of hearing, smell and taste most sensitive and acute, and yet provided only discord in all the sounds of art and nature—loathing odors and foetid flavors in every object of scent and food. Suppose our teeth were made merely to ache—our eyes to see phantasms of the most hideous and frightful forms—our stomachs to be constantly sick—and, in short, made us to crawl this life in constant fear, hunger, pain, sickness and torture—would it be our duty to worship him with a joyful noise—to serve him with gladness, and come before him with singing?

If man's existence, on the whole, is a curse—a mere vehicle or container of immortal and infinite agony—is he bound to be thankful for it; seeing that God infallibly foresaw what man would be when created? Suppose to vary the argument, that, the *devil* had created a human being—does that mere act of creation entitle the devil to be served with joy, and to be praised with gladness, by that being? Look at the question fairly, and without prejudice.

Satanas says to his creature—"Come enter into my courts with thanksgiving, and into my gates with praise—come before me with joy, and serve me with gladness and singing."

"Why," says the creature, "why should I do this?" "Because," says satan "I made you—you did not make yourself did you?" "Ah, but," replies the creature, "what did you make me for?" "Make you for!" says the astonished prince of evil, "to wait forever in the shriek-resounding caverns of hell—to glorify me by your groans and agonies—to show forth my power in you!—come, praise me with joy and gladness—be thankful unto me and bless my name!" "Did you make me expressly for so horrid and cruel an end as that?" "Oh no," sayst the devil, "I did not make you exactly for that purpose. It was my revealed will—my desire—my wish that you might be a happy being; but I knew, when I created you, you would not be. I called you from nonentity, with a certain foresight that your existence would be an endless curse to you. I knew that if you could foresee all that I foresaw, and had your own will, you would have immediately returned back to nonentity—but, still, I desired your happiness, and knowing you would not be happy, created you—and gave you an agency, powers and faculties which I knew must lead you finally to perdition. Now, see how I desire your happiness. I gave you an existence, which I know will be an endless evil to you—I gave you powers, which I know you will use to your endless ruin—and I still continue you in being to all eternity, that I may show forth my justice and glory in your endless woe. Oh, come, then, enter into my courts with thanksgiving, and into my gates with praise; be thankful unto me and bless my name—for I am good to you, and my mercy to you is everlasting."

If there was a personal prince of all evil in the uni-

verse, and he had ever created any intelligent being, such might be his language—such his pretences of good—such his malignant conduct, and such his insulting call to praise and thank him. Are there any who will dare say such is the language of God to some of his creatures—such his pretences of goodness, and conduct of evil? I trust not. But wherein does it differ from the language and conduct ascribed to God by many of the creeds and commandments of men? I have taken their own profession of belief, and substituted the devil for God, as more according therewith, and you see how useless it must be to call on men to praise a naker in sincerity and truth, if such is their maker's character!

But such is *not* the character of our God. He designed our happiness really and truly, and having designed, has provided for it, and has constituted us and the provisions for our salvation in such manner that, ultimately, it *will* be effected. Not, then, merely because God has made us, but because he has made us for happiness, and will secure his end and aim, does the Psalmist call on men to come to his earthly temples, and by a communion of their spirits with his come before him with joy and gladness; "for the Lord is good, and his mercy is everlasting."

A. B. G.

ROMANS VIII: 20.

An article under this head will be found in our columns to day, from Br. L. L. Sadler in reply to Br. E. B. V.'s article in No. 10. The article sent was equivalent to more than seven pages of letter paper, and my apology for curtailing its dimensions so much is—I could not possibly find room for it all, consistent with other engagements, or without delaying it for some time—the subject is too unimportant to our readers to warrant so long an article—and, lastly, I believe all who take any interest in it will be able to make up their minds as fully by what has already been published as if the whole had been inserted. I therefore omitted all that was merely a repetition of what had been offered in reply to me—was merely personal—and that was irrelevant in reply to Br. E. B. V. As to what was offered in reply to me, I had made no reply to call for it; and as to what is new, I give it below, with a reply as brief, hoping that will end the discussion between Br. Sadler and myself. The reader has both our opinions; let him judge for himself. As to Br. E. B. V. he is better able to defend himself than I am, and he will keep to the question I do not doubt. I trust he will so write as to call for but a brief reply, if any.

The paragraphs in Br. Sadler's article, which in courtesy call for my notice, are the following.

"If my views of the passage be correct, we have here developed, in a concise manner, the purposes of God relative to man's final destiny, and the reason assigned for the permission of present evil under the reign of supreme Goodness."

"The latter clause expresses the action of the one who occasioned the subjection, and assigns by way of explanation the reason for ordaining such condition.—To contrast this member of the sentence with the adjunct that speaks of the creature's passivity, or negation of will, in reference to the condition in which he was placed, renders the antithesis very inelegant and inexpressive."

"The giving a reason why such subjection was witnessed, or appointed, and contrasting it with the preceding member of the sentence by the use of the disjunctive '*but*,' which serves to continue the sense, or sentiment, and express opposition of meaning in degree, goes to show, that the phrase, '*not willingly*,' must have reference to the *agent* that is recognized in the former and latter clause, as the cause of the subjection. The explanation given for such an appointment, and the phrase '*not willingly*,' are put in contrast, which renders it evident, that both refer to the author of said subjection."

If God subjected the creature to vanity (not because the creature willed it, but because He willed the subjection) that the creature should be delivered, etc.; then,

surely I can say of my views all that Br. Sadler says of his, and it becomes as strong a proof of universal salvation.

The antithesis expressed by "*but*," I conceive to be, not between the *same* objects, but different ones—the creature and the Creator. The creature was not subjected because it willed the subjection, but by reason of Him (the Creator) who subjected the creature in hope to be delivered, etc. Br. Sadler's antithesis would make it read that the creature was subjected, not because He (the Creator) willed the subjection, but by reason of Him (the Creator) who subjected it, etc., which would in my opinion make a very "*inelegant and inexpressive*" antithesis, if it could be so called at all.

In conclusion—my opinion of the passage remains the same—of E. B. V.'s criticism, the same—and after a careful re-examination of the whole subject, I do not see how Br. Sadler can possibly sustain his positions, or justify his rendering of *hupetage* ("was made subject") by "*subjected*," or make God its nominative, instead, of *Ktisis* ("the creature," or "creation"). Nor have I found a single rule in Macknight, Gerard, Horne, or any other Biblical critic, or any instance in the New Testament, which would justify me in saying that the *feminine* is sometimes put for the *masculine*, as Br. S.'s "*of course, vice versa*," implies; though all agree, and give proofs, that "*the masculine is sometimes put for the feminine*." And with these very brief remarks to Br. S.'s former and present remarks, I close this article.

A. B. G.

MATTHEW III: 12.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

In a very acceptable letter lately received from Br. E. B. Mann, he enters some objections to my explanation of the above passage, and offers his own somewhat different in reply. Anxious that our readers should have both sides of every question, where I have presented but one side for their consideration, I present them his views, after reading which they must judge for themselves.

"Br. GROSH—The explanation you give of Matt. iii: 12, in No. 4, current volume, is an old one, but I doubt its correctness. I think the "*chaff*" means all the chaffy portion of the Law—its external rites and ceremonies—and the "*wheat*" means all the good part of the same—its divine truth, its universal precepts and god-like injunctions. By gathering these into the "*garner*," I suppose is meant embodying them in the Gospel—making them a part of the Gospel dispensation. This view I think, will agree with verse 10 of the same chapter; also with Matt. v: 21, 27, 28, 29, 32, etc. Here we see some of the trees that did not bring forth good fruit cut down by the axe (Christ), by the roots, with the spirit of love."

Br. Mann's explanation has the merit of novelty, ingenuity and plausibility to recommend it. Both views were fulfilled by after events, and either will serve for an answer to any application of the text in favor of the cruel and unscriptural doctrine of endless misery.

So much I can say in candor, conscience and courtesy; but as to which is the *true* explanation, I must yet give the preference to my own views. I do it on what Br. Mann may esteem insufficient reasons; but they are powerful enough to sway my mind.

The phrases "*fire*" and "*unquenchable fire*," though held by the early Universalists in this country, to mean the Deity, his love, etc., are more commonly if not always applied in the Scriptures, to mean punishments, and in the latter case, punishments which could not be arrested or terminated by human means. True, even those punishments are proofs of the love of God; for as he can not, in his very nature, delight in them for their own sake, it is evident that he inflicts them for the benefit of the sufferers, in which he can and does delight. But still, they are such manifestations of his love, as we generally term judgments. In this latter sense we

consider the phrase, "for our God is a consuming fire." He consumes to purify; but the process yields suffering and anguish, whatever may be its results. He may even consume unto death, as he did in his furnace at Jerusalem; but we are certain, also, that death is not the end of human existence, nor punishment the end of God's government. Both are but beginnings and means to a higher and better end.

But I did not intend to write so much. I will close by observing that, though I regret that we *must* differ from each other, I also rejoice that we *can* differ in a friendly Christian feeling—willing to give reason and hear reason—and while we hold opposite opinions, unite in the same spirit. It is this that makes me rejoice in and be proud of the denomination of which we are members. Long may it so remain. A. B. G.

THE RECORD.

A Conference was held in Wales, Mass., on February 16th, and sermons preached by Brs. Gihon, Shrigley, and Chaffee. Br. J. H. Willis was also present, and took part in the services. A Concert of Praise was held in the evening.

Br. Thomas B. Robbins, of Ogdensburgh, St. Lawrence county, a young man of good education, great natural abilities and excellent moral character, has commenced preaching the everlasting Gospel to good acceptance. Most heartily do we rejoice at it, and wish him God speed. Another young man named, Phineas Hathaway, of Fort Ann, has also commenced preaching the "final restitution." Br. J. Barber says, "he preaches to good acceptance." Br. Levi Ballou, of Hallifax, Vt., the brother of Hosea Ballou, 2d, and of Wm. S. Ballou, has just commenced his labors in the ministry of reconciliation. He is the *eleventh* Universalist preacher of the name of Ballou, in the United States.

Br. Charles Spear, late of Springfield, Mass., has lately received and accepted an invitation to settle with the society at Sandy Bay, same State, and entered upon his labors.

Br. W. A. Stickney has dissolved his connexion as pastor of the Universalist society in Berlin, Conn., where he has hitherto labored to good acceptance.

Br. M. H. Smith was installed as the pastor of the society in Haverhill, Mass., on February 21st. Sermon by Br. H. Ballou, 2d. Brs. H. Jewell, J. A. Gurley, and S. Cobb, took parts in the services. Evening stormy, but the audience was large notwithstanding.

The Universalist meeting-house in Williamstown, Vt., was dedicated on March 15th. Sermon by Br. R. Streeter. Br. J. Smith, (who has preached with the society one-fourth of the time heretofore,) and Br. J. B. Morse were present, and took parts in the services. The house is forty by fifty feet, neatly finished, and surmounted with a cupola and bell. A gentleman in Lynchburg, Va., (who occasionally preaches himself,) has lately erected at his own expense, a Universalist meeting-house in that place. It is of brick, two stories high, forty-four by fifty-four feet, and situated on third street, next to Main street. It was dedicated on February 19th, by Br. L. F. W. Andrews. He thinks five hundred dollars could be raised to support preaching, and a good school could be obtained, for which a building will be furnished gratuitously. The Universalist meeting-house in Cincinnati, O., has lately undergone a thorough repair—the basement has been fitted up for the Sunday school—the house handsomely painted within and without—the aisles carpeted, pews cushioned, etc. Br. West deserves credit for his exertions as their pastor.

A public discussion which lasted four days was lately held in Straford, Conn., by Br. S. J. Hillyer, and Rev. Ira Ferris, Methodist. The Methodist house being insufficient to hold the audience, the Congregational house was obtained for the last three days. Notwithstanding the bad weather from one thousand to one thousand two

hundred persons were present. A spirit of inquiry has been excited in that region, which must result in much advantage to the cause of truth.

An Anti-swearing Society has lately been formed in Lansingburg, in this State, under the auspices of Br. Bell. The address by Br. Rayner. Since Universalists have commenced the formation of societies to put down particular vices, as in Temperance Societies, etc., we suppose they will soon form Moral Reform or Seventh Commandment associations also. By the Emancipator we learn that in Boston a large meeting was lately held to establish a Universalist Anti-slavery periodical. They censure our periodicals, for not opening their columns and taking a decisive stand in favor of the immediate abolition of slavery. The meeting embraces the names of several respectable ministering and lay brethren. What will be done, time must determine.

A friend in Detroit, Mich., has sent us two numbers of a Monthly paper called "The World," edited by Alihu Bordan!—correspondent Br. E. B. Wheelock, of Plymouth. It is *omnivorous*; treating of all things known in the world—news, politics, religion, etc.

The firm hitherto conducting the Universalist Union, under the style of "P. Price and Co.," was dissolved on March 25th. The business will hereafter be conducted by P. Price. The Editors of the paper, with the addition of Br. L. S. Everett, continue as heretofore.

Considerable excitement was lately caused in Albany by Rev. Calvin Munroe, formerly of the Restorationist denomination, now a Baptist. He obtained leave to preach in the Universalist meeting-house against Universalism, on February 7th, backed by Dr. Welch and others, as a man in good standing in their order. Br. Williamson was to have the privilege of replying.—After Mr. M. had occupied nearly two hours and a half, (probably to occupy time and thus prevent a reply,) Br. W. replied for forty minutes. Notice was then given that Br. W. would continue the subject on the next Friday evening. Mr. M. agreed to attend and reply. But when the evening came Mr. M. sent word that his brethren had advised him not to attend. The excitement this attack and retreat caused, induced a gentleman belonging to no denomination, to offer, through Br. S. Van Schaack, \$200 in gold if all or either of the Rev. Drs. Sprague, Welch, Campbell or Kirk would meet Mr. Williamson and debate the subject for four days—i. e. 50 dollars per day. The offer was not accepted, though the conditions were varied so as to allow the money to be appropriated to any religious or benevolent purposes if the Rev. D. D.'s preferred to enter the lists on such conditions. "Their strength is to sit still." A. B. G.

UNION AND PIONEER.

By an Extra issued by Br. Price, we have received the very gratifying intelligence that Br. L. S. Everett has united the latter with the former paper, and he becomes a co-editor of the same. To those who have regretted deeply the bickerings of the Pioneer with the Union, this bare announcement will give pleasure. We wish for the union (without a capital U) all the success and prosperity its projectors anticipate, and hope the Union (with a capital) will be doubly instrumental of good with the present accession to its circulation, its editorial departments, and correspondence. It never has contained aught which Universalists could have wished omitted, a praise that can seldom be bestowed on a weekly periodical, and for talent, typography and price (with or without a capital P) may compare with any periodical, either religious, political or literary, in the United States.

A. B. G.

TO CORRESPONDENTS.

Dr. B.—writes with spirit and understanding, and will be read with pleasure and profit.—Br. E. G.'s letter to a certain Elder is good, but merely alluding, as it does, to certain incidents which are not known to us and our readers, its publication will only serve to tantalize a curiosity it does not satisfy. Doubtless it would be very interesting to those in the neighborhood where all the events are

known; but our readers there embrace but a very small portion of those for whom we cater. The obituary notices by Br. J. A. A. are not remembered, and can not be found. I think they could not have been received.

Apology.—For a number of weeks past I have been troubled with what are commonly termed "Job's comforters"—and part of the time I have been confined by them to the house for days together. Consequently matters dependent on my presence in the office—or on good temper—may occasionally be the worse off for the boils, as well as my poor tortured body. I, however, have one comfort in enduring them, which my readers and correspondents may not enjoy—they are *said to be healthy*! There are few that will not agree with me, that they had rather have the health *without* them, than with them.

A. B. G.

PRIZE TALES AND ESSAYS.—A number of articles have been received, but owing to lameness, etc., I have not yet been able to select a committee. This will be attended to soon, and a meeting and announcement of decision will be had at as early a day as possible.

A. B. G.

Br. Tompkins—Send R. E. Roberts, Detroit, Mich., and Miss A. Talcott, East Richfield, Otsego county, N. Y., each, current volume of the Repository—charge the latter to

A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday in April by Br. WHITNEY at Paines Hollow—Br. BRITTON at Brownville—Br. Sias at Perch River, and at Jenks' school house in the evening—Br. M. B. SMITH at Burlington Flats, (and on the third Sunday in each month thereafter during the year,)—Br. NEWELL at Russia—Br. R. O. WILLIAMS at Amsterdam—Br. GROSH in this city—Br. C. B. BROWN at Oswego—Br. L. C. BROWNE in Albany—Br. WILLIAMSON at Fort Plain.—Br. Wm. QUEAL will preach in Churchville in the forenoon, and in the afternoon deliver a funeral discourse, on the demise of the daughter of Mr. Samuel Shepard.

There will be preaching on the fourth Sunday inst., by Br. GROSH at Norwich Corners, (Litchfield,) and in Wetmore's school-house in the evening—Br. WHITNEY in this city—Br. C. B. BROWN at Hastings, A. M., and lecture at Union Square, at 3 P. M.

Black River Association.—This Association of Universalists will meet in the village of Champion, on the third Wednesday and following Thursday of June next, (21st and 22d.) Shall we have a full delegation from all our societies? Will ministers within our limits be faithful to attend? Will ministers from abroad render us all convenient assistance? P. MORSE,

Standing Clerk.

The Quarterly Conference of the Universalist church in Oswego county, will be held at Mexico, next Sunday—the second Sunday—beginning at 10, A. M. Br. J. Foster is expected to officiate. C. B. B.

The third Quarterly Conference of the Ontario Association, will be held in Victor, on Saturday and Sunday, April 29th and 30th. A general attendance, particularly of the ministering brethren, is earnestly solicited.

K. T.

The First Universalist society in Mexico, will hold their annual meeting, on Wednesday, 12th inst., at 2, P. M. General attendance is requested. C. B. B.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

H. E. Leeds—P. M. Cooperstown, for H. T. and A. T.—V. M. Niagara Falls, for self and H. H. J. D. S. West Troy—A. F. South Cameront, for self, S. C. and A. D.—B. M. Pontine, (Mich.) for self and D. P.—S. F. D. Petersham, (Mass.)—Rev. G. M. South Bainbridge, for S. L. E. F. F. and Z. C.—P. M. Madison, (O.) for H. C. J. H. K. A. C. and J. W. P.—E. M. Copenhagen, for P. B. J. T. S. P. E. N. J. H. A. T. and L. W.—A. V. Jamesville—D. B. Harpersville, for G. M. W. B. W. H. and T.—P. M. Middleport, for J. K. and D. W.—P. M. Lewiston, for J. M.—C. S. Hamilton, for O. B. W. U. A. R. and H. S.—P. M. Chardon, (O.) for L. G. T. F. J. A. and R. F.—E. M. St. Josephs, (Mich.)—P. S. Lyme, (O.) for H. L. W. H. S. T. F. and J. S.—J. H. Ore Creek, (Mich.) for self, A. M. B. C. and C. S.—J. B. L. Now-London, (Conn.) for self and T. S.—Rev. J. H. S. Belfast, for J. C. W. R. C. and W. B.—P. M. Middle Grove, (Ill.) for self and H. S.—E. S. Hopkinton, for J. P. E. R. J. G. and S. C.—P. M. Goff's Mills, for J. D. H. S. and E. H.—P. M. Logan, for self and W. B.—A. W. Antwerp, for D. B. H. E. B. C. H. S. C. J. H. W. H. W. B. B. W. M. C. A. and W. H.—D. S. Hebron, (O.)—P. M. Buckram—P. M. Johnstown, (O.) for self, S. A. A. H. and H. C.—P. M. Collins, for S. L. B.—P. M. Portageville, for self, R. P. and H. O.—L. B. Canton, for L. M. G. S. A. J. I. C. P. E. W. H. I. S. G. S. and J. H.—P. M. Vilenovia, for D. S. and G. S.—J. H. B. Crown Point, for self and A. P.—W. C. Salem—P. M. Silver Creek, for S. H. and L. B.—Rev. P. M. Watertown, for J. F. S. S. B. L. H. B. H. and A. T.—P. M. Gibson, (Pa.) for A. C. and C. C.—Rev. C. S. B. Upper Lisle, for H. D. H. D. R. D. G. H. W. E. C. B. and L. B. J.

POETRY.

THE HOUR OF PRAYER.

BY MRS. HEMANS.

Child, amidst the flowers at play,
While the red light fades away;
Mother, with thine earnest eye
Ever following silently;
Father, by the breeze of eve
Called thy harvest-work to leave;
Pray!—ere yet the dark hours be,
Lift the heart and bend the knee!

Traveller, in the stranger's and
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor, on the darkening sea—
Lift the heart and bend the knee!

Warrior, from that battle won
Breathest now at set of sun!
Woman, o'er the lowly slain
Weeping on his burial plain:
Ye that triumph, ye that sigh,
Kindred by one holy tie,
Heaven's first star alike ye see—
Lift the heart and bend the knee!

European Correspondence of the United States Gazette.

SOUTHAMPTON, England, January, 1837.

You may infer from my last, that this town exhibits a somewhat singular mixture of styles—a little like a *centaur*,—or an American meeting house with a Gothic tower on the top of it. It is, in fact, amphibious, and can get a living, in case of emergency, in either element. It has considerable trade, and does, among the rest, most of the English commerce with the Jersey and Guernsey Isles. This water too, is a most beautiful riding ground for the *yachts*;—a pleasure which has become in this country, you know, one of the luxurious sciences of the day. The festival called the “Regatta” is held here in the summer. This, with the other navigation and the trade which supplies both, gives the town a business air. Another income arises, too, from the fashionable themselves. Half Southampton is in fact all bustle, and the other half all *style*: the former for the most part enclosed by the latter, which occupies the beautiful environs of the town. What with both, High street “below bar,” and “above bar,” presents to a stranger a full confirmation of this account. Indeed the town is almost all *one street*; having extended itself, in later days, all in one dimension, as *lusty boys*, at a certain age, grow great and tall. It may be described as a *slice*, or *strip*, of a city; or rather of two; say, a piece of Liverpool or London, and another of Bath or Brighton—the thoroughfare of one, and the ton of the other—cut out and woven or “spliced” into one. The union of the two, produces an amusing compound, and gives at some seasons a very tolerable notion of the various classes of English society on a reduced plan.—Races, capital baths, a gallery of paintings, and archery clubs, with several highly observed galadys, and a number of splendid regular balls,—together with the fact that this is the way of all the travellers who visit the beautiful Isle of Wight, opposite,—contribute to render it, in its way and time, perhaps one of the liveliest little places in Europe.

I have alluded to some of the ancient foundations in Southampton. These are of course very numerous in a country so old and wealthy as this is—not to say so ostentatious and superstitious, or so conscientious and religious, as it has been. These at Southampton, some of them, are perhaps as characteristic specimens of the old charities, as can be found.

Take “Thorner's almshouse” for an example. This was a citizen of the place,—a Dissenter,—who died in 1690; and is the same person who gave, if I recollect rightly, £500 to Harvard University. That came from an estate in London, and this establishment was founded out of the residue of the same estate. How different the results! Not less so than the sites are distant from each other. This is devoted to a small number of poor widows who receive two shillings a week!

Another of these whimsical institutions has been merged in the Poor House, as to its management, but still continues to maintain a master and six lads, to be bred for the woolen trade, in which Southampton has had a considerable share from a very ancient date.

Then, here is Taunton's charity, for twenty boys.—Originally, they were to be bred for the sea, but now a trade is allowed them; and in either case, five guineas are provided to be given them on their first sailing forth into life. Connected with this bounty are sixteen annuities, of £10 each, to “decayed” old men or women—who,

I need not say are never wanting whenever the bait is held out.

There is a modern case of the same fantastical philanthropy—that of a Miss Bird, who, as late as 1820, left £1400, in three per cents, to go, after the decease of certain servants, to six poor single women of the town; £5 each per annum, for life, after 60 years of age—and belonging to the Church of England. For these worthies, the good woman has thoughtfully provided, also, an annual dinner, all the minutiae of which, down to the fowls, bacon, joints, vegetables, pudding, etc., are solemnly regulated by her will; including, also, a glass of wine, to drink her health withal, and half a guinea for a clergyman to say grace on the occasion—in a gown. The waiter is allowed half a crown, too, and the cook a whole one. Certes, here is a charity which “blesses him that gives, and him that takes”—but most especially, I should say, the latter.

Another description of these benevolent drolleries is preserved at the ferry, in the shape of a curious little old Cross-House, of which the tradition is, that the founder, having taken a fatal cold herself in waiting for the boat, established this shelter by a special legacy, to protect posterity from a like misfortune.

A very different curiosity—and not quite so charitable—is a vast massy tower, of Henry the Eighth's erection, once used for a fortification, but now used for a jail! I doubt if Christendom can show a more formidable-looking insinuation of the sort. The walls are of immense thickness, as well as great height. The windows are deep, gloomy port-holes, which a man must be *wall-eyed* indeed even to see through,—much more to make his escape. However, as grotesque as the appropriation of such a structure to such a purpose seems, there is a decent economy in it, to say the least. It is not all the old muniments that have come to so good an end. If it never should keep any more enemies out of the kingdom it may keep some of the rogues in; and Americans certainly will not complain of that provision.

FORTY YEARS AGO,

Literature meant solid learning, and was supported by common sense. Refined nonsense had no advocates, and was pretty generally kicked out of doors.

Forty years ago—men of property could labor, and wear homespun to church. Women could spin and weave, make butter and cheese, whose husbands were worth thousands.

Forty years ago—there were but few merchants in the country—few insolvent debtors, and very rarely a person imprisoned for debt.

Forty years ago—the young ladies of the first respectability learned music, but it was the humming of the wheel, and learned the necessary steps of dancing in following it. Their piano forte was a loom, their parasol a broom, and their novels the Bible.

Forty years ago—the young gentlemen boed corn, chopped wood at the door, and went to school in the winter to learn reading, writing and arithmetic.

Forty years ago—there was some respect paid to old age, to the minister of the parish and to Sunday.

Forty years ago—there was no such thing as balls in summer, and few in winter—except snow balls.

Forty years ago—if a mechanic promised to do your work, you might depend on his word, and if a gentleman pledged his word, the thing would be done.

MARRIAGES.

By Rev. A. B. Grosh, 26th ult., Mr. LEMUEL PITTMAN, to Miss ELIZABETH CUSHING, all of this city.

In Leyden, March 21, by Rev. J. A. Aspinwall, Mr. HORATIO A. AUGUR, to Miss MARGARET J. MUNN

Also, on the 28, by the same, Mr. JOHN TRIPP, to Miss LUCY ANN DOYLE, all of Leyden.

At Clinton, March 16th, by Rev. S. R. Smith, Mr. HARRY JONES, of New-Hartford, to Miss HANNAH BLISS, of Smithfield.

In Guilford, January 6th, by Rev. N. Poolittle, Mr. DAVENPORT PARKER to Miss WAITY SHELDON.

In Oxford, February 9th, by the same, Mr. MERCHANT WARREN, of Greene, to Miss ADALINE MOURTON.

In Hamilton, on the 10th of January, by Rev. E. M. Woolley, Mr. PRESTON SMITH, to Miss LOVINA PORTER; In Cazenovia, on the 5th of February, by the same, Mr. SAMUEL BASSELL, of Sidney, Delaware county, to Miss JANE ELMORE, of the former place.

DEATHS.

In Oxford, Chenango county, on the 26th of October last, LUKE METCALF, aged 73 years.

All deaths have not the same effect upon us; but by the one we now record, we are reminded that a good

man has fallen and a strong pillar has been removed from the Christian church. He has been cut down “like a shock of corn that was fully ripe,” and called away from our midst to his everlasting rest. His life was a practical commentary upon the glorious doctrine of a world's salvation, and a true exhibition of pure morality and virtue. On a review of his past course he might have adopted the following language—“I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father, to the poor; and the cause I knew not I searched out. When the ear heard me, then it blessed me; and when the eye saw me it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.”

May the abundant consolations of divine mercy, and the cheering hopes of immortal life, as refreshing to the afflicted soul as the dews of heaven to the thirsty plant, be the rich portion of the surviving partner and mourning relatives. N. D.

In the town of Norwich, on 15th of March, of apoplexy, Mrs. CHARITY BENEDICT, aged 55 years.

The subject of this notice was esteemed in life and lamented in death. We can not say of the deceased, as of her bereaved husband and children, that she was a believer in the final restitution of all things; yet by a well ordered life she exhibited the spirit and principles of the Christian religion, and we trust she has gone to that haven of eternal rest, where in God's own time, she will rejoice in seeing all for whom a Saviour died, emancipated from the bondage of sin and death, and admitted to the joys and purity of immortal life.

At his residence at York Mills, on March 18th, Mr. ASA CHAPMAN, aged 69 years. Mr. C. had for some time, been a sufferer from dropsy—and endured the keenest pain for weeks, with the greatest composure and Christian fortitude. He had been a firm believer in the salvation of all men for many years, and died as he had lived, rejoicing in that comforting truth. Some attempts were made to shake his faith, without success—and there were those who ventured to report, even before his death, that he had abandoned his profession. But it was his happiness to proclaim his hope of universal salvation while he could speak. Mr. C. was an honest and upright man.

His funeral was attended by a large concourse of those who knew his worth and respected his memory.

Communicated.

In Hopkinton, 7th ult., of apoplexy, Mr. ELI ROBERTS in the 68th year of his age. His funeral was attended by Rev. J. Simonds.

In Oran, on the 22d of January, last, Mr. CALVIN FOSTER, aged 38 years. Br. Foster was a Universalist in the true sense of the word, and died rejoicing in the hope that is like “an anchor to the soul, sure and steadfast.” Sermon by Br. Woolley, from Psalm cvii: 8.

In Pompey, on the 1st of March, Mr. WILLIAM K. LEWIS, aged 24 years. Mr. Lewis was a young man of good repute in society, and has left a wife and one child. Sermon by Br. Woolley, from Matthew vi: 10.

In Pompey, on the 1st of March, Mr. TIMOTHY SWEET, aged 85 years. In faith Br. Sweet was a Universalist—in practice an honest man. Sermon by Br. Woolley, from Romans xii: 36.

In Monroe, Ohio, February 11th, Mrs. JULIA ANNA PEACOCK, (consort of Jacob Peacock, daughter of Nathaniel Webster and eldest grand-daughter of Benjamin Abbot, of that place,) in the 21st year of her age. She died in the full assurance of a glorious immortality, retained her senses to the last. The funeral was attended by Rev. Mr. Preston, Methodist, and a discourse delivered in accordance with his text—“For me to live is Christ, to die is gain.” Com.

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By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, APRIL 11, 1837.

NUMBER 15.

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER FIRST.

MY DEAR CHILDREN—Ye are now far removed from your grand-pa, who has now but little hope of ever seeing you again in this state of existence. But your removal has not, in the least, diminished my desire for your improvement, your progress, and your happiness. Indeed I do think I feel a deeper and more tender concern for your welfare, than when ye were present with me. And as my years forbid the prospect of many more days, I feel as if I should like to employ the few that may be left, in working out something that may contribute to the welfare of my dear children and pupils—in making out a *legacy* of counsels, and instructions, and exercises, to which ye may look back in future years, with a grateful sense of its having aided you in forming your opinions, principles, and habits, and as a memorial of a grand-father's love. And whether I am spared to write you many letters or only a few—to leave you a large or but a small legacy, I do beseech you, forget not a grand-father's affectionate endeavors to raise you above the average and ordinary attainments of humanity, and to cultivate the seeds of good within you into a more near approximation to the Divinity. And now may he who loves you more than any or all your earthly parents and friends—may He be the God of your youth, and your guide through each succeeding year, and my fondest wishes, and most fervent prayers will be all fulfilled.

You will remember that in conversation, I have repeatedly endeavored to impress on you the many important advantages which you would without doubt, derive from commencing each day of your lives in a solemn, thoughtful, and prayerful mood. To this topic my thoughts do frequently revert. I deem the daily practice of such a mode of beginning the day, as of *first* importance, and therefore, no unsuitable subject for my first letter to you. I hope your own experience can furnish confirmation of the truth and reality of all the benefits which the reports and statements of others have told us, in regard to this practice. If I could only effectually persuade you to the performance of this one little task, I should not think all my labors and all my anxieties ill-rewarded. It would lay the foundation for many, I might say all, other excellencies. Do then, my dear children, do for my sake, often meditate upon what I have said to you upon this subject; often turn to the brief recapitulation of my conversations on the subject in this letter—and as you value self-satisfaction, and peace, and prosperity, forget not, in the morning, the presence of your heavenly Father; and forget not to spend a few of its first moments in serious thoughtfulness and prayer, as if you really did feel that God was of a truth present with you.

You may recollect that I endeavored to persuade you to the practice of morning seriousness and devotions, by adducing the testimony as to its benefits, which those who have experienced them, have left upon record. You may remember the following by Morton, "That Christian has no reason to expect the blessing of Heaven upon the duties of the day, who fails, in the morning, to give his first thoughts and affections to God. As soon as we awake, our hearts should be in heaven. We owe God, in the morning, the first fruits of our reason; before we think of other things, for every day is but the lesser circle of our lives,

We should begin with God, before earthly things encroach upon us, and season our hearts with the thoughts of his holy presence. *That is the means to make the fear of God abide upon us all the day.*" The testimony of the amiable and interesting Henry Martyn, (Memoirs by Sargent,) is peculiarly impressive to my mind. He says "setting a watch over my *first* thoughts, and endeavoring to make them humble and devout, I find to be an excellent preparation for prayer, and a right spirit during the day." In another part of his memoirs we find a reflection bearing indirectly on this subject. "How many of my days are lost, if their worth is to be measured by the standard of a prevailing heavenly-mindedness." The eloquent Jeremy Taylor speaks in this wise of the benefits of considering the Divine presence: "It is an excellent help to prayer; it is an excellent defence against evil influences according to the saying of St. Anthony, 'There is one way of overcoming our spiritual enemies—spiritual mirth, and a perpetual bearing of God in our minds,' it is apt to enkindle holy desires of the enjoyment of God, because it produces joy when we do enjoy him; it helps to recollection of mind, and restrains the scatterings and looseness of wandering thoughts; and it establishes the heart in good purposes, and leadeth to perseverance in holy living, when we see ourselves placed in the eye of God, who sets us on to work, and will reward us plentifully." Dr. Channing, whose works are almost daily in your hands, has beautifully and forcibly said: "This morning devotion, not only agrees with the sentiments of the heart, but tends to make the day *happy, useful, and virtuous*. Having cast ourselves on the mercy and protection of the Almighty, we shall go forth with new confidence to the labors and duties which he imposes. Our early prayer will help to shed an odor of piety through the whole life. God having first occupied, will more easily recur to the mind. Our first step will be in the right path, and we may hope a happy issue. If our circumstances will allow the privilege it is a bad sign when no part of the morning is spent in prayer; if God find no place in our minds at the early and peaceful hour, he will hardly recur to us in the tumults of life. Our piety is suspicious, if we can renounce, as too many do, the *pleasures and benefits* of early prayer, rather than forego the senseless indulgence of unnecessary sleep. What! we can rise early enough for business. We can even anticipate the dawn, if a favorite pleasure or an uncommon gain requires the effort. But we can not rise, that we may bless our great Benefactor, that we may arm ourselves for the severe conflicts to which our principles are to be exposed. We are willing to rush into the world, without thanks offered or a blessing sought. From a day thus begun, what ought we to expect but *thoughtlessness and guilt*." Dr. Channing, yea all of these pious men, have spoken impressively and feelingly, "from the heart to the heart," just because they have spoken from their own experience of the truth and reality of what they affirm. May ye all be able, from your own experience likewise, to speak at an early day on the same subject with the fervency and the forcibleness of real feeling. May ye know and feel the pleasures and the benefits of early prayer.

I shall only add to the above testimonies in favor of the blessings and the benefits of a prayerful and reverential frame of mind, and feeling and acting as if in the presence of our exalted yet compassionate Parent, what may be considered the testimony of the All-Knowing himself. In Genesis xvii: 1, you read according to the common version,

thus:—"The Lord appeared unto Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect." Since the first day on which I read this verse in the original Hebrew, and long before I viewed it in the light according to which I am now about to use it; I thought this translation did not give either the sense, the force, or the beauty of the passage. I then, and yet would translate the latter part of the verse:—"Conduct thyself as if in my presence, and thou shalt become very perfect." This appears, to me the true meaning of the original words. I have not met with any similar translation or view of the passage in any of the Commentators, but this want of confirmation from the authority of others does not, in the least, detract from my confidence in its being the intended sense, nor do I less highly prize the consolatory and cheering nature of the testimony. Indeed, in this view of the passage, it has been to me a frequent and most animating subject of meditation. I can imagine that our heavenly Parent, who is engaged in elevating and drawing all men to an approximation to His perfection, thus, in His word, and likewise in the lessons of our own experience, is saying to each of us, His dear but distant children, "I have so arranged and ordered the constitution of the external universe and of the human mind that many things tend to suggest to your thoughts an early, a constant, at least an oft-recurring recollection of my nature, my character, and my operations. In the morning, especially, are there many circumstances and events which are designed to withdraw your thoughts from things below, and to elevate them and fix them upon me. The feverish agitation of your spirits produced by your daily employments, and your intercourse with your brethren, your quiet sleep and rest have allayed and soothed. Like the Sabbath—the day of repose of body and spirit, the morning is a period of stillness and solemnity. All without is peaceful and tranquil, and your spirits are so constituted as naturally and spontaneously to sympathize with the scene. The returning light of day, and the calmness of surrounding nature tend to direct your minds to the 'Father of lights' and the 'God of peace.' The spirit yet unsullied and unabsorbed in the love and pursuit of the world, naturally breathes an early aspiration after emancipation from the darkness and the doubts of its feeble being and infantile powers, and longs for more knowledge, more certain and more satisfying insight, relative to all things, but chiefly the things that concern its peace. Wearied with the storms, the toils, and restlessness of the world, and of tumultuous passions, the peacefulness and tranquillity of morning suggest the prayer. 'O that I had the wings of a dove, that I might flee away and be at rest.' Or the thought of the duties, trials, and temptations which each day brings along with it, suggests the desire and the effort after a more vigorous resistance of evil, and a more energetic 'following-after' that which is good. And of a similar tendency are many of the suggestions which a new day brings. When you have indulged in such meditations, and cultivated the benign influence which they exercise upon the feelings and moods of the mind, ye have been sensible of a better spirit, of a nobler employment, of an upward progress. Forget not these peaceful and pleasant moments, but endeavor often to renew them, and to recall your thoughts to the contemplation of what I am, and what I would have you and all my intelligent offspring to become. From such occupation of your thoughts there will arise, (ye can not doubt it from what you have al-

ready experienced), a deeper and more habitual impression of my being ever present with you. Ye will endeavor to make your thoughts and your actions more free from imperfections and guilt, more worthy my inspection and approval. Thus will your superiority over, and subjugation of your evil and vain propensities be strengthened, and your powers and habits of well-doing be confirmed. Having begun the day as if in my presence, ye will be more likely to remain in my fear all the day long. As I said unto Abram, I say to you, by cultivating and maintaining such meditations and such impressions of my presence with you, ye will be daily making progress—daily dying unto sin or wrong-doing, and living unto righteousness or right-doing. The *feeling* of my presence and approval will animate you to virtuous efforts more and more strenuous; and my *felt* disapprobation will check the beginnings of evil, and will bring with it a repentance that needeth not to be repented of. Continue so to walk, and at length ye shall be perfect as your Father in heaven is perfect.”—Such is an expansion of the sentiment contained in the above quoted verse.

Now, that the testimony of these good men and of God himself may bear fruit in your souls, and make you, like Enoch, to “walk with God,” is the fervent desire and prayer of one who dearly loves you.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER X.

BY REV. J. M. AUSTIN.

RELIGIOUS OPINIONS.

That man is by nature, a religious being, is a truth so evident, and so universally acknowledged, that it has passed into an axiom. A religious propensity or a desire to worship is one of the constituent principles of the human mind. Wherever a human being is found, throughout the globe, this religious principle is perceived, leading him to seek out and adore some object, power or being, whom he believes exercises a control over his enjoyments and his destiny. If he can not perceive properties calling for worship in one object, he will in another—if he is ignorant of, or disbelieves in the existence of one supreme, intelligent Being, he will worship three or a thousand—or will reverence a beast, a reptile, a block, or unintelligent matter. This religious propensity, like the other powers of mind, must be cultivated and enlightened, ere it can impart all the benefit of which it is capable—and when so enlightened, it becomes the source of the purest happiness within the reach of man on earth. But when it is uncultivated and swayed by ignorance, doubt or superstition, it leads to the belief of the wildest vagaries of the imagination and to much mental pain.

An enlightened and consistent religious belief, should be viewed by youth, as one of the first and most important of human acquisitions. It forms a stable and secure basis, upon which all the proper enjoyments of life can be safely founded. All other sources of earthly happiness, depend upon many contingencies, and are liable to fluctuation and decay. But a reasonable and scriptural system of religion, when once firmly settled in the mind, is subject to no variation from time or events. It is a pure stream of running water, whose fountain is far removed, alike from the scorching heat of Summer and the icy chains of Winter. Prosperity can not dry it up, neither can adversity freeze it. In seasons of success, it heightens every comfort, and it turns the edge of the keenest afflictions. It is a friend that never forsakes; but stands by the firmer, when its assistance is most needed.

I am aware that youth, generally, are inclined to view the subject of religion in an unfavorable light. But I attribute this disinclination to the manner and form in which the topic has been presented to them, rather than to any innate aversion. They have been led—or, rather misled—to look upon religion as something gloomy,

melancholy, fearful—as something calculated to deprive them of the amusements and enjoyments proper to their age—something that makes life sad, tasteless and wearisome. But I would say to the youth whose eye is resting on these lines, that such views of religion are radically and wholly erroneous. Words of purer truth were never uttered, than those contained in the poet's stanza :—

“Religion never was designed
To make our pleasures less.”

It never was designed by its Author to take from you one enjoyment, proper to you as a rational and moral being, or to deprive you of a single emotion of true pleasure—it never was intended to make you melancholy or in any way unhappy. But the object and influences of the pure religion of the Gospel, are directly the reverse. So far from depriving you of enjoyment, the religion of the Redeemer would make you happy. And to this end it is designed, to point out to you, the true pleasures from the false—the sources of real gratification, in distinction to those that are deceitful and unsatisfying. It would enable you to distinguish between the pure gold, and those objects which are but gilded—between the substance and the shadow. True religion would induce you to avoid those practices, sometimes falsely termed pleasure, which lead to degradation, wretchedness and ruin, and which always leave the sting of death; and in their place, would impart those enjoyments which are pure and permanent, and which increase in value as age advances. True religion is not designed to overshadow the pathway of life with the dark clouds of despondency, but to cheer the track of existence with the bright sunshine of peace and contentment—a sunshine that will beam upon you with its most vivid brightness, in those moments when you would otherwise be surrounded by darkness and despair.

Do you not perceive, my young friends, the great importance of endeavoring to cultivate your religious faculties? Would you avoid unhappiness and degradation? would you enjoy pleasure, comfort, peace? Obtain correct views of religion, and you will assuredly escape the former and secure the latter, to as great an extent as imperfect mortals can expect in this state of existence. I have said *correct* views of religion, because erroneous religious sentiments, can not produce these beneficial results. Indeed error in religion, is one of the most fruitful sources of wretchedness. There are false sentiments sometimes conveyed under the garb of Christianity, which fill the mind of the believer with pain and anguish inexpressible—and the more firmly they are believed, the more dreadful are the consequences. But these sentiments, remember, pertain not to the religion of Jesus Christ. They are errors engrafted upon the lovely system of the Gospel, in those long centuries of darkness and ignorance, which soon succeeded the apostolic age. With proper scrutiny these errors can readily be detected. There is such an incongruity, such a want of harmony, and such a perfect contradiction between them and all the prominent and benevolent characteristics of the Gospel, that the clear and unprejudiced mind, can at once distinguish between their teachings and their origin. While the teachings of one, are every thing kind, merciful, and benevolent, the other promulgates all that is dark, and horrid, and cruel—while one originated from infinite Wisdom on high, the other is the unholy fruit of the disordered imaginations of men!

In forming your religious opinions, it is necessary that great caution be exercised, or you may imbibe error instead of truth. I will mention a few rules that will assist you in your researches on this important subject.

Let reason be the guiding star in all your investigations. God has formed you reasoning beings; and he could have had no object in imparting this high faculty, but that you should exercise it on all subjects within your cognizance. To disregard the dictates of this reason is derogatory to your

character, extremely dangerous to your peace, and an abuse of the most valuable earthly gift of your Creator. You should perceive the truth of these remarks, and permit them to sink deep into your minds, before you commence settling your religious views. With reason, unswayed by passion or prejudice, for your guide, you can hardly err in religion; but deprived of its directing light, all is darkness and uncertainty, and without fail, you will grope your way into that error which generates misery.

I am aware that it has been fashionable with certain sectarists, to decry the exercise of reason upon the subject of religion. But you should distrust all such exhortations. They are never resorted to except to support error and delusion—they are never brought forward but as a last resort to chain mankind to doctrines and creeds that are passing away before the increasing light of Gospel truth. Reflect. Suppose you were to comply with such instructions, and adopt the rule not to consult your reasoning faculties in regard to the subject of religion. Do you not perceive the degradation of such a condition? Do you not discover that you would be liable to adopt as truth, every absurdity, every wild vagary of the human imagination, however incongruous or monstrous? Your wisdom will dictate the propriety of avoiding a course so dishonorable to your high endowments. You will make it an invariable rule never to adopt a sentiment within your comprehension, that is not in perfect accordance with reason.

I would here caution you that there is an obvious and important distinction between a principle that is *unreasonable*, and one that is *above* reason, or *beyond* the reach of your reasoning faculties. That the flowers of the field and the trees of the forest, grew from the earth in a gradual progression, is *reasonable*—to maintain on the contrary, that they sprang forth at once, in full growth, and proportion, would be *unreasonable*—but to account for the whole process by which this phenomenon is produced—to understand the art by which nature paints the rose and the lily, in colors so beautiful and dazzling as far to surpass all man's imitative art—is *beyond* reason! Let these distinctions be kept in view, and applied in your religious investigations. That it must have required a Being possessing infinite intelligence, and omnipotent power, to create all these countless worlds and systems scattered through immensity of space, and originate those laws by which their motions are guided with so much precision—is a *reasonable* proposition.—No sane mind can throw off this conviction. But whence that mighty Being came, the mode of his existence, and the manner of exercising his powers, are subjects entirely *above* our reason—*beyond* the utmost stretch of our limited capacities. Were these subjects audibly explained to us by an angel from on high, we could not comprehend them with our present feeble powers. But because our weak faculties can not grasp these topics, shall we revert to the other extreme, and declare that no God exists? Consistent, well-balanced minds do not reflect in this manner. The one would be to the same degree *unreasonable*, that the other is *above* reason. It is your prerogative and your duty, to follow and adopt the conclusions of reason, as far as your faculties can ascend. But *there is a limit* which will bound its upward progress, and here your researches *must* cease—it is in vain to endeavor to penetrate beyond this bound—your every effort will be baffled. But because you can not exceed this limit of the human intellect, should you doubt or disbelieve that which is reasonable, *within* your comprehension? The scholar who should contend that because he can not solve Euclid's problems, therefore he has reason to doubt that two added to three, makes five, would be considered extremely ignorant! Does it not display equal inconsistency, to disbelieve one of the most reasonable and self-evident truths that ever appealed to the human mind—viz., the existence of

an intelligent Creator—simply because the human faculties can not span infinity, and understand the mode of his being? Every discerning youth, will at once perceive the absurdity of such a course, and avoid the rock upon which so many have foundered.

I deem it important again to warn you against the influence of *fear*. This debasing passion should not be permitted to exercise any control in your decisions upon religious sentiments. Fear was not made umpire of the mind, to decide between truth and error—for it can not possibly distinguish the one from the other. If you permit fear to usurp the throne of reason, and to reign with triumphant sway over the reflections and conclusions of the mind, you commit treason against your own nature, and enter into a bondage more grievous than the chains and stripes of bodily slavery. Give the mental reins into the hands of fear, and you will be driven into fallacies the most absurd, and errors the most pernicious. Never, therefore, allow fear to intermeddle with the decisions of your mind, for it is the criterion of brutes, and not of rational beings.

(To be continued.)

For the Magazine and Advocate.

DIVORCE.

BY REV. G. W. MONTGOMERY.

"What therefore God hath joined together, let no man put asunder." Matt. xix: 6.

Nothing can be more evident, than that there is a vast difference between sin and virtue—all the difference that there is between life and death. The Scripture tells us, that "the wages of sin is death." If, then, the effect of sin be misery, and the effect of virtue be joy, certainly it was never intended that the bonds of matrimony should be published between them. Nevertheless, man has united them. If you look into community, you must discover that the good principles discoverable there, are mixed with fashions, quaint notions, vicious maxims and evil practices. One man shall eulogize benevolence, as an admirable duty, but he will join with it the miser's plea, "charity begins at home;"—so it should; charity should begin at home; but it should not turn *hermit* and always *stay* at home. One man will advocate temperance in drinking, but he will form an ill-matched couple, by being intemperate in eating and dressing. So you will find it the case, in a great many things—man has united good and evil; and what has been the result? Look at the dark pages of crime, and see!

Man has also formed a union between truth and error, when God intended that they should be as separate as light and darkness. When I say that a union has been formed between truth and error, I do not mean to be understood, that man has *amalgamated* truth and error, for they can no more mix, than oil and water, but he has brought them together, and formed a hideous piece of patch-work of old and new cloth.

When Christianity came from the hands of Christ and the apostles, it was like a vigorous, beautiful statue; perfect in all its proportions; giving delight to the mind and joy to the heart. But, as the converts from the Judaic, Pagan and philosophic schools poured in, many of them retained some of their old notions, which they supposed would be an improvement to Christianity. One after another, they hung these upon the form of truth, until its beauty was obscured, its power limited and its influence palsied. In this condition it has come down to us, struggling with the vices and hypocrisies of many of its followers. The consequences of bringing truth and error together, are most lamentable. We have only to witness the contentions among professors, to trace the bloody river of persecution, to detail the misery which has flowed from superstition, in order to be convinced, that it is dangerous to unite what God has separated, as it is to separate what he has united. Hence when we see a man whose religion makes him afraid, we can be as certain, that

such a man holds error with truth, as we can be certain that "perfect love casteth out all fear."

"What therefore, God hath joined together, let no man put asunder."

To every student of the sacred records it must be evident, that God has made an intimate connexion between the Redeemer and the world. He has made this connexion by gift—"ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii:—"The Father loveth the Son, and hath given all things into his hands," John iii: 35. He has made it by the sacrifice of the Redeemer, on the cross, that he might save his people from their sins.

But man, in his own belief, has, to a measurable extent, dissolved this connexion. For, notwithstanding the labors and death of Christ, his exertions, and his beseechings, still no representation is more common, than that a large portion of the human family will be separated from him forever. And, if the usual application of that passage in the 16th of Mark, which says, "he that believeth not, shall be damned," be correct, then the *greatest* portion of the human family will be lost, for if only those are to be saved, who, in this life, exercise faith in Christ, then, infants, idiots, and the vast multitudes of heathen, as well as numbers who live in Christian lands, must shrink away from the presence of Christ. What person can contemplate this picture without horror? To think that myriads of intelligent beings shall wail in endless anguish without possibility of reprieve, is of all things most terrible. And what is still worse, though it is passing strange that it could ever have been believed, the songs of the saints are supposed to become more bright from the shrieks of the condemned. Ah, it cannot be true. It must be fallacious. The very fact that God has united the world to Christ, is sufficient of itself to prove its fallacy, for you might as well think of separating heat from the sun, or motion from the earth, as to separate what God hath put together by his power.

We have assurance, that in the fulness of time, Christ will cement this connexion more fully, because he "is the head of the church," Ephe. v: 23, as Paul expressly affirms. What church? I answer, not any of those so called among men, which contain comparatively but few of the children of God. *Who and what* is the church of Christ, the world greatly mistake about. True, it is well for any number of persons to join together, as believers in Christ—but let not such a body of men claim to be the exclusive church of Jesus. They may be a fragment of his church, but not the whole of it—for, and I speak with all solemnity and proper feeling, you will find as much benevolence, as much true faith, and the spirit of Christ, out of what is commonly called the church of Christ, as in it.

Who then, form the church of Christ? I answer, all men, and strange as the answer may seem, shall give evidence of it. Paul once said, "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish," Ephe. v: 25, 26, 27. Now observe—Christ gave himself for the church, that he might cleanse it from impurity. This language can not be applied to any one particular modern church, since modern churches claim to have formed themselves, because they are free from impurity. If they have no impurity, then they are not the church to be saved from uncleanness, and of course, they cannot apply the language of Paul to themselves. Christ died on the hill of Calvary—all believers of every sect, admit this. For whom did he die? "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. ii: 9,—or as the beloved apostle expresses

it, "and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John, ii: 2.

From this concurrent testimony, it must at once be seen, who is the church that Christ by his death will purify. I know that this opinion militates with the common notions of this subject, but it is such a militation as the benevolent heart must desire to be true. That all men form this is still clearer, from the expression of Paul—"And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Ephe. i: 22, 23. He also says in another place—"But I would have you know, that the head of every man is Christ—and the head of the woman is the man; and the head of Christ is God." 1 Cor. ii: 3.

Observe; Christ is the head of the church—he is the head over all things to the church—he is the head of every man. Surely, this fact proves the intimate connexion of the world to Christ. But this is not all—as Christ is the head of every man, so is God the head of Christ—which fact exactly agrees with the 15th of 1st Cor., where we are informed, that when Christ shall have subdued all things to himself, he will give up the kingdom to God, even the Father, that he may be all in all.

Will it be necessary for me to show, that Christ will perpetuate this connexion? Will it be necessary for me to cite the promises, the language of the prophets and the preaching of the apostles, to convince people that Christ will see of the travail of his soul and be satisfied? I am persuaded not; for no foe can separate Christ from any creature with whom God has connected him.

In reference then, to this truly glorious fact, we can say—"What therefore God hath joined together, let not man put asunder"—for there is danger in it—error will grow out of it, and evil consequences always spring from error, to the marrying of happiness.

For the Magazine and Advocate.

CREDULITY.

Nothing is more frequently repeated by atheists, and nothing comes with less grace than the assertion, that it requires the greatest stretch of credulity to believe in the existence of a God, and the believers in his existence are often entreated to renounce their sentiments, that they may rid themselves of its imputation. But of all human beings, the atheist should be the last to call others credulous, for until he can show that there is no credulity in believing that countless millions of "suns on suns, and systems on systems" were formed from atoms which originated from, were made of, and created by nothing—that there is no credulity in believing that all things are working to no end and for no purpose—that there is no credulity in believing in an eternal succession of causes uncaused, or in denying that every effect must have had a previous adequate cause—that there is no credulity in believing that men and animals sprung from the earth like mushrooms, vain will be his attempts to deliver us from what he considers the height of credulity. J. T. G.

Clinton, April, 1837.

For the Magazine and Advocate.

ANOTHER LABORER.

Br. GROSH—I have the satisfaction to inform you that Br. William Rounseville, who has been for some months preparing for the ministry, has just entered upon his active labors. A few weeks since he delivered a lecture to my society, to their entire satisfaction. As Br. Rounseville intends to pass a few weeks during April and May, in lecturing in Otsego and Schoharie counties, I take this method of recommending him to the confidence of our friends.

If moral worth, associated with a sound mind, and aptness to teach, are qualifications for the Christian ministry, Br. Rounseville will succeed.

Cooperstown, March 30, 1837.

O. WHISTON.

For the Magazine and Advocate.

GOD'S IMPARTIAL GOODNESS.

BY W. ROUNSEVILLE.

Friend, dost thou doubt the record which saith that "God is good to all, and his tender mercies are over all his works"? If so, hast thou attentively studied the book of nature? Hast thou not rather read it as the school boy cons his daily task, more from necessity than choice. Well, if thou hast, or if thou hast not, another page, rightly perused, can do thee no harm.

Look, then, with me, at yonder sun, as his flaming disk emerges from behind the dark foliage of the eastern hills. How beautiful! This splendid appearance is not for us alone, to behold. Thousands welcome the bright harbinger of day to our peaceful shores. Observe how he darts his enlivening rays on "herb, tree, fruit and flower." Yonder splendid mansion, where dwells in pompous splendor the rich man, is already glistening in his beams, though perchance the inmates are yet fast locked in the embrace of Morpheus, as if unmindful of his blessings.

In yonder beautiful vale, is situated the humble cottage of the peasant. Already has the sturdy "son of toil" commenced the customary labors of the day. Do you not see him as he scatters the seed on the lengthened furrows? Even he looks happy and contented. The good dame has also commenced the daily avocations. Already (perhaps while you and I were in bed,) has she neatly arranged her cleanly utensils with which she prepared her morning meal. If so, we might learn even from the poor an important lesson. But let that pass. Observe with what a calm, sedate, yet cheerful countenance, she pursues her domestic pursuits. Those happy little ones that you see frolicking on the green carpet of nature, will soon be seen wending their way to the distant school; but we will not follow them there, our business is with nature.

And now, what say you friend—does God deal partially with the poor? Were it not that ceremonial formality has closed the avenue to the interior of the dwelling of the rich, we might receive, from a short survey of the scenes within, a fund of instruction—but we must even be content to observe what passes without the walls. Yonder individual, who, by his appearance, we might judge has just arisen from his couch of down, is master of this edifice, and the adjoining ground. Can you not discover with what an air of satisfaction, he looks around? His very step proclaims his importance—at least his importance with himself. All he sees is his own—he is monarch of his dominion—the autocrat of his plantation.—Think you, my friend, he would exchange situations with yonder laborer? Would yon laborer exchange with him—and like him be harrassed by the cares of riches? Could we have taken a peep at him, as the bell tolled the solemn hour of midnight, perchance we might have seen enough to show, that wealth, alone, brings not happiness.

But while we have been engaged in these observations, the sun has almost reached the meridian. Let us seek the cooling shade beside yon purling rivulet, nor murmur at the oppressive heat when that heat is necessary to arouse and bring into life the dormant energies of the vegetable world. Then, let us seat ourselves on this moss-covered trunk, and contemplate the goodness—Ah! we are not the only tenants of this delightful grove, "nature's songsters" have already sought the pleasing shade of nature's bowers. Knowest thou, my friend, that he who careth even for the sparrow, has fitted up for the "tenants of the warbling shade" this canopy of green? But whether for them or for us, it may teach us wisdom.

And for what purpose does this pure and gurgling rill meander through the mead, and pursue its unwearied course in laughing melody, until it is united with the mighty waves of the prince of waters? Cast your eye far along the beneath the umbrageous foliage and answer me, why? Yes, you already know. That beautiful fawn, which

you have seen cautiously sipping the grateful element, had become faint and feverish had not the kind Parent of all been careful of every individual of his creation. You saw that playful trout, as in his happy gambols, he ruffled the placid surface of that little pool or cove formed by the projection of that miniature promontory. This clear and beautiful stream is his abode, where with myriads of the finny tribe, he sports in the same sunbeam that cause the germination of vegetation; that gild alike the palace of the rich and the cottage of the poor; that enables us to read and admire the beauties of nature, and the goodness of nature's God. The same rays fall alike on the possessions of the evil and the good. Nowhere that the eye of man has reached, but feels his invigorating beams. Nor is yonder rising cloud, although it portends a fearful tempest, an evidence that our God is not good to all. But let us hasten homewards, ere the descending waters shall overtake us.

Here, from this piazza, we can behold the progress of the storm. No noise is now heard, but the incessant pattering of the falling rain, and the awful tones of the peals of thunder, as it reverberates through the distant hills. All silent now are "man, and beast, and bird;" as if awe-struck at this tremendous display of the power of that God who "rides on the whirlwind and directs the storm."

But, see, on the Western skirts of the raging cloud, the sun again breaks forth in all his lustre, as if rejoicing to look once more on this fair earth ere he sinks behind the occidental hills, and at the same moment appears in the opposite point, the many colored bow, blest emblem of the faithfulness of our God.

Ask you now, my friend, if God is good to all? Ask you, if he is good in every thing he does for his wide creation? Yonder setting sun that, now, with a milder radiance illumines this portion of our earth—that passing cloud that has watered the thirsty ground, and instilled into the vegetable world new life—the vivid lightning which, by its influence, has purified the surrounding air of its sulphurous vapor—those feathered tenants of the forest, whose notes of gladness we now hear redoubled and prolonged, as if celebrating the praises of their Creator in songs of gratitude—those powers of mind, by which we have been enabled to contemplate these pleasing scenes—all these—aye, every thing in nature, declares that "God is good to all." And thus has he been since the first dawn of creation. Friend, will you answer me? *When will he change?*

Harford, March, 1837.

For the Magazine and Advocate.

DIALOGUE—ANTIQUITY OF UNIVERSALISM.

BY ROGARTUS HARNOR.

Partialist and Universalist.

P. If Universalism was really taught by Jesus and his apostles, why do we never find it so much as named on the page of history, until our own days?

U. The doctrine might exist, without being called by that name.

P. Very true; but I do not even find the doctrine in ancient history.

U. Have you ever read aught concerning Origen?

P. Yes, he was one of the great lights of the church in his day—I believe he lived about A. D. 200.

U. Yes—he died A. D. 253. His most celebrated work, in which he advocated the final restoration to holiness of fallen men and angels, was published A. D. 230.

P. Was he not an exception to the Christian world around him, in his belief on this subject?

U. So far from it, that his avowal of it seems to have created no surprise and excited no opposition. Besides, it had been taught by the Gnostic sects, A. D. 90 to 150—by Clemens Alexandrinus, 196—by the preceptor of Origen and in the Sybilline Oracles, 150—all of which writings were gene-

rally read and circulated, and considered Orthodox in their day.

P. But was not the doctrine of endless misery as generally taught at that early period?

U. Not that can be ascertained with any certainty. Ignatius, A. D. 108, seems to refer to punishment in a future state, but in a very vague manner, and without saying any thing of its duration. It is possible that about this period, some of the Christian church began to suppose that none but the saints would be raised in the resurrection; and to incline to the belief of the annihilation of the wicked. Barnabas in the year 131, is the first who used the word everlasting, or eternal, to describe suffering, but the same word is used for the same purpose in the Sybilline Oracles, and by Origen and other writers who did not believe in endless misery. The use of this word, therefore, affords no proof of a belief in any other than a continuous or indefinite punishment. Justin Martyr, about 160, and Irenæus, about 190, taught the annihilation of the wicked; but no one yet appears to have believed in the doctrine of endless misery.

P. Are you certain that Universalism was taught without opposition at this time?

U. Quite certain—for it was a prominent point in the teaching of the various Gnostic sects, who were much opposed for their heresies; but the doctrine of universal salvation is never once attributed to them as a heresy—or named to their reproach—as it certainly would have been had it been deemed an error, or had it not been generally believed by Christians.

P. What is the earliest period at which you find the doctrine of endless misery advocated by the Fathers?

U. About A. D. 200—Tertullian and Minucius Felix stand foremost on the list.

P. Well, and was it not generally received?

U. Far from it. Thirty years afterwards, Origen's great work appeared in which he advocated Universalism at some length, without meeting any opposition; but on the contrary, general approbation.

P. But, certainly, Origen was much opposed, afterwards.

U. Yes, bitterly and severely for what were called his numerous errors; but Universalism is never named as one of his errors until about A. D. 394, and then it is censured only so far as he taught the restoration of the devil. His belief in the restoration of all men is not named as censurable, even at that late period.

P. There might have been great latitude of opinion allowed to individuals on this subject; but was not the doctrine of endless misery considered as the doctrine of the Church—as the most probable doctrine?

U. No—decidedly not. I do not say Universalism was; but endless misery was not. It was not until about A. D. 410 that it began to be generally conceded that the devil and his angels would be endlessly miserable—and about 450 the endless misery of wicked men began to become generally popular; but it was not until the year 553 that the fifth General Council formally condemned the doctrine of universal salvation, and established the doctrine of endless misery as a doctrine of the Church.

P. But how do you account for the toleration so long allowed to either of these doctrines by those who held their opposites respectively?

U. By regarding it as probable, that the Christian church was so surrounded with Pagan and Jewish opposers, that it had as much as it could do to maintain the contest with them. Of course, the great general doctrine of the truth of Christianity—the one God, the Messiahship of Jesus, and the resurrection from the dead—would be principally dwelt on, to the partial neglect of minor points and particulars. But when this outward opposition was subdued, inward controversy extended its bounds from subject to subject, until every minor point and ceremony became a subject of intolerant persecution. Hence the necessity of going, at last, to the Scriptures, instead of the Fathers, for proof of any doctrine of Christianity.

P. But if what you have stated are historical facts, how comes it that the great mass of Christians are ignorant of them?

U. Various answers might be given to that question. You will find the facts I have stated, candidly narrated in "The Ancient History of Universalism," an invaluable work, by Rev. Hosea Ballou, 2d, of Roxbury, Mass.—a work too little known and read by Universalists; and much less known by their opposers.

P. But as Mr. Ballou may be interested in making a false statement, can you refer me to some Partialist testimony on the subject?

U. Really! A Universalist is as much interested in knowing the truth, I think, as any other can be. And surely, a Partialist writer may be as much interested in making false statements, as any other! But you will find Mr. Ballou full of references to the Partialist sources from whence he derived his statements—you can examine them for yourself. And you will find him quoting liberally from the Fathers, of whose opinions he speaks—you can satisfy your mind of his correctness by an examination of the originals. Besides, Mr. Ballou's work has now been before the public for *eight years*; yet in all that time no writer has ever called its truth in question, complained of its want of candor, or attempted to refute its statements.—These things would certainly have been done, had it been vulnerable, and therefore, you will admit, the silence of our opposers is a tacit admission of its correctness—consequently, my statements here made, drawn from that work, may be greatly relied on.

For the Magazine and Advocate.

FORTITUDE.

Fortitude is a superior female quality, and may properly be classed with the Christian virtues. It not only ornaments above gold and emeralds, but ennobles women. It is inseparably connected with strength of mind and an independent spirit, and closely allied to moral courage. The latter enables us to combat and subdue external evils—the former, to meekly endure the trials of the heart. It "yields the peaceable fruits of righteousness," and a reasonable action in every emergency, however sudden, unexpected, or afflictive. It is the offspring of much reflection, and a well cultivated understanding—beautifully consistent with female delicacy, and leads to honor and excellence, heightens amiableness, as do the lights and shades a well executed painting. It gives dignity to gracefulness, and sublimity to loveliness; and though the sphere of its possessor be ever so limited and obscure, it will be recognised and appreciated by minds of improved intellect. It affords equanimity to the emotions of the heart, and promotes a healthy action in all the mental faculties.—energy to the weak, and elasticity to the (otherwise) dormant springs of the soul.

In whatever female mind this precious germ is quickened, may it be cherished and cultivated to its utmost state of maturity; that thereby the mind's diseases may be eradicated. The vicissitudes of human existence daily teach us the necessity of fostering this sustaining principle.

Henderson, March, 1837.

Z. P.

For the Magazine and Advocate.

SALVATION.

"Salvation! O, the joyful sound!

'Tis pleasure to our ears;

A sovereign balm for every wound,

A cordial for our fears."

This is, indeed, the most gladsome and inspiring theme which can occupy our minds. It raises our thoughts from earth to heaven, and leads us to contemplate with joy the unfading glories of that eternal inheritance reserved for the children of mortality. The term salvation, in the Scriptures, is used in a variety of senses. In our remarks we employ it in reference to that great deliverance from the empire of death, unfolded in the Gospel. This salvation is in its nature, independent of works. Man has not power to save from the do-

minion of the grave. Like the present life, his existence beyond the present mode of being is the gift of God.

As believers in the truth taught by Jesus Christ, it is our privilege to rejoice in the firm persuasion, that we are destined to live, when these our earthly tabernacles are dissolved, and all that is mortal dies. Our present life affords us much more happiness than misery, and is, therefore, a blessing. Were the Scriptures silent, then, respecting the nature of future existence, we might consistently suppose that it would be blissful and anticipate it with joy. We are not, however, left to infer; the Scriptures are sufficiently explicit on this subject. This future state is spoken of as "an inheritance incorruptible, and undefiled, and that fadeth not away," "a building of God, a house not made with hands, eternal in the heavens."

How joyous and soothing the thought, that when the toils of life are o'er, and we have done with things of earth, we shall enter those celestial mansions, the final residence of our spirits. Here, all of every nation and kindred are to be gathered, to go no more out forever; for this shall be our everlasting home. Jesus, the Son of God, came in his Father's name to proclaim this great salvation. And we rejoicingly say,

"Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

Brownville, N. Y.

J. B., Jr.

For the Magazine and Advocate.

A TREE IS KNOWN BY ITS FRUITS.

But it is hardly possible to determine the quality of the fruit, though the tree be viewed by the most scrutinizing eye. A well proportioned and thrifty tree may be barren; or if productive, yield nought that is palatable or valuable. The towering pine and sturdy hemlock, whose beautifully ascending trunks attract the passing gaze, whose waving branches mingle with the clouds of heaven, and whose tops reach the "blue ethereal sky," afford not the "mellow peach," nor yet the "juicy grape;" but hard and husky are their scaly buds, unfit for the taste and wants of man and beast. E'en the stately "monarch of the hill," furnishes not the goodly fruit that bends the bough of the humble apple-tree.

And yet, if we were to judge the fruit by the tree, even the ascetic's appetite would laugh in anticipation of the autumnal gathering. And what might he not expect from yonder wide spreading oak, compared with the crabbed pear-tree; or graceful elm, compared with his entwining vine, which creeps in silence around its protector, and hangs its pendant, purple clusters from the outstretched arms of its supporter?

What now rejoices the expecting farmer, and cheers the social circle of New-England's winter evenings, would be cast aside as nothing worth, if the fruit of these high pretending trees could feast the appetite, as their appearance does the vision—and the southern planter would regard them as fit only for the mouth of the slave!

There is no way of ascertaining the quality of the fruit, except by an actual test. "Taste and see" whether it be good; and having done this, you will be prepared for two decisions—first, the *quality of the fruit*—and secondly, the *character of the tree* which produces the fruit.

Reader, depend not, then, upon the high pretensions of men, but look at the fruits which they actually produce, and tell me when thou hast ascertained, which is the better—that system which teaches that God exercises his goodness towards all his offspring, and has provided a remedy which will certainly be applied to all their diseases; or that which teaches that God can not or will not heal but a part of his own children.—Which?

Edm.

True cheerfulness is a mark of christian resignation. He who would be happy himself and useful to others, must be reconciled to the Most High.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, APRIL 14, 1837.

SECOND LETTER FROM BR. SKINNER.

Richmond, Va., March 30th, 1837.

BRs. GROSH AND HUTCHINSON—It is now nearly two weeks since I last wrote you—a length of time considerably beyond what I had intended when I wrote on the 17th inst. But circumstances have not been favorable for writing earlier.

I remained in Philadelphia a whole week from the date of my last—the first five days at Dr. W. F. Eachus' Infirmary, under medical treatment, (which proved of essential service to me); and the last two days I was detained by a cold equinoctial storm. For as I was not obliged to hurry, I chose not to expose myself to new colds by travelling in cold and rainy weather.

On the morning of the Sunday which I spent in that city, I attended public worship at the Lombard-street church, and heard an excellent and impressive sermon from Br. A. C. Thomas. The interior of this house has recently undergone an entire renovation, the pulpit being removed from the south side to the west end, and the gallery and entrance from the north side to the east end, and the whole newly furnished and fitted up in elegant and commodious style, very greatly improved from its former condition. Two very neat and commodious rooms, are fitted up in rear of the entrance to the house for the male and female departments of the Sunday school, and also for the weekly meetings of the Young Men's First Universalist Institute. The congregation here was very respectable, in the morning, though much thinner than usual as I learned; the weather being quite unpleasant.

I regretted that the inclemency of the weather and the state of my health did not permit me to attend the Callowhill-street church in the evening, to hear Br. S. W. Fuller. I learn that the congregation here is always large and the house frequently thronged.

After remaining in Philadelphia until Friday, the 24th, and visiting Fair Mount, the Museum (in which the skeleton of the big mammoth stands, not the least of its curiosities,) and receiving many tokens of kindness from the friends here, together with about fifty per cent. improvement to my health, I took my leave, and started for Baltimore, by steam-boat, at 7 o'clock, A. M. I should have been much gratified, had it been convenient for me to have gone by the way of Lancaster county, and visited father Jacob Grosh, at Marietta, but as the weather was uncertain, the travelling by stage said to be bad, owing to the state of the roads, the vegetable kingdom not sufficiently advanced to make the country interesting generally, and I felt anxious to get along with the greatest ease and despatch that could be combined, I chose the most direct and ready passage.

The day was very pleasant, the mode of travelling by steamboat and rail road all the way—i. e. steamboat down the Delaware river, rail road across the State of Delaware, and another steamboat down the Elk river and Chesapeake bay to Baltimore on the Patapsco, where we arrived at 4 o'clock, P. M.; in just nine hours after leaving Philadelphia. Not knowing where any of our friends resided, I stepped into the office of the steamboat immediately on landing, and inquired for the residence of Br. L. S. Everett. And, what was a somewhat singular coincidence, Br. E. (who afterwards informed me that he had not before been down at the dock at the landing of the steamboat, since he resided in the city,) had just entered the office to inquire for a package from New-York, and overheard the inquiry. He at once recognized me, made himself known and took me to his house, where with his kind family, I was very agreeably entertained until the following Monday morning.

On the evening of my arrival I called on Brs. Samuel P. Skinner and Sebastian F. Streeter, the latter of whom,

I knew not, till then, resided in the city. They have just entered into partnership, and are engaged in editing and publishing the Baltimore Evening Transcript, a daily paper, which, in their hands, will be well conducted and receive an extensive patronage. I cannot, however, but regret that the talents of both these brethren can not be enlisted and entirely devoted to the promulgation of the glorious Gospel of the world's reconciliation to God; in which capacity it seems to me both of them are so well calculated to shine.

Our cause in Baltimore is now in a promising condition. The old Tabernacle which the Universalists hired as a place of public worship during Br. O. A. Skinner's residence there, has for some months been closed against the Universalists, and they have had no convenient place to meet in. This circumstance stimulated the more zealous brethren to decided efforts for the erection of a house of worship—a subscription of over \$12,000 was raised, and a splendid and spacious brick edifice, seventy by ninety feet, has been raised in a pleasant and favorable part of the city, and is now progressing towards completion. A very fine room in the basement has been finished off for present use, forty-five by seventy feet, with a fine toned organ, a pulpit and seats for five hundred people, and was occupied last Sabbath week for the first time. Much praise is due to the brethren generally here, but especially to Br. Everett, for the zeal and fidelity with which this enterprise has been undertaken and persevered in. I attended divine worship here last Sabbath, and was highly gratified to witness the zealous and promising efforts to reorganize the suspended Sunday school in which the aged, the middle aged and the young participated.

Br. E. preached in the morning and administered the ordinance of baptism to four interesting little lambs of his flock, which were presented by their parents at the altar of the Lord. I preached in the evening, for the first time since I left home. For although I had resolved not to preach any more under some weeks, especially where another preacher was present and could supply, yet as Br. E. was quite importunate and as I have always found it one of the most difficult tasks I undertake, to keep my mouth shut, I consented.

On the whole I was much pleased with Baltimore, and with its society as far as I became acquainted with it.—It has a population of about one hundred thousand, is quite pleasantly situated, possesses great commercial advantages, appears to be very healthy, and its population is distinguished for hospitality and urbanity. It is emphatically the city of monuments, the most lofty of which is that of Washington, from the top of which (for I had the curiosity to ascend it, for the purpose of viewing the city, the harbor, the bay, and surrounding country,) the people below look like the fabled Lilliputians of Gulliver.

The Southern Pioneer, which has been published here for some years past, and has generally been an ably conducted and useful advocate of truth, you are already apprized recently exploded by the injudiciousness of its managers; more especially by the rashness and vindictive frenzy of Robert Smith, who, I hope and believe, will never again have the opportunity of injuring the cause of Universalism as much as he has done.—The Pioneer in consequence, reverted back again into the hands of Br. Everett, its former publisher, and has since been transferred to and united with the "Union," at New-York, of which Br. E. becomes Corresponding Editor—a very judicious and good arrangement I think, and hope much good to the cause may result therefrom.

On Monday morning, the 27th, I took leave of Baltimore at 9 o'clock, A. M., and by rail road reached Washington at 12. M.—visited the Capitol, the President's house, the public buildings generally, etc., etc., though as I had only the half day to tarry in the city, my stay in any one place could not be very long. As we "small folks" do not see the President except we have important business with him, unless we chance to be about the white house in the morning, when he sees and is to be

seen by every body, (he being generally occupied in the afternoon with the affairs of State in connexion with some of the heads of department,) and as I did not arrive till noon, I of course had not the honor of seeing or taking his Excellency by the hand.

I was the most interested with my visit to the Capitol. For although the halls of Congress were deserted and the busy bustling throng of law-makers and law-breakers, office holders and office seekers, spectators and all the ceteras that swarm the city and the Capitol during session of Congress, had now departed; and nothing was to be heard save the occasional and unfrequent steps of some solitary visitor like myself, as he trod the marble floor of the spacious Rotunda or traversed the windings from wing to wing, from room to room, from chamber to chamber, amid the lofty pillars or massive walls of marble heaped together in the mighty structure, or ascended the long flight of stairs leading to the top of the dome, whence a wide prospect opens to view, of the city, the river, and surrounding country; yet the very ground on which I stood, the very floors on which I trod, the very rooms through which I passed, and every pillar, and every stone, and every seat, seemed calculated to awaken deep thoughtfulness and call forth serious reflections.—Here was the place where the wisdom and the talent, and the patriotism of the warmest and best friends of freedom and the rights of man had been congregated in years long past, in the days of our patriotic fathers.—Here was the place where have emanated some of the wisest and best of laws—laws calculated to impart and secure the blessing of freedom and equal rights to born and unborn millions of our favored land—to elevate this young empire of freemen to honor, distinction and glory, both at home and abroad—cause tyrants to tremble and monarchs to turn pale on their thrones, even across the wide waters of both the Atlantic and Pacific oceans.—Here was the place too, where the delegated wisdom, talent, learning and patriotism of a family of *twenty-four young Republics* continue annually to meet, to discuss the all-important civil and political topics and interests of the States and of the Union. Here, too, was the place where mind meets mind on the political arena, in the mighty contest of principles, unawed by the tyrant's frown, unterrified by his threats, uncorrupted by his flatteries, unchained and uninfluenced by his smiles, and where the unbought and uncorrupted politician dares to utter his honest convictions and principles, whether they agree or disagree with the views of others, whether in office or not in office. Here is a feature in our republican institutions of which every true American is proud, and justly so. It is true that the untrammelled freedom of our discussions, sometimes exposes us to the ridicule and affected contempt of the minions of European monarchs. But what of that? None but tyrants fear it—none but the corrupt oppose it and none but dastards or political poltroons would seek to trammel discussion or chain the free born mind.

It is, however, undoubtedly true of this nation, as of all nations and all ages, that there are both weak and corrupt men in our State and our national legislatures—men who act from hasty prejudice, or from selfish motives, or both. But then there are always others of a different stamp and of better hearts, to watch their movements, and in the end they are generally detected, and an enlightened public award to them their just deserts.

Hence we have in our national Congress many long and many foolish speeches, many short and many wise ones—laws made and unmade—principles avowed and disavowed—bills proposed, amended, abrogated—laws partial and laws general—frequently "much ado about nothing"—many whose combativeness leads them to contention, and who speak merely for the sake of opposition, without having apparently any other motive—many lawyers who speechify by the hour or half day merely for the sake of practicing in the art of speech-making, or (where the love of approbation is large) to have their speeches reported for their constituents to read. Yet notwithstanding all these things, (and some of them are evils and that,

too, of a very vexatious character,) our political machinery works pretty well on the whole. And on surveying the Capitol both externally and internally, and calling up all the associations it was calculated to awaken, I could not but feel a glow of national pride arising in my heart that I was an American, and that I, as well as every other American, have an interest in that noble edifice.

The Capitol makes a noble appearance. The grounds about it are elegantly laid out and beautifully ornamented with a variety of choice trees; and much expense is being laid out this Spring in further ornamenting the surrounding grounds with trees and shrubbery. But I must not detain you longer with what will perhaps prove but a dull account of the Capitol.

I took the steamboat lying in the Potomac, that evening, lodged on board, and started about 3 o'clock, A. M.—reached the inlet nine miles from Fredericksburg, about nine o'clock, took stage to the latter place, and thence came by rail road, through a generally barren and uninteresting country to this city, where I arrived at 4, P. M., same day, (28th,) in comfortable health, and without accident; whence, and in relation to which place, you will shortly hear from me again.

Yours truly,

D. SKINNER.

DR. CHALMERS.

There is an instinctive desire in every man, prompting him to seek a knowledge of the personal character, habits and general appearance of the great men of whom much is said, and who fill a wide place in the public mind. The needed information is generally anticipated in such cases, by figuring to ourselves a personal appearance, manner and deportment, every way suited to our ideas of dignity and greatness. Thus forgetting, that the powers, as well as the direction of the mind, do not greatly depend on muscular strength, or physical beauty. And our consequent singular and whimsical disappointment when we come to see and learn the truth, is not illy exemplified in the lady, who, on being introduced to Mr. Pope, the author of the "Essay on Man," could not repress the exclamation—"good Lord! what a contemptible looking wretch he is."

In 1827, I received from a gentleman then residing in Philadelphia, formerly of Glasgow, Scotland—and who had just returned from a visit to that city—the following verbal sketch of the life and pulpit labors of the Rev. Thomas Chalmers. The personal character and general reputation of my informant, leave no room to doubt its correctness—and though ten years may have expunged from the memory the recollection of some trifling particulars, the whole is substantially as then related.

Mr., now Dr. Chalmers, had received a good education at one of the Scottish Universities, and was settled as a parish minister in rather an obscure part of Ayrshire. Here he performed in a very indifferent manner, the functions of his office—spending much of his time in the society of a few country gentlemen, in hunting, fishing, and other sports still less reputable, and was considered to be decidedly skeptical. In this situation he was called on by the publishers of the New Edinburgh Encyclopedia to furnish an article on the general evidences of Christianity. This call put him upon the examination of the principal works on that subject; and among these "Butler's Analogy" particularly attracted his attention and regard. To this work he owed his proper conversion to the belief of a divine revelation: and to it the public is indebted for the well written article on Christianity in the Encyclopedia. And the influence which the bishop's arguments had over the mind of Chalmers, will be observed by all readers of his works, in the repeated and various allusions which are made to the "Analogy."

From this period his ministry assumed a new form and power. Instead of the formal and lifeless services which had previously distinguished his ministry, he became zealous, devoted and indefatigable. A new order of things followed. His congregation increased in number, improved in morals, and respected his character. And while his talents and piety were unquestionable, he

W H G, Turin, for self, H R, N H and E J—C B, Gouverneur, for self, A R, I C S, S B, A G, R C and T F—I H R, Addison, for self and C W—S M, Lowville, for self, C L, W D and J M—P M, Chardon, (O.) for S D and H E P—Rev. W H, Eatonville, for self, E J C and T A—Rev. J B, Brownville, for J B, E G A, L I C A, S M, P M, J A and S B and J B—G W B, Brownville, for F A P, W N C, T C, H, J H, L W and J M C—T H, Chicago, for J I, J A and H M W—J L, Jonesville, (Mich.) for self, W P and J C—A C, Elbridge, for J R, J A, J J and J R—G H B, Moriah, for self and L O—J M C, Hague, for self, E D, W C and J S N P—P M, Waddington, for J R, E M, A T M, S J D, C B, W D and W D H—J H B, Crown Point, for self and A P—Rev. T C E, Dunkirk, for S A, E N F, L E B, A R W and H B—J I, Town Line, for self, S W, J W, J W and P T B—D H S, Manheim Centre, for A K, I A S, C T and M D—Rev. J H W, Wilna, for J W and J I—Rev. E F G, Walton, for S G, R P, W B C, N S, J B and J B Jr—O N, Smithfield, (Mich.)—C T C, Madison, for J B, N T, W L and I C—Rev. J G, York, for G R, A R, J K, R S, L P B and A C—J W, Richmondville, for D W—P M, West Burlington, for self and W C—P M, Madison, (O.) for O C W, S A, I H and W M—T W, Monroe, (Mich.) for self, W A T, H K S, G H M, L P and H W—J R, Scipio, for C K, G T, L B and E H—P M, Perodine, (Mich.) for E P, B M, Mrs. S A B and W H—A M T, Carroll, for self, G S G and B M—E T, Harford, for B H, J H, R G B, D L A, J M and C P—Rev. A R G, Henderson, Ill.) for B S P and N L—J P, Mayville, for self, S A, L H, I P, E R, L R D, D M, H M, D H P and W B.

POETRY.

For the Magazine and Advocate.

THE SWORD OF THE SPIRIT.

BY D. K. LEE.

"Take the helmet of salvation, and the sword of the spirit, which is the word of God." Eph. vi: 17.

"The sword of the spirit"! whose beautiful sheen,
Like the star which o'er Bethlehem's hush'd city was seen,
When the shepherds, o'er watchful, forgot once each fold,
While the angelic tale of "glad tidings" was told—
Like that star fix'd aloof, it beams radiance abroad,
Lights the pathway of hope to the palace of God—
Illumines the grave, filled with darkness of night,
And points faith to glories that dazzle her sight.

"The sword of the spirit"! not forged from the ore
Of that armor, the fuses of Immanuel bore,
When they led him a captive to Calvary's height,
With a thief on his left, and a thief on his right—
Where the blood of the Martyr pour'd forth like a rill,
The prediction of prophets, though stern, to fulfil—
When the sun's bright effulgence in darkness was pent,
And the veil of the temple in sunder was rent!

"The sword of the spirit"! not wielded by those,
Who have watch'd over Zion like merciless foes—
Who have pillaged her flock, desolated her fold,
And have fed on her fruitage, not purchased with gold:
No! nor wielded by him who his brother would slay,
For announcing the fall of hell's tyrant, that day—
When, exulting, to heaven the ransom'd shall go,
With "the sword of the spirit," that conquered the foe.

"The sword of the spirit"! that beautiful sword,
Which is mighty to slay—"is the word of the Lord."
It was wrought from his justice, and temper'd in love,
And curved like the arch of his temple above:
And he gave it to man, beaming bright as it was,
With the shield, and the helmet, to fight in his cause—
Let us wield it, till Satan's grim cohorts have thrown
The last spear, and their ramparts all piecemeal are strown!

"The sword of the spirit"! O, shall we not cling
To its love-beaming hilt, until Death has no sting—
Till distorted and pale, he is hurled from his throne,
And the Lamb, o'er the grave the last victory hath won?
Ah, yes! 'twill be ours, till the dead all arise—
Read "the word of the Lord" in Eternity's skies,
And throng the rich courts by the cherubim trod,
Singing, "Blessing, and honor, and glory to God!"
Ann Arbor, Mich., March 14, 1837.

SHORT CATECHISM.

QUESTION.—Can a *mean* man be a sincere believer in Universalism?

ANSWER.—No; Universalism is a liberal doctrine,—based on a broad and liberal foundation. He that embraces it, therefore, must become at once a liberal man; and the scripture saith that the "liberal soul deviseth liberal things." Hence the conclusion, that *meanness* is incompatible with the doctrine of universal grace.

Q.—Can a *proud* man be a consistent Universalist?

A.—No; because Universalism is a republican sentiment and knows no artificial distinctions among men. It teaches, moreover, that mankind are brethren—children of one common Father—and heirs of one common destiny. Hence Pride and a Pharisaical spirit are contrary to the very genius of Universalism.

Q.—Can the *malicious* and *revengeful* man be a true believer in the doctrine of universal Love?

A.—By no means.—For this doctrine enjoins forgiveness of injury and love even to enemies. The wrathful and vindictive cannot therefore practise Universalism or be under its benign influence.

Q.—When then you see the *mean* man, whose soul would scarce be discoverable through the aid of a solar microscope—or the *proud* and haughty man, who looks with contempt upon his equals and betters—or the *vindictive* and *malicious* man who nurses wrath against his neighbor in his heart, until its blackness casts a dark hue over his countenance—when I say, you see all this, what conclusion do you draw from the premises?

A.—Why, that in all ages of the world, there are imposters and hypocrites, who defile the temple of the Living God and "make merchandise of the souls of men"—who "steal the livery of heaven to serve the devil in," and, after having "devoured widow's houses" and "defrauded the poor of their inheritance," "for a pretence make long prayers, to be seen of men."

Q.—What would be a just recompense of reward for all such?

A.—They should be banished all decent society, and be delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
So be it then—Amen.

MARRIAGES.

In Wilna, 25th ult., by Rev. J. H. Whelpley, Mr. JOSEPH HASTINGS, to Miss RACHEL VAN ANTWERP, all of Wilna.

In Boston, N. Y., February 16th, by Ev. J. Lewis, Mr. ISRAEL P. SACKETT, to Miss HANNAH ALDRICH.—February 22d, by the same, Mr. SANFORD JONES, to Mrs. PHEBE MCNELLY.—March 1st, by the same, Mr. WILDER RICE, Jr., to Miss ASENACH PRENTISS.

In Brownville, March 30th, by Rev. J. Britton, Jr., Col. LEVI TORREY, to Miss LARISA I. OSBORN, all of that place.

In Newport, March 28th, by Rev. W. H. Waggoner, Mr. DANIEL GILES, to Miss NANCY KEITH, daughter of Mr. James Keith.—In Fairfield, by the same, on March 30th, Mr. WILLIAM HARRIS, to Miss MADALENA KEELER, daughter of Mr. Seth Keeler.

In Fort Plain, March 2d, by Rev. L. C. Browne, Mr. REUBEN H. SCHUYLER, to Miss NANCY THURBER.—March 16th, by the same, Mr. MATTHEW WALRADT, of Morris-town, St. Lawrence county, to Miss SARAH KLOCK, of Oppenheim.—In Mindenville, same day, by the same, Mr. ALFRED B. DAVIS, to Miss LUCINDA FRELICK, both of Minden.

In Lebanon, on the 30th ult., by Rev. E. M. Woolley, Mr. FRANKLIN B. HOPPER, to Miss SARAH MCCONNELL.

In Rochester, March 22d, by Rev. George Sanderson, Ald. SCHULER MOSES to Miss SUSANNAH P. MORGAN.

DEATHS.

[The following was laid by one week, on account of its length, and thus was forgotten and lost finally, last Winter. By especial request we give it a place without much abridgment. A. B. G.]

In Boston, N. Y., December 5th, 1836, of dropsy in the chest, Mrs. LAURA LE CLEAR, consort of Mr. Aaron Le Clear, aged 39 years, and one day. Though a member of the Baptist church at the time of her death, (from which she had repeatedly asked a dismission,) Sister Le Clear was an avowed Universalist. For many years she was unable to have intercourse or acquaintance with Universalists, and hence enjoyed the consolations of her faith alone. But for the last two or three years, the doctrine having been preached in this town, she became a zealous advocate of the doctrine, and finally a member of our society. For the last two or three months, her bodily sufferings were frequently intense, and her departure almost daily expected. In this situation she bore full and ample testimony to the saving power of the Gospel of universal salvation, by bearing her afflictions, with Christian resignation, and assuring all that as her end seemed more near, her faith grew more strong.—She died as practical believing Universalists always do, confiding in the promises of God in Christ, and supported by the hope of a sinless happy immortality for all Adam's race. J. L.

* * Herald, please copy the above and the two following.

In Boston, N. Y., March 14th, Mr. AMASA ALDRICH, aged 44. His death was occasioned by a heavy blow upon the back part of the head, from the falling of a large fragment of the branch of a tree from the height of about forty feet. The blow, as may well be supposed, caused a violent concussion of the brain, and probably some depression of the skull, thus depriving him in an instant of his senses and speech, in which state he continued, about 7 hours, and expired.

In the death of Br. Aldrich, the Universalist society in this town have sustained a very great loss—the community in general, one that must be sensibly felt—but to his relatives, and especially to his own family, the loss of him must be not only very great, but positively irreparable. May the Friend and Protector of the widow and the fatherless sustain them in their affliction, and apply to their bleeding and almost broken hearts the balm of life and immortality presented in the Gospel of Jesus Christ.

The funeral was attended on the 16th, in the Free will Baptist meeting-house, and the occasion improved by the writer of this, in a discourse founded upon 2 Sam. xiv: 14. J. L.

In Boston, N. Y., March 16th, of a lingering pulmonary complaint, Amos SMITH, Esq., in the 62d year of his age. Some 2 or 3 hours before his departure, he stated that he had been studying the Scriptures and reflecting upon the subject of religious truth for 2 or 3 years, and that he had recently become convinced, firmly and fully convinced, of the truth of the doctrine of the final holiness and happiness of all our race; remarking that he could now die in peace, rejoicing in the confident assurance of meeting a ransomed world in the regions of perfect purity

and immortal bliss. On being told that an unusually large congregation, comprising persons of various religious creeds, clergymen as well as laymen, had been assembled that day, at the funeral of Mr. A., mentioned above, he expressed a most ardent wish that (if it were possible) he could have health, and strength of lungs, and an opportunity to address such a congregation, upon the subject of the faith he had just embraced. He manifested, however, no unreasonable anxiety respecting it, but meekly acquiesced in the divine will; though it doubtless seemed to him, at that moment, that he could present the doctrine of the restitution in so clear and convincing a light, that people must see its truth, and embrace it.

He retained his reason to the last, conversed familiarly upon his approaching exit, named the undersigned as the one who it would be his choice should conduct the services at his funeral, bade adieu to his family, and calmly fell asleep in death. JASON LEWIS.

In Concord, March 23d, an infant child of Mr. E. Sampson.

In New-Hartford, on the 1st inst., an infant daughter of Milo N. and Eliza Byington, aged two weeks.

In Salisbury, March 16th, Widow RUTH BARTLETT, aged 62 years. She died as she had lived, rejoicing in the faith of universal salvation. Funeral on the 18th—sermon by Br. Waggoner.

In Canajoharie, March 14th, WILLIAM HENRY, son of George and Lucy Ann Dygert, aged seven months.

In Fort Plain, March 22d, an infant son of J. C. Searl, Esq., aged seven weeks.

In Scio, Allegany county, January 16th, MARY NICHOLSON, daughter of Henry Nicholson, in the 8th year of her age. Funeral discourse by Br. J. H. Sanford, to a large congregation of different denominations, from Matt. v: 4.

In Diana, on the 19th ult., LUCIAN, infant son of Sherman and Sally Blanchard.

The consolations of the Gospel were tendered to a numerous congregation by Br. Whelpley.

In Westfield, Chautauque county, February 24th, FRANCES, twin daughter of Riley and Thirza Harrington, aged fourteen months. Funeral sermon by Br. Eaton.

In Hanover, March 11th, Mrs. EUNICE RATHBONE, aged 72 years. She was a firm believer in the fulness of the Gospel, and adorned her faith in life and death. May the sustaining power of the same, cheer her aged partner under his affliction. Sermon on the 13th, by Br. Eaton, to a large concourse of mourning friends and sympathising neighbors.

In Alexander, July 30th, 1836, Mrs. MARIETTA HAVENS, wife of E. S. Havens, and eldest daughter of Widow Vashti Moores, aged 21 years. Sermon by Br. Babcock to a numerous and respectable congregation, assembled to testify their respect for the deceased, and their sympathy with the mourners.

In Gaysville, Vt., February 16th, Mr. DAVID EATON, father of Br. T. C. Eaton, of N. Y., aged 59 years. He had an attack of the numb palsy rising a year ago, and had not enjoyed the full possession of his physical strength or mental faculties since. He appeared to be in a decline for several months previous to his death, and the complaint which finally terminated his earthly existence was the dropsy. His reason forsook him a few weeks before the dissolution of his body.

He had long been a believer in the doctrine of the ultimate purity and happiness of the great family of man, and the practical influence of this heavenly sentiment was happily illustrated in the upright conduct, the exemplary life, the religious habits and benevolent actions of Br. Eaton. He has left a desolate widow, a numerous family of children, several brothers and sisters, and other relatives to mourn his departure from earth to heaven. The body was conveyed to the meeting-house in Hancock, and a discourse delivered by Br. T. Brown, to a large and attentive audience, from 1 Pet. i: 3, 4.—*Universalist Watchman.*

In Dansville, Steuben county, N. Y., December 9th, 1836, JEREMIAH MOSHER, aged 54 years. Br. Mosher was long afflicted with cancer, to which was added consumption in his last days. In his youth he embraced Universalism, not by hearing it preached, but by reading the Bible. For many years he stood alone in his views, while he refuted the arguments and bore the scoffs of his bitter opposers. But his last were his happiest days.—An example of patience and resignation, he left this world, while even his enemies were constrained to say he was, emphatically a Christian. By his request the funeral, discourse was delivered by Br. A. Upson, on the 11th, to a numerous circle of mourners and a large concourse of neighbors.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

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For the Magazine and Advocate

THE CAUSES OF INFIDELITY REMOVED.....NO. III.
BY S. R. SMITH.

DOCTRINE OF THE TRINITY.

It is far from being an agreeable reflection, to feel compelled to grapple with two adversaries at one and the same time. Yet there are connexions and relationships of such a nature and character, that you can never disagree with one of the members, without involving a controversy with the whole family. Such is our present predicament. There is an affinity so intimate, between the existing infidelity, and the corruptions of Christianity now strenuously maintained by a large majority of professing Christians, that it is believed to be utterly impossible to do justice to the former, without giving offence to the latter. It is matter of consolation, however, that if those corruptions can be removed, the skepticism and unbelief which have been built upon them, will want their present foundation; and many Christians gain a more intelligible and consistent faith. To aid in effecting these objects, is believed to be worthy of more exertion, than has, at all times, been employed by those who have seen and deplored its necessity.

A second reason for skepticism or infidelity, is undoubtedly to be found in certain doctrines ranked among the fundamentals of the Christian church. These are, and have been very nearly the same for some fourteen or fifteen centuries; whether considered as appertaining to Catholics or Protestants. The first of these in order as well as importance, is the favorite doctrine of the trinity—the actual existence of three distinct and equal persons in the Godhead.

There is something so revolting to reason, so repugnant to all our ideas of number and consistency, in this prevailing dogma, that it is matter of wonder—not that so many, but that so few, comparatively, reject the whole system of which this is supposed a part. For it plainly involves, not only the palpable absurdity that three are one, and one is three, but several others of similar character and equal importance to the simplicity of truth. It supposes that one, separately and individually, is equal to all three—and three, only equal to one. It also supposes that, however they may differ from each other as individuals, they are yet precisely and eternally alike—that though one may be a son and another a father, neither existed prior or subsequent to the other—and that while one is exclusively just, and another merciful, yet they are alike merciful and just.

Now it certainly ought not to be considered marvellous, that a system including such opinions, or supposed to embrace them, should be rejected as erroneous; or that those who have not been at the pains to ascertain, or are not disposed to perform the labor of ascertaining whether the Bible inculcates such opinions, should treat the whole as a miserable piece of jugglery, designed by its mysticism and unintelligibility to impose upon the ignorant. And it must be confessed, that few things could be devised, more effectually calculated to drive men into infidelity. Such has doubtless been its tendency in the minds of thousands; while others have bowed their reason before it in patient submission, and confessed their inability to understand its nature, or to explain its principles.

However absurd men may sometimes be, there is yet a general disposition to appear consistent. And if we make a few exceptions, they commonly are so, as far as their means will allow. And

strange as the fact may appear to some, there is a tendency to consistency even in matters of religion. This is demonstrated by the splendid labors and success of the reformers, and the repeated attempts at innovation upon antiquated systems. But in some instances, of which the doctrine under consideration furnishes an example, this tendency is counteracted by special considerations. For there is probably not a living man who would be a trinitarian, if left unmolested to the formation of his own system of theology—a probable fact, that would by no means diminish the number of sincere Christians.

But Christian professors, so far from being permitted to determine this subject for themselves, have in some sense, been compelled to adopt that doctrine, however revolting to their reason. The strength of the religious feeling induced them to make the profession of its belief, when they could not reconcile their understandings to its singular absurdities. They were religious themselves, and desired the communion of kindred worshippers; and in order to obtain this privilege, yielded up their ideas of consistency on the altar of the standard doctrines of the church. But there is every reason for believing, that could the blessings of social and Christian fellowship have been as certainly obtained and as fully enjoyed without assenting to the doctrine of the trinity, its profession had never been made. And this, without impeaching the purity of the motives, or the sincerity of the profession and conduct of a single individual of the vast multitude of trinitarian worshippers.

We do not stop here to parley with the unbeliever, for flying off in a tangent from Christianity, because he found this doctrine of the tri-personality of the Deity in the hands of its professors. At present, our business is with the fact, that it is considered a constituent of the Christian doctrine—why and how it has been transmitted down to our own times, and what causes still operate in its perpetuation. The same causes, in general, which have operated in the transmission of this dogma through successive ages, for about fifteen hundred years, are yet exerting their influence in its preservation for some time to come. Yet as certainly as truth is mighty—as that superior means of investigation prompt their more effectual use—so certain will the time come when it will be expunged from the symbols of the church; and one God, in one person, will be every where acknowledged and adored by the professing Christians. The skepticism to which it has given rise, will then cease to be, and one new reason exist for the conversion of the unbeliever to the virtue, peace and hopes of a consistent system of religion and a Heaven-derived Gospel.

It need scarcely be said, that, for many ages, men were literally compelled by the application of human laws—and secular laws too—to profess the doctrine of the trinity. And that these alone were sufficient to fix that, or any other system of views, in the public mind so firmly, as to secure their transmission from age to age, while the state of civil society would permit such laws to exist. They gave the first impulse to the doctrine in question, which diffused it over the Roman empire—not without opposition, but with final success. The familiarity of habit, the want of means by which to institute and carry on a full and satisfactory examination of the subject, and sundry other causes which continue their respective influences, secured and perpetuated the triumph of an opinion which began its reign in contention and blood.

1. Among the more prominent of these causes, we may reckon the direct influence of public opinion over the great mass of mankind. It seems to be presumed that the majority in such matters, must be right—and that what is generally believed, and has long been believed, must of course be true. This is congenial with the extreme unwillingness evidently felt by mankind, to perform the labor of ascertaining the truth by personal investigation. Hence they too commonly acquiesce in public opinion, on the supposition that competent persons have, at some time, ascertained in a satisfactory manner, the truth of the subject in question. How much the doctrine of the trinity owes to this consideration, alone, we presume not to determine. But it is not difficult to perceive that those who profess it on this ground, and those who reject Christianity because that doctrine is maintained by its professors, judge and act from nearly the same reasons—because neither class has examined the subject!

2. Others, again, adopt and profess the doctrine of the trinity, because they have perfect confidence in their religious teachers. They are fully assured of the learning and talents of their spiritual guides—that they have devoted the labor of their lives to the study of the Scriptures, and that they could have no sufficient motives to deceive themselves, or to impose upon mankind. And they therefore consider it safe to believe the doctrine, though they never expect to understand it themselves, nor to be able to explain it to the understanding of others. The feeling of inconvenience to which this subjects them, is allayed by the satisfactory assurance, that there are those who see through, and can explain the subject in a clear and convincing manner. These teachers, in the mean time, may in turn argue in much the same way; and may consequently be as conscientious in propagating, as their hearers are in believing what neither can explain or fully understand.

3. Another reason why this doctrine maintains its ground in the Christian church, is, that it is considered a sacred subject, and must not be examined. That there is a sort of impiety in calling in question the verity of so ancient and well-established a doctrine of the church; and that he who should dare do this, would jeopardise his religion here, and his happiness hereafter. It is not difficult to conceive the terror and dismay with which these considerations would strike the heart of many candid and upright men; nor the expedients to which they would resort, rather than hazard the visitation of such alarming consequences. And though compulsion is a strong term when so applied, it is probably very near the meaning of that certain something, which controls the profession of men so circumstanced.

4. Another consideration which has great weight in enforcing assent to the dogma of the trinity, is, the almost universal impression that if it be not a matter of reason, it is one of revelation; and that revelation may require the belief of any position, however repugnant to reason. The influence of this belief, has been further strengthened by the equally general opinion, that human reason has become so monstrously perverted in consequence of sin, as to be wholly insufficient for determining the propriety or impropriety, the truth or falsehood of any subject appertaining to religion. Hence, the wise and the unwise, the learned and the ignorant are alike deterred from reasoning on the trinitarian hypothesis, from a fastidious diffidence of the capabilities of the human mind to grapple with a subject so much

above its powers of comprehension. The whole subject is therefore resolved into one grand and indefinable mystery, and to be received as such, because no finite powers can fathom its profundity.

Such are the prominent reasons why the singularly absurd doctrine of the trinity, not only has been believed, but continues to command the assent of a large proportion of the Christian world. Its rudiments were laid in the philosophical opinions of some of the early Gentile converts to Christianity: and it was superinduced upon the doctrine of the Gospel from the very natural desire, while that was unpopular, of rendering it respectable in the eyes of the world—hence it was invested with the machinery of an ineffable mysticism, and the celestial splendors of a trinity of divine persons. Ecclesiastical authority, aided by the strong arm of the civil law, enforced a general acquiescence in its supposed or assumed truth, and habit, and the reasons above assigned, sustained its orthodoxy through successive generations.

But the trinity was never a doctrine of the Bible—and but a very small number of passages from that book could ever, by any possible effort, be pressed into its service. And of that few, there is not one which does not, without violence, admit of a totally different meaning and application. It would be an abuse of time, and of the patience of the reader, to introduce the proofs of these facts in this place. It is sufficient for our present purpose to say—that the Bible knows but one God; one mediator, the man Christ Jesus; and one holy spirit of truth and grace. This we are required to believe, not merely because it is matter of revelation, but because it is also consistent with the dictates of sober reason.

It is denied, therefore, that this absurd dogma constitutes any part of Christianity—it can be spared from the fabric without disturbing a stone of the original structure. Nay, more—its entire removal would be like taking an earthly incrustation from the diamond, and allowing it to display its native brilliancy and purity. Nor can it reasonably be supposed that it was originally a part of the Christian system, so long as that claimed an adaptation to the human mind under all its varieties and gradations of knowledge. For none can presume, that the doctrine of the trinity is a subject of very easy apprehension. The most capacious intellects sink under the effort, and acknowledge their inability to comprehend or explain its nature.

But the infidel seems never to know that this doctrine is not one of Christianity. He has never been at the trouble to compare it with the doctrine of the Bible, from which it is professedly taken, but takes the existing opinion as a legitimate part of the great economy of divine revelation. In this he imitates the most passive believer in the trinitarian hypothesis, and places implicit confidence in the discernment and fidelity of its teachers. A fact, of which he is probably not aware, and which should teach him more charity for those whom he sarcastically denominates a priest-ridden multitude, and reproaches with being blindly led by the nose. It is difficult in such a case, to determine which betrays the greater blindness—he who adopts, or he who rejects a system without examination. Whichever it may be, one thing is certain and apparent—they are alike ignorant of the facts on which they ostensibly found their respective determinations. And the claim of either to superior discernment, is equally preposterous, since the views of both are the result of any thing rather than knowledge.

This, however, is not the view which the unbeliever takes of the subject. He conceives himself a philosopher, and fancies that great deference is due to his judgment, because he has detected one or more absurdities in the doctrine of the trinity. And is this all—really all that he has done? No—he has on the strength of his discovery, become—not a more enlightened and rational Christian, as he should have done, but an infidel! He should have known, that the discovery of absurdities in

that doctrine amounts to nothing; for there is probably not a believer of it in all the Christian world, who ever thought it reconcilable with the deductions of reason.

Admitting, then, what is perhaps not to be denied, that the unbeliever has been made so by the doctrine of the trinity; still there is little merit in seeing difficulties in a system which are seen more or less clearly by every one. The only important difference is, he rejects not only that doctrine, but Christianity with it—while some believe in the Gospel without that dogma, and others maintain both together. And we can not but think that system built upon a very unstable foundation, which rests upon the single consideration of the impossibility of the truth of an absurd theory, when that theory, whether true or false, can not affect the truth of the subject in dispute. Infidelity, so far as based on the doctrine of the trinity, appears to be founded on a mistake—and it is not easy to see how a system can be true, when its premises are false.

We do not blame the unbeliever for rejecting the doctrine of the trinity—but the vast importance of the subject, should induce him to examine with great care, whether that doctrine is any part of divine revelation. And that the subject is important, every one must perceive and feel, who reflects that the direction and improvement of the religious feeling, the highest and most worthy motives to the practice of virtue, and the hopes and comforts flowing from the belief in a future state of glory and felicity, depend on the belief or disbelief of Christianity. He therefore who rejects the Christian system, because, in the process of ages it has received the addition of a few human devices, acts much like one who should refuse an ancient gold coin, because its pristine brightness had been obscured.

For the Magazine and Advocate.

ENCOURAGE YOUNG PREACHERS.

BY M. CLARK.

Much is said at the present day, upon the subject of good and bad preaching, and as the test of good preaching, with many people it is enough to know that the preacher is a college bred man, possessed of high literary attainments, and stands high in the ranks of popularity; and, alas for the good of the cause! quite too many are ready to praise the sermon, for no other reason, than that the man is a popular preacher. Such a hearer goes home highly pleased, and is ready to exclaim "that's the preacher for me; he reasons so close, and goes so deep into the subject that neither I nor any one else could understand him!" On the other hand, if the young man comes to deliver his message of good news, or glad tidings, though a good man, and able to give as good a reason to sustain his positions, yet he is heard by many with a cold indifference that is uncongenial, with the true spirit and principles of the Gospel—which not only serves to discourage him from future usefulness, but gives the people good reason to think, (if not to say,) "we have got too many among us who think more of popularity than truth."

Why are these things? Is the fault in the preacher? We answer unhesitatingly, No. Where, then, is the fault? It certainly exists somewhere, and we think it best to have it exposed. To me the reason is obvious—the fault exists in those who had rather stay at home, and do nothing; which we all know to be a tedious business for a man of industrious habits; or go to a Partialist meeting, and be abused and misrepresented, because the preacher has taken a peep through college, can say a few big words coupled with half a dozen flourishes, and can confound rather than instruct the mind. Such persons indirectly support the greatest errors rather than go fifty rods to hear a plain practical discourse, just the kind of preaching that is most needed.

Take for example the preaching of Paul and Peter, whose names stand first in the ranks of Universalism, and what do we find there, but plain, practical preaching; yes, it is so plain that the

wayfaring man, though possessed of but ordinary understanding, need not err. I wish it not understood that I am opposed to the refined talent of popular preaching, or preachers—no, by no means; the more intelligence the better—but I ask, is it a good reason that because we can not always have just such a preacher as we desire, we will have none at all? No, brethren, this will not answer—we might as well say because we can not have a coat from just such a piece of fine cloth, and have it made by just such a tailor, we will have none at all—or because we can not have our table spread with just such food as our vanity dictates, these hard times, we will go hungry! The truth is, no man knows his intellectual powers until he has made a trial. Who, that ever sat under the preaching of the lamented John Freeman, could but exclaim, that he had been both edified and instructed; and if he had imbibed any bad habits, he would make the solemn resolve to do better? But was Br. Freeman always as able and eloquent as just before his decease? And had he lived, and still been encouraged, would he not have continued to improve? Depend upon it, that unless we support our young preachers, we shall soon be enveloped in the whirlwind of fanaticism. I deal not in personalities—but "I speak as unto wise men"—"whoso readeth, let him understand."

Hamilton, N. Y.

For the Magazine and Advocate.

TENDENCY OF UNIVERSALISM.

BY REV. E. R. CROCKER.

Is the doctrine of Universalism of a licentious tendency?

The Orthodox community, as they arrogantly style themselves, would have the world believe, that our own blessed doctrine, teaching the ultimate reconciliation of all men to God and holiness, is of a very licentious nature; that its tendency is deleterious, and directly calculated to flood the world in every species of abomination. But, on the other hand, they would have the world believe, that their own precious doctrine of the *forgiveness of punishment, and clearing of the guilty*, is most *salutary and healthful* in its tendency. Now if Universalism in its tendency, is so destructive to morality and religion in community, while, on the other hand, the doctrines of Partialism are so *reformatory* in their nature, why have they not, as they have been, and are yet so generally believed in Christendom, worked their moral effects upon the community?

Reader, cast your eye over the Christian world; notice particularly the present state of morals and religion in this boasted land of Bibles and free inquiry; behold how generally the doctrine of a partial, limited salvation has gained assent in the minds of men, and then soberly put the question to yourself, Why are not the people better, if, as the advocates of a partial system of grace and salvation contend, their doctrines are so purifying and healing to the morals and religion of the community? The doctrine which teaches the endless torture of a part of our race, is very generally believed throughout the world, both in civilized and barbarous, in Christianized and unchristianized countries. Now if this doctrine of endless sin and suffering is so salutary in its tendency, so healthful to the morals of the world, since it is so generally believed all over the world, why is not the world of mankind, by its purifying effects, made better? Certain it is, that the whole world lies in wickedness; and certain it is, moreover, that the doctrines of Partialism, so healing (?) in their influence, have not regenerated the world; and certain (I believe) it is, that this partial theory will never redeem the world from the thralldom of sin.

My respected Partialist friends, I would recommend to you, since you have made your residences in *glass houses*, to be careful how you hurl stones at the houses of your neighbors. Remember that glass is glass, all over the world. Remember Haman. But to return.

It is a very easy thing to make charges against the tendency of any doctrine, however pure in itself such doctrine may be, and healing and salutary in its tendency. But let such charges be pro-

ved. My Partialist neighbor may, if he pleases, tell me, that my doctrine is bad in its influence upon the hearts and consciences of men; he may preach this to the community if he pleases; he may warn the people against their attendance upon the preaching of Universalism; but what care I for all this? Let him remember that when his doctrine was unpopular among men, the same hard things were preached against his darling tenets of endless horror and damnation.

But what is there, in that doctrine every where spoken against, so deleterious and soul-destroying?

We grant most cheerfully, and with all assurance and good nature, that the doctrine teaches, that all will, ultimately, be made holy and happy, by the renovating power, and soul-saving mercy and goodness of our kind Parent in heaven; we concede most cordially, that God has sworn, that *all shall swear*, that they have *righteousness and strength in him*; (see Isa. xlv : 23, 24;) moreover, we grant, the doctrine teaches that Christ will, in the dispensation of the fulness of times, gather together all things, or reunite all things, in him. (Eph. i: 9, 10.) But is such doctrine licentious in its tendency? Now be *careful*, proud Partialist, how you answer. Is it *licentious*? You must answer in the *negative*, or you fix an everlasting stigma upon the word of God. Ah! what the Bible teaches, friend Partialist, call not thou *licentious*. You must, Sir, confess the doctrine of the universal holiness and consequent happiness of every sentient being, (as the Bible teaches the doctrine in the plainest, most unambiguous, and positive language imaginable,) to be *not* of a deleterious tendency, but of a most *healthy and soul-healing nature*; for you can but see, the same fate awaits the Bible and our doctrine of universal emancipation from sin; what *one* teaches, both teach; condemn one as licentious and demoralizing, and you condemn the other.

But again: just look at another feature of our doctrine; compare and contrast it with your punishment-forgiving, and guilt-clearing system.—Our doctrine teaches that, “though hand join in hand, the wicked shall not be unpunished,” that “every man shall receive *according to his deeds*, whether they be *good*, or whether they be *evil*,” that (God) will by *no means* (Christ, therefore, is not appointed as a means) *clear the guilty*” etc., etc. Now let every man, from his heart, believe this, and what inducement has he to do wickedly? None, none. Ah! my dear friend Partialist, you see how the case stands; see, Sir, why people do wickedly! ’Tis because they flatter themselves, there is a way of *escape*. Yes! and *Partialism* has so taught them to *believe*! So I see not, but it is the Partialist system, after all their hue and cry about the awfully licentious tendency of Universalism, that bids a bounty on sin; that teaches that man may sin with impunity; that there is a way of escape from deserved punishment, the Bible to the contrary notwithstanding. Oh! Partialism, Oh! thou God-dishonoring and man-debasing system, where is thy blush!! Sinner, remember, O! remember, that God will by no means clear the guilty, and well will it be for you, if you will practice righteousness and break off from your sins.

Elizabethton, Marshall county, Va.

For the Magazine and Advocate.

DIALOGUE.—PARTIALIST AND UNIVERSALIST.

BY ASHLEY CLARK.

P. Good evening, Sir. You appear to be a stranger. Are you a professor of religion?

U. I am, Sir.

P. How long have you made a profession?

U. About fifteen years, Sir.

P. Well, how do you enjoy your mind? Do you enjoy religion?

U. Why, yes Sir, I think I do. I enjoy my mind very well. Perhaps as well as could reasonably be expected, considering the many difficulties I have to encounter.

P. Oh, difficulties? Pray tell me what those difficulties are?

U. Why, Sir, I belong to that sect, and believe in that doctrine “which is every where spoken against.”

P. Every where spoken against! What doctrine is that?

U. It is the doctrine of “the *restitution of all things*, which God hath spoken by the mouth of all his holy Prophets since the world began.”

P. Oh, you are a Universalist, I perceive. Well, that is a delusion—a device of Satan.

U. Yes—yes—I supposed you would say so; but as I am blamed only for maintaining that God “Will have all men to be saved, and to come unto the knowledge of the truth,” I will endeavor to suffer it patiently, as did “all God’s holy Prophets” and apostles—as Paul says, “For therefore we both labor and *suffer reproach*, because we trust in the living God who is the *Saviour of all men*, especially of those who believe.” If Jesus expired on the cross for the purpose of accomplishing this glorious object, and the apostle suffered reproach for believing it, I see no inconsistency in supposing that “It pleased the Father that in Him should all fulness dwell, and having made peace through the blood of the cross, by him to reconcile all things unto himself—by him, I say, whether they be things on earth or things in heaven.” But still, I know if I maintain this doctrine, I shall be subjected to the reproach of those who “trust in themselves that they are righteous, and despise others”—as the Pharisees did in our Saviour’s day. All such characters appear to be opposed to God’s “will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him.” I see you appear to be as much opposed to this doctrine as any one; I will therefore omit any further quotations from Scripture in proof thereof, lest you become enraged, and we get in a quarrel, so good bye—good bye.

For the Magazine and Advocate.

RELIGIOUS TRUTH AND PRACTICE.

If what is truth with regard to science, art, politics or morals, is a question of interest to every sentient being, how much more so, is that of religion! No truth is so important as religious truth. Others involve more particularly physical convenience, and enjoyment—they relate only to earth-born things, upon which the rust of time is laid; but that of religion embraces both earth and heaven. It searches into the nature of those laws by which matter and mind are so harmoniously governed, seeking their adaptation to the wants of frail human nature. It inquires into the purpose of the Most High towards man; in the gift of temporal being, and penetrates the vista of the grave, to ask, What shall be his eternal destiny? And the answer each individual finds to these questions, will have a bearing for weal or woe, upon his subsequent life.

False opinions of the character of God and his government, have produced by far the greater part of human misery. What has prompted man to erect the stake, and kindle the faggot, and bring his brother up for a sacrifice? What has “stamped the wrinkles deeper on the brow” of the childless father? What has driven the thorn into the soul of the widowed mother? It is false religion. Talk as we may, the affections can not bear her polluting touch, unscathed. Her influence hangs like an incubus on the heart, crushing all its joys, and blotting out for ever its cherished hopes. It has no balm for the heart of age, way-worn and seared with the trials, the vanities, and the sins with which the pathway of life is so plentifully strown. It has no sympathy with the loves and joys of youth-time; but sad and fearless is the change its reception produces upon the minds of the gay and the glad-hearted. Then, why should the human heart cling with such tenacity, to what is at perfect variance with all its best and holiest affections?

But while there are so many different systems of religion, each professing to bear the impress of

a Divine origin, it is asked, How are we to discover the true one? And some minds not being able to answer, consequently, reject all. Now, why are not men as consistent in their religion, as they are in their politics, or any business of life? We should deem that man insane, who, because there are such varieties of civil government, should deny the use of any—or, should refuse to till his farm, because his neighbors differ as to the manner in which it should be done—yet there is as much sense in the one, as the other.

But I would ask, has not the great Author of all existence given us a testimony of his truth, which, coming as it does recorded by the pen of inspiration, leaves us no excuse to err; and as Christians we should hold it sacred; and when it is said, “that the truth gives us all peace and joy in believing,” have we not a never-failing criterion, by which to judge? Truth is not error, nor error truth; but they are opposites, and the effect produced upon the mind by embracing the one, must also be opposite to that of the other. Then if the truth gives us all peace and joy in believing; error must produce misery unutterable.

Reader, have you never seen false religion exemplified? Look around you! see that mother. Why that despairing look—that bitter sigh? Ah, she is thinking of her child, who has gone down to the grave unrepentant, and unpardoned! He was a sinful one, yet she loved him as mothers always love; but now he has gone, past the hope of redemption—she hears his doom, “thou cursed,” and dare she love him now? Yes; but with a fearful, hopeless love—a love whose bitterness will consume the heart. Look again! Why has that sister left her home on such a dark and boisterous night, to go to the house of prayer? And why does she weep, as she prays? Ah, she believes her brothers and sisters exposed to the “wrath of an angry God!” They are dear to her—she has shared their griefs, and their joys, from infancy to maturer age—the guardian care of the same mother, has ever been over them—and must she part with them forever; as, one by one, they go down to decay? Must their voices be hushed at the touch of death, never to be heard again, except in curses and unavailing cries for mercy? “O, ’tis a fearful thing to love what death may touch,” with no strong hope of a blessed re-union!—Look yet again. Why does that man pass by on the other side, with a scornful smile and averted eye? Oh, he is not “like other men”—he is “sanctified, holy, pure”—the favored of Heaven! His brother man is a sinner, unconverted—God hates him, and must he love him? No, for he is commanded to be God-like. He was once his friend—they have mingled in the same social circles, enjoyed the same sports; but what does that avail? His creed sunders all ties of love—he has learned that “friends must part—must part, to meet no more—at the judgment seat of Christ.”

Reader, you have seen all this, and more; and did you never ask, if it was the spirit of Christianity—the fruit of the religion of him, who “went about doing good;” and who ate with publicans and sinners?

Christians, who believe in a limited salvation, if your faith does not give you “all peace and joy in believing,” be assured it is false! Pause, then, and inquire—lest in opposing the doctrine of universal reconciliation you are found “fighting against God!” If Universalism is true, your doctrine is false. Bring them up, then, and apply the test—to the Bible they will stand or fall. But if you refuse, and aggravate human misery by fostering error, what will be required at your hands?

And you, who have embraced the truth, perchance might pause and ask, what *have we done*, and what *are we doing* for its advancement? You have the *best* of all doctrines, and the only one which harmonizes with nature, and revelation; and you should be the *best* of all people. You have no cold and partial creed, to chill the generous emotions of the heart, or palsy the energies of native piety. If you fail in goodness, then, where is your excuse? Your creed embraces no evil—the fault is not there. WHERE IS IT? A SISTER.

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER SECOND.

MY DEAR CHILDREN—In my last letter to you I endeavored to impress upon your minds a sense of the benefits which have been found to arise from commencing every day with thoughtfulness, seriousness, prayer, and a reverential feeling as if in the presence of our heavenly Father. I hope you have been trying to realise these benefits in your own experience. You will, at first, find it somewhat difficult to restrain yourselves from vain, loose, wandering trains of thought and conversation, but by manly and determined perseverance, you will find all difficulties diminish and disappear—you will enjoy the ennobling consciousness of having overcome, and not having yielded, basely, to obstacles in the path which conscience and right reason prescribed and approved—and, lastly, ye will have formed for yourselves a most valuable and profitable habit. Persevere then, do persevere.

Whatever your hands may find to do—whatever may be the employment in which you first engage, I shall presume that the next occupation of your minds, will in general, consist of meditations upon some subject of a sacred, serious or Scriptural kind. Your own thoughts may suggest one—or you may repeat to yourselves some passage of Scripture—or you may read of the sacred writings some few words or a larger portion, in order to find therein a subject of morning meditation. I have found it a good practice to select a subject on the previous evening, either from my reading, my trains of thought, or some portion of Scripture. When a subject is thus fixed upon, before morning with its many avocations and calls for thought does arrive, a great deal of otherwise wasted time is, generally, saved from being consumed in unsuccessful attempts to select or fix upon any one out of a number of themes of thought. If you have found your time thus fruitlessly and vexatiously employed in endeavoring to select a subject, try my plan of fixing upon your topic for morning meditation upon the preceding evening. Take, for instance, one of the books of the New Testament, and go through it by reading successively small paragraphs or other portions, every day. From your day's reading you will always be able to find, at evening, some subject for your next day's cogitation.

There can not be a more suitable preparation for your meditating upon the contents of the Bible—that is, the book of books—than the mood of mind with which I would have you endeavor to commence each day. For we never derive from a perusal of the Scriptures, such a blissful and beneficial influence as when we approach them in a solemn, serene and prayerful mood. It is a good and a seemly custom, inherited, I presume, from our pious and Puritan fathers, and which you may sometimes witness in some truly devout and simple-hearted family, to preface the reading of the Scriptures at the morning and evening sacrifice, with a brief invocation of Jehovah's blessing. When I witness this antiquated but venerable usage, my heart fills with holiest thoughts. We know such to have been the custom with pious men, and we have on record many invitations and recommendations to preface our consultations of the holy Word, with a solemn invocation of the holy Spirit. "If any one lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." Considering the great importance of the truths which we find most clearly revealed in the oracles of God—of the unity of God—of his relation to us as a Father—of life and immortality beyond the grave, and of many other truths, it would well become us to discipline our hearts to a devout veneration and gratitude to God for our acquaintance with these ennobling and consoling lessons. Think often of the advantages which have been, or may be derived from the truths of revelation, and you will gradually in-

crease in your gratitude to God for making us acquainted with them, and likewise in your highly valuing and deeply loving those pages in which they are recorded. It has been beautifully said:—"Go, visit a desolate widow with consolation, and help, and fatherhood of her orphan children—do it again and again—and your presence, the sound of your approaching footstep, the soft utterance of your voice, the very mention of your name, shall come to dilate her heart with a fulness which defies her tongue to utter, but speaks by the tokens of a swimming eye, and clasped hands, and fervent ejaculations to Heaven upon your head! No less copious acknowledgement to God, the author of our well-being, and the father of our better hopes, ought we to feel when his Word discloseth to us the excess of his love." Endeavor, then, to become more deeply sensible of the advantages accruing from the revelations and the lessons recorded in the Bible, and you will come to its perusal in a more grateful, attentive and inquiring frame of mind. Coming to read in such a state of feeling, you will hardly read in vain and without profit. And the result of cultivating such sentiments, and of frequent perusals of the sacred records under their influence, will be, that it may be said of you, nearly as Paul said of Timothy, to wit, that from the age of childhood ye have known the holy Scriptures, and have found that they are able to make you wise unto salvation.

The lesson which I am now desirous of teaching you—the practice which I am endeavoring to enforce, will recommend itself to your approval and adoption, if you will try such an experiment as I now suggest to you. Some morning or evening, sit down to a perusal of a portion of God's word without having set apart any moments for devout and solemn thought—without any sense of the greatness of revealed truths—without gratitude to your Father in heaven—without any prayer for profit and practical application—with your feelings unattuned, hot and hurried, perhaps from business, conversation or amusement, and compare the fruits and impressions of such an interview with those which follow from one conducted in the manner I have indicated. This comparison made by yourselves will impress upon you all that I have been trying to enforce. You can not rise from such a consultation of God's word without feeling, that though the page has been open before you, you have brought little away with you; the words being hardly understood by the intellect, and not having made any impression upon the affections or the conscience. "Its accents are drowned in the noise which hath not yet subsided within the breast." Taught by your own experience, and reminded by those who would love to see you prosper, endeavor to bring your minds into a composed, collected and reverential frame before you read, or meditate upon the contents of the sacred records. And may your souls "flourish with the fruits of righteousness from the seed of the Word, which liveth and abideth forever!"

To hear such glad tidings of his beloved grandchildren, would verily gladden the heart of

For the Magazine and Advocate

INCIDENTS OF REAL LIFE.

BY MRS. S. BROUGHTON.

"Pray, Mrs. F., did you attend the meeting the other day," said Mrs. M., a lady of great piety, so called, to one of her neighbors, a woman of great goodness of heart, though making no particular pretensions to sanctity. "I did, madam," was the reply.

Mrs. M. And how did you like the discourse? I hear this teacher of new-fangled doctrines is preaching sinners to heaven in fine style. Really, I wonder how people of sense can approve such devices of the devil!

Mrs. F. I thought the discourse an instructive one; but if people could once be convinced that it was a device of satan, very few would countenance it. I heard nothing said about sinners going

to heaven, though the preacher spake in thrilling strains of the great love of Him, who sent his only Son into the world to die, the just for the unjust, that he might reconcile the world to God. O, I wish you had heard him proclaim the glad tidings of peace and salvation to those who were sitting in the darkness of sin, and the shadow of spiritual death; and invite them to forsake the paths of wickedness, where serpents ever hiss and snare beset them on every side, and come to the fountain of living waters, and walk in the highway of holiness, where nothing can annoy—where the radiant beams of the Sun of Righteousness shine through the clouds of frailty and error, gilding the dark horizon of time, and opening to the sorrowing spirit, a vista of immortal glory, far beyond the gloomy waters of death.

Mrs. M. I seriously think that the adversary of souls helps you Universalists to gloss over the Scriptures to your own liking.

Mrs. F. I am so stupid that I can not see where it needs glossing over to favor our doctrine. The plan of Jehovah is drawn as plain, I think, as it need be, from Genesis to Revelation. As to the devil's being our helper, I can not see any propriety in his teaching us to raise the banner against himself. He must be possessed of a far better disposition than your teachers give him credit for, if he volunteers to help those who pay him so little respect.

Mrs. M. Well, well, I did not wish to get into a debate with you. I confess the doctrine is pleasing to my heart, and if its believers were pious, and lived up to the duties of religion, I should be inclined to examine the doctrine more thoroughly; but they are such scoffers, that I can not think their creed a pure one.

Mrs. F. There is the old objection, again! and it has lost none of its force. I acknowledge that our members fall far short of their great Pattern, but perhaps if they could see the pure and living principles of the Gospel enforced by a living example, they might be led to put away the works of the old man, and become renewed in the spirit of their mind. And as you doubtless consider your creed a pure one, will you point me to some one who may be taken as a standard?

Mrs. M. O, no, I did not intend to intimate that our church members were more perfect than others. They are remiss in almost all the duties of a Christian, with shame I confess it.

Mrs. F. And do you charge their failings to their creeds?

Mrs. M. No, I think it proceeds from their own wicked hearts, and their giving away to the temptations that surround them.

Mrs. F. And who gave them these wicked hearts, and placed them in the midst of temptations?

Mrs. M. Now I will not answer you, for you are dealing in catches.

Mrs. F. But will you not tell me, then, who are the scoffers you speak of?

Mrs. M. Why there is Mr. A.; he does not allow his children to go to Sunday school, and he ridicules our prayer meetings and anxious seats, and every means we have adopted for saving souls. And there is Mrs. B., too; she says she thinks it sinful for her to attend our meetings; she will not help people to go to meeting, and refuses to accommodate those who come to protracted meetings.

Mrs. F. Well, I do not blame Mrs. B. for her feelings. She is a woman that works for what she has, and six years ago, when it first became fashionable for Calvinists, as well as Methodists, to spend a week or fortnight at a time, from their needed labors, in pretended service of the Lord, she had her share of the company, and did not complain; although then a strong Universalist. A few weeks after this, I called on her upon Sunday, knowing she was sick, with two sick children—her two youngest, the eldest of whom had not been expected to live from one hour to another, for a week. It died the next Tuesday, when her infant was a week old. I found her alone, unable to rise from her pillow, a sick babe upon either

side, one of them a mere connecting link between life and death. She was alone, except her husband, and had been, through the day. Her help would not stay at home, because they were just converted, and must of course go to meeting. "Well," says she, "I am lonely, but not cast down—my trust in the Lord is stronger than ever. Friend after friend, and relative after relative, have called in to see if we were alive; but, O, the world is going mad with revivals! Every one must go to hear the character of Deity blasphemed by his creatures, while the sick and the dying are left alone in the hands of the Lord, or to the care of whatever wicked Universalist may happen to call! But these bitter trials are not unmixed with sweetness. They show me how much better is my faith, than that which dries up the genial springs of human sympathy, and renders its votaries harsh, cruel and partial, as the God they worship. O, if they could feel how glorious is this hope, they would forsake their idols, and return to the living God, who is the Saviour of all men; who is the Father of the spirits of all flesh, and watches with parental care over the welfare of his offspring; and who, though they may stray far away from his precepts, into the paths of sin and consequent misery, will yet redeem them from iniquity, and bring them home to Zion with songs and everlasting joy upon their heads, for the Lord hath spoken it."

Mrs. M. I must acknowledge, that it was unchristian treatment; yes, it was *inhuman* to leave her alone—even if she had been well—with the probability of having to close her child's eyes in utter solitude, without the presence or sympathy of one friend. Indeed, if I thought revivals tended to make people neglectful of their duties to one another, I could not uphold them.

Mrs. F. You will find it to be the case every where, if you take the trouble to examine. I, myself, have known people in the performance of what they called duty, gather together a week's provisions and leave their homes for a camp-meeting, some twenty miles distant; and leave their young children alone, to fare as they could—to illtreat one another in their childish differences—to mourn for their mothers when the darkness of night closes around them, and cry themselves to sleep, and when morning dawns, to arise dejected and lonely! Are these the precepts of the religion of Jesus? Is this the fond care of a mother for her children?

Mrs. M. No, no, Mrs. F., this is not right. But I can not converse longer now, as I am in a hurry. I wish you good morning.

For the Magazine and Advocate.

ENTHUSIASM.

Br. GROSH—The following description of enthusiasm is respectfully submitted for the consideration of the reader. He will notice the contrast between it, and the teachings of Christ and his primitive followers. By a careful examination of those teachings, he will clearly perceive that while they insisted on the necessity of "sincere, fervent and heartfelt piety to God," they also insisted that that piety should be "chastened and controlled by humility and discretion," and "without any affectation of rapturous ecstacy or extravagant fervor." If the learned author has given a true description of enthusiasm, we are confident that no Universalist will longer claim the appellation. J. T. G.

"The characteristics of enthusiasm or fanaticism, are, a blind credulity, in consequence of which its subject is led to imagine himself always to be the favorite of Heaven, and actuated by divine inspiration;—disorder and contradiction in the religious system proposed by the enthusiast; and obscurity and absurdity in his exposition of it, accompanied with dictatorial positiveness, requiring an implicit credence of his pretensions, or at least on grounds as vain and delusive as those which have satisfied himself;—a morose, unsocial, and severe system of morality;—and a contempt of all written revelation. But none of these characteristics is to be traced in the character or writings of the apostles. They became the disciples

of Jesus Christ upon rational conviction, not upon internal persuasion alone, but on the irrefragable evidence of clear and stupendous miracles, proofs submitted to their senses, and approved by their reason, which enthusiasm could not have counterfeited, and never would have required; and at every step of their progress, as their faith was called to signalize itself by new exertions, or to sustain new trials, it was fortified by new proofs. The slowness and caution with which the apostles received the fact of their Lord's resurrection from the dead, fully exempt them from all suspicion of being the dupes of delusion and credulity.—Throughout their various writings, the utmost impartiality, sobriety, modesty and humility prevail. In the most frank and artless manner they do that which enthusiasts *never* do: they record their own mistakes, follies, and faults, and those of very serious magnitude, acknowledged to be such by themselves, and severely censured by their Master. No example of this nature can be found in the whole history of enthusiasm, and no other such example in the whole history of man. Enthusiasts, also, in all their preaching and conversation on religious subjects, pour out with eagerness the dictates of passion and imagination; and never attempt to avail themselves of the facts or arguments on which reason delights to rest.—Strong pictures, vehement effusions of passion, violent exclamations, loudly vociferated and imperiously enjoined as objects of implicit faith and obedience, constitute the sum and substance of their addresses to mankind. They themselves believe, *because* they believe, and know, *because* they know; their conviction, instead of being (as it ought to be) the result of evidence, is the result of feeling merely. If any one attempts to persuade them that they are in error, by reasoning, facts, and proofs, they regard him with a mixture of pity and contempt, for weakly opposing his twilight probabilities to their noon-day certainty, and for preposterously laboring to illumine the sun with a taper. How contrary is all this to the conduct of the apostles. When a proof of their mission or doctrine was required of them, they appealed instantly and invariably to arguments, facts and miracles. These convinced mankind *then*, and they produce the same conviction *now*. The lapse of more than seventeen centuries has detected them in no error, and in no degree enfeebled their strength. Their discourses were then, and are now the most noble, rational and satisfactory discourses on moral and religious subjects, ever witnessed by mankind. There is not one single instance in them all, in which belief is demanded on any other grounds than these; and on these grounds it is always rightfully demanded; but on these grounds it is never demanded by enthusiasts. There is not in the world a stronger contrast to the preaching of enthusiasts, than that of Christ and his apostles."—Horne's Introduction, Philadelphia edition, 1836, vol. 1, page 63.

REMARKS.

Mr. Horne seems to consider enthusiasm and fanaticism as words of precisely the same meaning, and that may be used interchangeably, which is not the fact.—Anciently they were considered nearer in meaning, than at present; but even then there was this difference. Enthusiasts (Greek, *Enthousiastai*, from *En*, in, and *Theos*, God,) were those supposed to have, or pretending to divine inspiration. Fanatics, (Latin, *fanatici*, from *fana* the temples in which they spent nearly their whole time) were those who manifested their supposed or pretended inspiration by outward singular conduct. Visionaries (from *visions*) manifested the same by singular doctrines. See Crabbe's Synonyms.—Hence even anciently, enthusiasts were not always fanatics or visionaries, though visionaries and fanatics were always enthusiasts; even as a bird is not always a goose, though a goose is always a bird.

But the present general meaning of enthusiasts, is one who manifests unusual fervor and earnestness in the prosecution or pursuit of any object—who lends his imagination to his feelings. Whereas a fanatic is more

properly one who bends his feelings and judgment to his imagination. Enthusiasm is heat of imagination; elevation of fancy; ardent zeal—fanaticism is wild or excessive enthusiasm; religious or superstitious frenzy—a degree beyond enthusiasm. At least, such appears to me the difference between the modern use of the two terms; and if so, Horne is so far incorrect in the foregoing extract.

A. B. G.

For the Magazine and Advocate.

EVANGELIST.

Br. GROSH—I would be happy to receive from Br. "Apollos," some explanation respecting one of his personages described in a late number of this paper. It would seem from his words, (I do not say from the general tenor and apparent spirit of the article,) that he designed to hold up to ridicule those preachers of the Gospel who are itinerants. Else, why did he mount an "itinerant evangelist" upon his swift steed, shod with steel shoes, *corked* with gun-flints? I consider the profession of an evangelist, *alias* a preacher of the Gospel, by no means a fit subject for ridicule; and none the more so, for his being an itinerant. "Go into all the world and preach the Gospel," was the injunction of our Lord to his disciples. Was there any thing ridiculous in their doing so? Evangelists are mentioned in Acts xxi: 8, Eph. iv: 11. Why hold even the *name* up to derision? Especially, why use an *evangelical* magazine for this purpose? Besides, I have never learned that itinerant preachers are any more generally unworthy men than those who are stationary. Why ridicule them above all others? But, perhaps, there is some error of the press here. I should like to know.

PHILIP.

For the Magazine and Advocate.

INSTRUMENTAL MUSIC.

There is nothing that so shocks the feelings of some good and excellent people, as the thought of having bass viols, organs, etc., introduced into the sanctuary for the purpose of praising Him whose name alone is excellent. The Psalmist David, the sweet singer of Israel, who was, in very many respects, a man after God's own heart, and who probably knew as well what was becoming the sanctuary as any at the present day, thought and expressed himself very differently. In calling upon the people of the earth, both young men and maidens, old men and children to praise the Lord, his language is, "Praise God in his sanctuary. Praise him for his mighty works. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel: praise him with *stringed instruments and organs.*" Surely if the Psalmist could thus call upon mankind to praise the Lord, there can be no harm in our following the injunction. In following his precepts there can be "no mistake."

DAVID.

We give the following without comment. It is at all times a painful duty to publish such things, but we understand that the public excitement in the neighborhood of Hamilton require it—even in justice to Mr. McCabe, as rumor has not hesitated to charge him with actual crime, from which, it will be seen, the Trustees expressly clear him.

A. B. G.

Hamilton, March 27, 1837.

Br. A. B. GROSH—It is with regret that we feel impelled by a sense of duty, not only to ourselves, but for the cause of truth which we profess to espouse, to lay before the public the cause which induced us to discharge the Rev. A. F. McCabe. His conduct and character, particularly, as a minister of the Gospel of reconciliation, is too far beneath that of our Saviour, "who went about doing good," and who "was tempted in all points like unto his brethren, yet without sin."

We do not, however, say that he was guilty of any tangible act, in itself considered, which was very criminal, however improper and amorous it might appear. Yet we feel constrained to say to the public notwithstanding, his fair abilities,

that a reformation is actually necessary to qualify him to preach by example, as well as by precept.

We do not however feel disposed, harshly to rebuke Br. McCabe, but would entreat him as a father to set a double guard over the natural propensities to which human nature is subject; and so demean himself that he may be respected by man, and approved by God.

Yours in brotherly love,

ELISHA FULLER,
LEWIS PRESTON,
HORACE USHER,

Trustees of the First Universalist society in the town of Hamilton and vicinity.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, APRIL 21, 1837.

THIRD LETTER FROM BR. SKINNER.

Richmond, Va., April 11th, 1837.

Br. GROSH and HUTCHINSON—In my last, I brought my journal up only to the period of my arrival in this city, promising in a subsequent communication to say something more particular in reference to the place, the people, and the cause of truth. I now proceed to redeem that promise.

The country, for some distance north of this, through which I passed, is generally poor, unproductive and uninteresting; with large tracts uncleared and poorly timbered; with here and there a plantation, which I should judge would yield little more than enough to pay for cultivation; the dwellings of the owners, though decent and comfortable, by no means elegant, yet strongly contrasting with the humbler cabins and cottages of the slaves, with which they are surrounded. But on approaching the city and coming in view of the noble James river, the scene is very materially changed—the prospect brightens, and more enlivening and promising objects meet the eye. Though there is some poor land in the neighborhood, yet generally it is much superior to what it is back farther from the river.

The city is very beautifully situated on the north side of the river, on elevated ground which gradually descends for some distance, till it reaches the water's edge. It consists of two parts, the Eastern and Western, or the older and newer parts of the town. The Eastern is situated on old Richmond hill, where in the early days of this colony, vast multitudes of the unsuspecting aborigines were ranged in order before the British cannon, and by the wily and subtle pretensions of the commanding officer, made to believe that it was a *god* and would soon speak to their great admiration in tones of thunder; and by an equal refinement of cruelty and injustice combined, the cannon being discharged, swept the confiding Indians with the besom of destruction, by scores and even by hundreds, to instant death; inasmuch that a small stream issuing from a spring just above, was said to have been discolored with their blood for many days after the event. The tragic scene gave to the stream the name of *Bloody run*, which name it still bears. A considerable part of the city is now watered with this very stream.

The Western and by far the largest and most business part of the city, stands on another hill of larger extent. It has latterly monopolized pretty much all the business and fashion of the town, in consequence of which, property is greatly enhanced here in value, and greatly depreciated in the Eastern part. Here stand the State House of Virginia, the City Hall, and most of the valuable and important public buildings. The State House is a noble edifice and makes a grand appearance, whether at a near or a distant view. If I am not mistaken in my recollection of Jefferson's writings, the model of the building was furnished by that distinguished statesman while he was the American Minister to France. At the mention of Jefferson's name, in a letter dated at the Capitol of the "Old Dominion," one can hardly for-

bear associating therewith and repeating involuntarily, the names of Henry, Washington, Lee, and a long catalogue of worthy Virginia patriots, who took conspicuous parts in bringing about, and successfully carrying through, the struggle of these then infant colonies for their Independence. But as I am no politician, I forbear pursuing the train of ideas that to such an one would be likely to arise in the mind, and return from this digression.

The city is regularly and well laid out, and generally well built. There are many elegant and rich houses, and some very splendid mansions, with elegant grounds and princely gardens about them. The river, for some miles above here, begins to descend considerably, and pouring along in its course over a rocky bed and among many islands, its roaring though not loud, makes everlasting music for the city. Below, it gradually bends around to the South, and gently and silently meandering through a fertile valley, shows its glassy surface for several miles through the openings of clustering vegetation and overhanging trees on its banks. This is the head of tide water and of sloop navigation in the river; and vessels of large burden come up to within a few miles.

About two miles below here, is the spot where the far-famed and justly celebrated Indian princess, Pocahontas, offered herself a willing victim to the executioner, to rescue Capt. Smith. O what a deed was that! the celebrated, the beloved and cherished daughter of the great chief Powhattan, travels alone and in the night, through a dreary and unfrequented wilderness, a distance of sixty miles, and arrives on the morning intended for the execution, just in season to throw herself between the uplifted weapon of death and the victim, (a leader of the enemies of her nation,) and snatches him from the very jaws of destruction! And this was the act of a savage! Would to God there were many more such acts as this performed by those who bear the name of Christian! But meagerly was that noble princess rewarded for her generous and devoted love to the white man.

With the inhabitants of the city, I of course, have not yet had time to form an extensive and intimate acquaintance. I have become measurably acquainted with a few of them, and so far judge them to be a hospitable, polite and intelligent people. Their manners and customs, as a matter of course, differ somewhat from those of the North; though I find quite a number of Northern people here. With regard to religious matters, there is not apparently as much interest felt and zeal manifested, nor are they as much of a church-going people here, as at the North. Yet religious prejudice is perhaps as deep rooted and as difficult to eradicate, as any where else. Indeed, it may be in such communities, even more difficult to up-root prejudice and tradition, because opportunities do not as frequently present, as in those of a different cast.

The church here in which I have preached two Sundays, is entitled the "First Independent Christian Church in Richmond." It was built by the united efforts of Universalists and Unitarians, who mutually agreed to unite in building a house and settling a preacher. In accordance with this agreement, when the house was completed and dedicated, and a pastor to be installed, Rev. B. Whitman, a Unitarian, from Mass. and Rev. O. A. Skinner, a Universalist, from Baltimore, were invited to attend and unite in the services, which was accordingly done, and gave general satisfaction. All things went on prosperously and harmoniously under the pastoral labors of Br. J. B. Pitkin, who was a Unitarian Universalist, and of course held and preached the sentiments of both portions of the society.

About two years since, a wise and inscrutable Providence saw fit to remove, by death, that good man, Br. Pitkin, from the scenes and labors of earth, to a better world beyond the vale of death. Since then the society has become scattered like sheep without a shepherd. Though they have had considerable preaching, they have not been as united and happy in their choice as

they were in their first pastor. All the preachers they have steadily employed have been Unitarians of the Cambridge school. Most of them—and for aught I know, all—were men of learning, talents and piety; but neither of them was Br. Pitkin, nor could make good his place. For though they preached Unitarianism in refined and scholastic discourses, they did not preach the doctrine of the "restitution of all things which God hath spoken by the mouth of his holy prophets since the world began." They not only did not preach the doctrine, but if I am rightly informed, they preached against it, or in such a manner as to be understood to oppose the doctrine and name of Universalism and spoke of the society and church exclusively as *Unitarian*. This of course disaffected and grieved the Universalist part (the majority) of the congregation. Moreover, I have understood that one or two Universalist preachers came through the place in their journeys, and preached when the society was destitute, and those who called themselves exclusively Unitarians would not attend their meetings.—Thus, disaffection and division ensued, the congregation dwindled down to as few as twenty or thirty hearers, the preachers were discouraged and left, and finally the house was closed last Fall, and had not been opened since, till my arrival. I found them dispersed, dispirited, hopeless and forlorn; and within a hair's breadth of giving all up and selling their house.

On my arrival, notice was published in the city papers that I would preach on the Sabbath following. The congregation in the morning was respectable for numbers. Our friends called it large for their meeting, though we should not call it large at Utica. In the afternoon or evening, at 4 o'clock, (for *our afternoon* is *their evening* here and *our evening* at the North is *their night* here,) the meeting was not as large as in the morning; though our friends thought it quite large for an evening meeting. For you should know that here the people have been accustomed to but one service per day. They think that worshipping God once a day, is quite as much as they can afford, and all that can be reasonably required of them.

Last Sunday morning the congregation was not only respectable, but even large—the church was nearly full—and all seemed to enjoy the meeting with a double relish. Every countenance seemed irradiated with joy and cheered with hope, to see so goodly a number there, and such an appearance of earnest engagement in the services. They seemed to think that all hope of a resurrection of our languishing cause was not quite extinct; but that they might again be permitted to meet in their own consecrated temple, and joyfully and harmoniously worship the God of the spirits of all flesh. The afternoon meeting was much better attended than on the first Sunday, and I do verily believe the people here might yet be made to think that *twice a day* was not too often to meet on the Sabbath to worship the universal Father and listen to the joyful tidings of a world's salvation. I expect now to remain here two Sundays more, and I pray God to direct and bless my feeble efforts to the strengthening of the things that are ready to perish in this city, that the friends of the Redeemer may be reunited and blessed with the labors of an enlightened and judicious pastor, who shall go in and out before them, declaring the undivided *unity* of God, and the *restitution of all things*, through the mediation of his Son. Amen.

My general health continues to improve. I am nearly well now, with the exception of a slight cold, which I took on Sunday last, by exposure to the cool air after preaching, occasioning a little soreness of the throat. I am now almost over it.

I perceive by the secular papers you have had a great fire in Utica. I most seriously deplore the calamity; but sorrow will not retrieve the loss. The particulars I have not seen except that it was in the lower part of the city. Who the sufferers are I know not.

I shall probably write you again ere I return.

Yours in faithfulness.

D. SKINNER.

LUKE VI: 29.

"And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also."

This passage and its context has been thought to exclude self-defence the first law of nature. I cannot think it does. The God of nature and the God of revelation are one and the same being. That Being is altogether true in all his ways. In his laws there can be no contradictions. What, then, do these precepts mean? I will answer according to my views.

Retaliation was common then, as it now is. Men were too apt, on the slightest injury, to suppose evil was meant, and to retaliate immediately on that supposition. Jesus condemns this. Suffer the *second* injury before you decide. Turn the other cheek, and if he smites you on that, you may then know the motive of the aggressor.—If he takes your cloak, wait and see whether he will take your coat, before you deem him an enemy.

Partiality also was prevalent then, as it is now. The Jews had no dealings with the Samaritans, publicans and sinners—i. e. they neither gave nor received gifts from them. Jesus condemns this partiality. He asked the favor of a cup of water from a Samaritan woman—he ate and drank with publicans and sinners—so he would have *all* give to every man, (i. e. without regard to sect or condition) any favor we can bestow without injury to ourselves.

But he does not exclude either self-defence or self-preservation, by proper means. For we are to do to others, as we would they should do to us—i. e. If we were indulging in practices of iniquity and injustice, (all of which are necessarily injurious to us,) we would wish to be reclaimed from them—and even if reclaimed by judicious and well-meant chastisements, we would be thankful for it. Thus, then, we must do to others, when all other means fail. If we were in want, we would not wish those to relieve us who could not afford it—but those who were able. Thus we must do with others. We must not impoverish ourselves to enrich others, but every one should give as God hath prospered him.

A. B. G.

PRIZE TALES.

The committee to whose adjudication were submitted the nine tales received, on examining the same found them to embrace such a variety of incidents, characters and arguments, and many of them so nearly equal in merit on the several requisites which were to form the ground of their decision, that they almost despaired of pleasing even themselves by any decision they could in justice offer. From this difficulty they were partly relieved by being authorized by the Publishers of the Magazine and Advocate to award two premiums of ten dollars each, in addition to those named in their public offer. Could the Publishers possibly have afforded it they would have placed other additional premiums at the disposal of the committee—especially one other of twenty dollars, which it is believed would have greatly lessened the remaining difficulties of the committee. They found some tales of very great literary merit—perhaps even greater than others they have preferred before them—but as the adaptation of the tale to the object for which it was written was the first and greatest requisition—its Christian spirit and feeling, its second requisite—after which followed literary merit, etc., they have decided as follows—a decision in which, with a trifling exception, if any, they are unanimous.

The premium of twenty dollars is awarded to the tale entitled "The Strauger," by Miss Louisa M. Barker, of Clinton.

Three premiums of Ten dollars each are awarded to the following tales—"Good for Evil," by Miss Sarah C. Edgerton, of Shirley village, Mass.; "Guilford Bostwick, or the pains of Guilt and power of Love," by the Author of "Edward and Cornelia"; and "Universalism the only perfect system of Morality, or Father B. and the Orphans," by Rev. T. J. Smith, of Bridgewater.

The premium of a free subscription to the Magazine

and Advocate for two years, (as preferred by the author,) is awarded to a brief allegory entitled "A Journey from Infancy to Old Age," by Samuel Jenkins, of Queensbury, Warren county.

And the Publishers of the Magazine and Advocate having signified their intention to grant to the authors of each of the other tales, a free subscription to their paper for one year, the committee declined deciding on their merits.

Such, as nearly as we can state it, is the verbal and informal report of the committee. And in concluding the article we would add the expression of our gratification at the faithfulness and patience with which they went through their arduous labor. The tales occupy about twenty sheets of foolscap, and about the same number of letter paper—in all upwards of forty sheets of the latter, and in all form three classes in each of which are several tales, very nearly so equal in merit as to render decision very difficult—a difficulty enhanced by their being in manuscript, instead of print. We did all we could in the way of additional premiums, to lessen their difficulties, and ensure satisfaction to the several competitors.

The Essays have not been read, but a decision will be had on them also, as soon as circumstances will permit. We trust their merits will be as honorable to their authors, and as creditable to our denomination, as are the tales—on whose tendency, interest and literary merit we highly felicitate ourselves and our readers, with no small degree of joy and pride that our efforts as publishers have been the means of eliciting them for public use. For all we may publish, is free to the use of our brethren of the press, asking only, as a matter of right and of courtesy, that they will make known the source, and give publicity to such notices relating to such efforts, as we may from time to time request them to copy.

P. S. Since penning the above, another tale has been received from a lady in Ohio. We regret that it came too late. But as soon as we can find time to examine it, we will communicate with our sister, and make known our decision in respect to it.

G. and H.

UNIVERSALISM,

In *Dunkirk*.—Br. Eaton writes us that our cause in that region is onward, and that public confidence is being gradually restored. "Much interest is now excited through the country. My meetings have been well attended, and our friends begin to think it advisable to form some rallying point in this section. There is no house in the county belonging to our denomination; but I am confident there will be one erected another season, if not in the present." Br. Eaton is seldom mistaken in such matters. Let but the friends, however few, zealously co-operate with him, and he will gather a large and well organized society, and ensure them a meeting-house within a year. Vide, Wolcott and Fulton.

In *Oxford*.—A friend in Chenango county writes us, that "Br. Smith's sermon, at the dedication of our meeting-house in Oxford, has given a new impetus to our cause and its friends in that place. They now employ Br. Doolittle all the time, whereas, before that, he was employed there but one-fourth. I think I never heard Br. Smith do better than on that occasion."—Br. Doolittle, backed by our spirited friends in that beautiful village, has proved that he is inappropriately named. We hope and trust he will continue *doing much*, the grace of God enabling him.

In *Perry*.—The friends here have employed Br. Abell the whole time, and are said to be highly prosperous and active under his judicious and zealous labors.

In *Lewiston*.—Our friends here, without a pastor, have commenced and nearly finished a neat and commodious house for worship, which it is expected, will soon be ready for dedication. They deserve, and we hope will find a pastor worthy of their faith and zeal, to "go in and out before them," and "feed them with knowledge and understanding."

A. B. G.

SPECIE.—It becomes necessary again to remind our agents and subscribers, that specie should *never* be remitted by mail, even by Post-masters; for the postage in all cases amounts to more than half, and frequently to nearly the whole amount of specie enclosed. We have received two letters within a few days, on which we were compelled, to pay on one, fifty cents postage on seventy-five cents, and on the other fifty-six cents on one dollar.

Whether our Legislators will ever provide means for remitting small sums to Publishers remains to be seen; but until then, we wish our agents to retain all unremittable sums in their hands, until they receive more for us, or have some other opportunity to send. G. and H.

Mr. Gideon Tallman, Scipio, is informed that his paper has been regularly mailed at this office; if it has been purloined by the Post-master, it is not our fault. We have sent a duplicate copy of the first quarter, but shall expect pay for it, as we can not afford sixty-five numbers for one dollar and fifty cents. G. and H.

The Prize tale by Miss Barker, will appear in two weeks from to-day. Some circumstances connected with the Printing office, prevent its earlier publication.

TO CORRESPONDENTS.—The Prize tales and essays, and the articles by Brs. Smith and Austin will keep us supplied with all needed long articles, except *Sermons*, for some time. But a few sermons and lots of short articles are sadly wanted to vary the weekly mental feast for our readers. Must we want—must we ask in vain? I hope not.

A. B. G.

Br. Bazin—Please send the "Expositor," if published, to the following addresses:—Geo. D. Countryman, Edward Lindsey, and L. C. Browne, Fort Plain, Montgomery county; C. T. E. Van Horne, Van Hornsville, Herkimer county, and Daniel P. Piper, Paine's Hollow, same county. I will be responsible for the above subscriptions, and endeavor to remit the money soon after the appearance of the first number.

Very truly yours,

L. C. BROWNE.

Br. Tompkins—We can supply volume 7—shall we send it, and how?

A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. C. B. BROWN in Palermo—Br. J. FOSTER at Caughena—Br. BODEN at Fly Creek—Br. W. MARTIN at S. Onondaga—Br. S. R. SMITH in Hampton—Br. M. B. SMITH in Columbus—Br. ROUNSEVILLE in Lawlorsville—Br. M. B. SMITH in Cortland, and in Homer in the evening—Br. BULLARD in Columbus—Br. GUILD and McADAM at Walton [Union—please copy].

There will be preaching on the first Sunday in May by Br. ROUNSEVILLE at Middlefield Centre—Br. M. B. SMITH at Truxton, and in Tully in the evening—Br. BULLARD at Fly creek, and in Hartwick village in the evening—Br. O. ROBERTS in Lakeville—Br. GUILD at Hobart at 11 A. M. [Union—please copy].

There will be preaching on the second Sunday in May by Br. W. MARTIN in East Martinsburg—Br. GUILD in Harpersfield at 11 A. M. [Union—please copy].

Br. W. MARTIN will preach in the evenings on Wednesday evening, May 10th, in Union house, Boonville—11th, Leyden—12th, Collinsville—15th, Lowville—16th, Copenhagen—17th, Champion—19th, Antwerp.

A Conference of Universalists will be held in Fairport, Monroe county, on Wednesday and Thursday, May 3d and 4th. Ministering brethren are invited to attend.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

J. L. Home, (Ind.) for self and D. M. L.—Rev. J. B. Alburt, (Vt.) for self and S. D.—P. M. Waterford, (U. C.) for self, J. B. and J. D.—H. C. Tully, for A. S. J. W. P. M. G. W. W. A. W. L. W. S. S. A. and A. W.—Rev. J. B. Windsor, (O.) for M. McI and H. P.—E. S. Otsego, (Mich.)—P. M. Perrinton, for self, J. P. R. B. G. P. W. V. J. R. O. R. and J. B. I. C. Waterville, (O.)—P. M. Cannon Four Corners, for D. S. and C. B.—G. W. C. Theresa, for A. B. L. G. W. H. I. R. C. W. A. W. and J. B.—P. M. Griswold's Mills, for M. G.—O. F. F. Salem, (O.) for E. W. and W. W.—L. V. Ellicottville, for W. H. A. S. J. R. J. H. and O. S.—A. A. Pike, for self, E. M. J. G. O. L. D. V. L. C. J. W. A. P. M. L. S. I. M. S. E. R. T. and R. McF.—A. B. Franklinville, for S. B. O. H. P. N. C. and N. R.—Rev. W. R. Cortland, for L. R. J. B. A. P. T. J. I. L. B. D. A. and E. W.—P. M. Portageville, for I. A. W. E. P. W. P. and G. W.—M. S. Rochester, (Mich.)—W. W. Detroit, (Mich.)—J. G. C. Hollidaysburg, (Pa.) for self, S. L. and R. R.—P. F. Valley, (Pa.)—P. M. Johnson's Creek—N. H. B. Chicago, (Ill.) for self and S. K.—P. M. Johnston, (O.) for A. R. T. (in full)—L. V. Ellicottville, for G. E.—S. H. Northville, (Mich.) for self, E. M. J. M. J. S. J. F. and A. W.—F. W. G. Highland, (Mich.) for self, R. T. E. M. E. M. M. R. and G. H. B. Middlefield, (O.) for S. B. J. Y. I. B. A. E. G. R. E. W. B. W. and J. B.

POETRY.

For the Magazine and Advocate.

EVENING.

BY MRS. S. BROUGHTON.

The hour is lovely: See the quiet beams
Of silver moonlight, slumbering on the bank
Of crested snow; like the sweet, seraph smile
That gilds the fall of infant loveliness,
When death has passed his icy fingers o'er
The beauteous brow, and bade the eddying whirl
Of life's warm, purple current cease to play!
See how the holy stars, like diamonds bright,
Are sparkling on the pensive brow of eve.
From the far depths of azure, their soft beams,
In quiet loveliness, are streaming down
To brighten up the gorgeous fane of night.
O, who can stand unmoved beneath the vast
Star spangled arch, and view those brilliant fires,
That since creation's dawn have wheel'd along
The plains of dazzling ether, and not feel
His soul arise on adoration's wing,
To scale the crystal battlements of heaven;
And join the white-robed company, that stand
Around the sapphire throne, and tune their songs
To Heaven's King, and strike the golden lyres
With sounding sweeps, till the loud echoes ring
Along the amaranth bowers and crystal streams,
On whose fair banks, the trees of endless life
Bloom in unfading verdure? Lives the man
Who can deny the being of a God?
Let him go out beneath the canopy
Of the bright star-lit heavens, and ask his soul,
"Whence all this bright array of suns, and spheres,
That throng the blue cerulean?" Let him go
To the eternal mountains, those vast piles
That rear their castellated domes on high,
And o'er the vales in gloomy grandeur frown.
There, while the foaming cataract's earthquake-voice
Sends up its ceaseless anthem, till the caves
And fissured rocks peal back the solemn roar,
And earth seems trembling in the mighty grasp
Of some strong giant hand—there let him bow
His humble soul, and own creation's God!

MATT. III: 14—JOHN I: 33.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"—"And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

The following selected notes and accompanying remarks by Br. L. R. Paige, are taken from the Trumpet of the 4th of March. By an inability to think of every thing at the proper time, their insertion in our columns has been delayed until now. The esteemed correspondent to whom Br. Paige refers, will probably answer for himself; but I can not now refrain from saying that I much approve of, have always followed, and found my experience to confirm the results of the excellent rule laid down by Br. Paige in endeavoring to reconcile passages of Scripture. And with this remark, I invite the attention of our readers to what follows.

A. B. G.

There is an apparent discrepancy between these two passages, which has occasioned some difficulty to interpreters. It appears by the context, that, as related by Matthew, John declined baptizing Jesus, and desired to be baptized by him, before he witnessed the descent of the Spirit, which, according to the other Evangelist, was the sign by which he knew him to be the Messiah. The difficulty is to reconcile the two accounts. This has been attempted in two different ways, either of which appears reasonable, and sufficiently removes the appearance of contradiction. Other methods have been proposed; but these strike my mind most favorably. I shall quote one authority of each kind.

CAMPBELL. "This has been thought by some not perfectly consistent with what Luke acquaints us concerning the connexion of their families, and particularly with what we are told, Matt. iii: 14; where we find, that John, when Jesus came to him to be baptized, modestly declined the office, and freely acknowledged the superiority of the latter. But there is no absurdity in supposing that this was in consequence of what the Baptist knew concerning our Lord's personal character, his superior wisdom, and sanctity. Nay, he might have known further, that he was a prophet, and highly honored of God, and yet not have known or even suspected, that he was the Messiah, till the descent of the Holy Ghost at his baptism. All that is affirmed here, is that

till this evidence was given him, he did not know him to be the Messiah."—*Note on John i: 33.*

In this method of solution, Rosenmuller and others concur. That which follows is preferred by Lightfoot and others.

WHITBY. "To the question how the Baptist knew him to be the Christ, before the Spirit descended on him, it is answered by almost all the commentators on the Gospel of St. Matthew, that John the Baptist being a prophet filled with the Holy Ghost from his mother's womb, Luke i: 15, knew by the *afflatus* of that Holy Spirit, that he who then came to him was the person on whom the Holy Ghost should descend so plentifully, and on whom he should abide, that he might impart him to others, such matters being frequently imparted to prophets, by an immediate intimation of the Holy Spirit. So Simeon, being told that he should not die till he had seen the Lord's Christ, Luke ii: 26, had an *afflatus* declaring to him, that our Lord was that Christ. So Anna the prophetess, being one of them that expected his coming, by a like *afflatus*, was moved to speak of him as the promised Messiah, ver. 38. [Here I Sam. ix. 15-17, is referred to, with remarks.] Thus though Moses knew before from the mouth of God, and many other antecedent evidences, that he was by him designed to bring his people out of Egypt, yet God spake thus to him;—This shall be a sign to thee, that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God upon his mountain. Exodus iii: 12. In a word the Baptist being to preach, when he baptized with water, that another should baptize them with the Holy Ghost, God tells him that of this he should see an evidence, by the visible descent of the Holy Ghost, upon him, who from his fullness was to impart this spirit to all true believers; and when our Saviour came to be baptized, tells him again, this was that very person."—*Note on Matt. iii: 14.*

Perhaps the idea conveyed in a portion of this note is more clearly expressed by LIGHTFOOT thus:

"The sign which was given him, [John the Baptist,] when he began to baptize, 'On whomsoever thou shalt see the Holy Ghost descend,' etc., was not given him for his first knowledge of Christ, but for the confirmation of that knowledge that he had of him before; and for his assurance and confidence to point him out unto the people. And such a one was the sign given to Moses; Exodus iii: 12; not for his first instruction, that he was sent by God, but for his confirmation in that wherein he was before instructed; nor that neither so much for himself as for the people."—*Harm. Eten. Matt iii: 14.*

I do not take it upon myself to decide which of the foregoing interpretations is most correct. It is sufficient for my present purpose that neither is absurd; and that either is sufficient to remove all apparent difficulty in regard to the two passages under consideration.

My mind was led to this subject, by a remark in the "Magazine and Advocate," February 10, 1837. A writer, for whose opinion on many points I have much respect, speaks of the "irreconcilability" of these two passages. He then says,—

"By consulting Doddridge you will find two attempts at reconciliation, of which I presume neither will prove satisfactory. Of all the solutions of the difficulty of which I have either thought or heard, this appears the most probable;—As Matthew did not attend our Lord till long after this transaction, it is most likely that he was misinformed."

The evident meaning of this, when divested of all gloss, is that Matthew has stated *what is not true*, being wrongly informed on the subject; and thus the contradiction is removed. I very much regret to see any one adopt such a summary method of leaping over apparent difficulties; and especially do I regret to see such a method adopted by the writer from whom I have quoted.—What reliance can we place on the Scriptures, if we suppose that the sacred writers were not guided by the spirit, at least so far as to prevent them from testifying falsely? Such a course appears to me to involve a denial of every thing and any thing which can be called inspiration. I am unwilling to believe such was the design of the writer in the "Magazine and Advocate." But I confess I know not in what other manner to interpret his language.

It seems to me that a "more excellent way" to be pursued in difficult cases, is this. When I find two passages seemingly inconsistent with each other, or contradictory I use due diligence in endeavoring to reconcile them. If I fail, I consult such writers as are within my reach. If I still fail, I resolve to wait patiently, till more extensive reading or more mature reflection shall enable me to understand the matter more clearly. In no case do I allow myself to imagine that an Evangelist has testified falsely, even by reason of wrong information. I choose rather to attribute all doubt to my own short-sightedness and imperfect knowledge, than to question the veracity of the sacred writers, and the truth of their record. And some dozen or fifteen years experience

has confirmed my opinion that this is a prudent course. Many passages which I formerly could not understand, now appear plain; and I doubt not that I shall hereafter understand many things which now appear dark. But at all events let me live and die in the belief that the Scriptures contain a true record, and that all which was actually written by the sacred writers is entitled to full and implicit credit. Especially in cases like that under consideration, where there are two or more methods of avoiding contradiction, let my right hand forget its cunning before it be used to affix the stigma of falsehood on any portion of the sacred record, which comes to us duly authenticated.

L. R. P.

European Correspondence of the United States Gazette.

CARDINAL WOLSEY.

HAMPTON, England, February, 1837.

The great attraction here, is the famous Old Court, which is indeed really worth coming these 15 miles out of London to see. Let me remind you first of what it has been in other days.

It was built, you will remember, by Cardinal Wolsey, who began it in 1515, at the height of his grandeur: and what that grandeur was, especially for a private subject, three centuries ago, and under the eye too of Henry VIII., a few of the details will enable you to judge. History records that when he resided here, he retained not less than *eight hundred persons in his suite*. The list of these would fill my sheet; and something of a curiosity it would be to a lover of American simplicity. Take for a specimen twelve doctors and chaplains in attendance on his table:—not to mention four learned counsellors—eight grooms of his chamber—"fourteen footmen, garnished with rich riding coats"—four *minstrels*—and nine or ten Lords, with each their several servants:—and yeomen, cooks, pastry cooks, clerks, carvers, cup-bearers, ushers and pages without end; thirteen of the latter in the laundry alone. When Wolsey at Henry's command, received the French Embassy at the Treaty of the Tripartite Union,—eight of the noblest French blood, with retinues in proportion,—two hundred and eighty beds were provided for the guests; and furnished in princely style, with basins, ewers, candle-sticks, etc., of solid silver to every room. I can the more easily believe this account since I have walked through the palace, which is no mean journey for half a day.—Why, here are eighteen rooms—halls rather—devoted to the fine arts alone. In the Guard Chamber, besides pictures, arms for a thousand men, are hung upon the walls, which are nearly forty feet high, like most of the others. Some of them are still longer; the hall of Cartoons of Raphael I should say over a hundred feet. American meeting-houses might be stuck in here, if the roofs were off, by the dozen. It is a great *hamper of palaces* by itself. I am told by a gentleman, who lives near by, that one thousand two hundred chambers can be well fitted up for guests. Wolsey indeed must have used as many. Indeed, under the royal favor, extended, as it is understood, to rather decayed candidates for it, who may be called the shabby-genteel, *over sixty families* of that description are at this moment largely accommodated within the walls of the palace:—servants and whole establishments included, of course. And yet, as I walked through the palace, it seemed deserted. I felt a melancholy sense of solitude. What a daring magnificence this, for a subject of Henry VIII.—No wonder the King was jealous, and the Cardinal ruined, although when the former significantly asked him what he was building his palace for, with all a courtier's skill he answered, "*For your majesty's acceptance*," and made him a present of it on the spot! It was a compliment worthy of Wolsey, but it did not save him. It did not secure him even the burial of his body according to the wishes of his death-bed. The magnificent sarcophagus which he provided with that view, has recently, after a long period of obscurity, been appropriated to the Tomb of Nelson in the cellar of St. Paul's. What a lesson to human vanity! And yet not the first from the same text: for more than a century ago, when George the First resided here, the great hall, which he fitted up for a theatre, was opened with "*Henry VIII. or the fall of Wolsey!*"

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, APRIL 28, 1837.

NUMBER 17.

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER THIRD.

MY DEAR CHILDREN—I will occupy this letter in "putting you in remembrance" of several lessons, which I have not unfrequently inculcated upon you "while I was yet present with you." I will recall to your recollection the principal of those methods, in which I have orally instructed you to exercise yourselves upon the subjects of your reading and reflection from the sacred writings. And much of what I would have you do in reference to these, will equally apply to your study of other compositions—indeed of any composition, writing, or book.

I will suppose that you have fixed upon a paragraph, chapter, or other portion of the Bible, as the subject of your morning meditations, perhaps to be continued throughout the day—the theme of your high-way and by-way reflections. That I may be more specific and better understood, I shall suppose that the passage you have fixed upon is that which consists of the several beatitudes, as they are called, or the description of those whom the Founder of our religion declared happy or blessed, in Matt. v. 3-12.

Your first object is undoubtedly to endeavor to understand what was meant by the speaker or writer. Reading and reflecting for this purpose, you require to adopt a different mode of procedure from that which is proper when you read for practical or devotional purposes.

One thing, then, which I would always have you to attempt is, to form a distinct and vivid representation in your own mind, of every such scene as is susceptible of it. In the instance supposed, you can picture to yourselves, the appearance and expression of Jesus while addressing the multitudes this famous discourse—the sermon on the Mount. An acquaintance with Jewish Antiquities, and especially with the Jewish manner of dressing and of public speaking, will enable you to fill up the picture by clothing Jesus and his motley crowd of auditors in appropriate dress and costume, and make you represent the speaker, not, as is the custom now, in the standing attitude, but in a sitting posture. These pictures which you form to your mind's eye, you may attempt to embody upon paper by drawing, or by such a description as a painter could draw from, or by a combination of both. Wherever the subject admits of it, endeavor to make a picture of the scene or circumstances in your mind, if not upon paper. You will find that, by so doing, the scene, the discourse delivered, and all connected with it, will be very deeply, I might say, indelibly, impressed upon your memory.

Another exercise in which you may employ your thoughts upon such a passage, consists of making out such questions as you would put to a class of younger persons than yourselves to see if they understood it, or to lead them to understand it. This you can do mentally, that is, without sitting down to write out your questions. This, however, when you can filch a fragment of time from other necessary avocations, I would strongly urge you to do also. There are printed questions upon the several books of the Bible for the use of students and Sabbath-school teachers; and it would be an interesting and instructive employment, when you have made a considerable collection of questions, to compare them with those which have been printed, or with those of any of your brothers, sisters or cousins.

You may suppose that you have been trying to make one or more of your mates or acquaintances, understand a verse or two as you understand them; and then make out such questions as would try them whether they understood you or not, or such as would prove, afterwards, whether they remembered what you then said. These questions put into writing, or upon record, will be a remembrance to yourselves of the sense in which you once understood the passage, or may be used to prove whether your memories have retained what, by supposition, you have endeavored to imprint upon those of others.

Another useful employment which you may adopt, consists of making out such questions as you would put to one who was able to answer you, in order that you might more fully understand the sense of what you have been reading. After making use of all the reflection you can, and of all the helps within your reach, there will frequently remain a feeling as if you were not fully satisfied—there will be questions which you would put to one whom you supposed better acquainted with the meaning of your author. These make out distinctly, and put into words, and if you can find opportunity, put them into writing, and preserve them. When next you make the passage a subject of meditation, it will be useful to recur to them. And when some new book, or some well-informed man comes in your way, it will be pleasant if you can procure from them a solution of your difficulties.

Making out in other words the meaning of any passage or paragraph—that is, in words different from those employed by the writer, yet conveying the same signification, you will find a useful occupation. You may do it in about as many words as are employed by your author—or you may express his meaning in the manner of a paraphrase, that is, in a more round-about or circuitous manner of expression—or, after having read a passage and reflected upon it, you may, without again having recourse to the open volume, express in words what seems to you to be the meaning of the writer. This is not only a profitable mode of employing your minds, but it will much assist you in the acquisition of a readiness in expressing your thoughts in writing—in the rather neglected art of composition.

Lastly, there is one request that I would earnestly make of you. It is this: before requesting of any one their opinion of any passage of any writer, or before having recourse to any exposition, commentary, or other explanation, make out for yourselves, an opinion upon the subject,—form some idea of what is, or what is not, meant,—sum up what you do know about the passage and the subject,—and be distinctly aware of where you are in doubt, or whereof you are in ignorance. Form some distinct ideas of your own, before you care to know, or use means to know, what may be the opinions of others. One advantage of this will be, that you will become habituated to think for yourselves—a most invaluable habit—and you will likewise be prepared to be, not the passive recipients of other men's opinions and creeds, but attentive and qualified considerers and judges of the truth, and fairness, and value of their conclusions and belief. By this mode of study, your progress may be but slow, but the value of your acquisitions, the deeper impression made on the memory, and the value of the habits and mental powers which you acquire, amply compensate for this seeming slowness of progress. You will, thus, be the fabricator of your own minds so to speak—that is, of their powers and capacities—and the workers

out of your own knowledge and mental progress, instead of the mere drone-like devourers and retailers of the opinions and performances of others.

Learn to be fearless, independent, and judicious thinkers, to think for yourselves, and so you will confer the greatest favor you can upon,

Yours affectionately, _____

For the Magazine and Advocate.

THE INFLUENCE OF EXAMPLE.

BY REV. WM. QUEAL.

It is the duty of Christians to understand the influence of their example upon others. For if they are true to their profession, much good is produced in the social compact and in community; according to the greater or lesser circle in which they move.

Mankind derive their habits, not from precepts altogether, but from example. Then, as that example is virtuous or vicious, it will exert that influence on others. We are well susceptible of virtue, and reverence spontaneously its appearance in others. No person is so vicious as not to feel some restraint, when in the presence of a human being whose heart is replete with benevolence and truth, and whose daily deportment corresponds to such profession. The practical Christian is the monitor of the vicious, and by his example, the unthinking, the profane, the dishonest, the profligate and lost are reformed, and brought to exclaim "Lord Jesus, be merciful to us sinners!"

While, then, a good example can remove innumerable evils and afflictions, let us practice the principles of Christianity, which will certainly effect and secure a permanent good, by leading earth's bewildered sons into the glorious liberty of the children of God. We may then properly ask, Reader are you a *Universalist*; and if so, are you making use of all the means within your power to advance the cause of Gospel truth in the part of Christ's vineyard where you reside? Does your example show that your "faith is one that works by love, and purifies the heart"? Are you determined that the holy cause of religion which you have espoused, shall not fail through want of exertion on your part? If this is your determination and you thus act, God will crown your labors with success.

It is a lamentable fact, that in many of our societies there is a want of cheerful and cordial reciprocation of duties by some of the members: The *pecuniary* expenses have to be borne by a few liberal individuals, or if they relax their exertions after having their patience worn out by nominal friends, the precious cause of our Redeemer for a time is buried in the dust, and the cruel banner of endless sufferings waves over the walls of our Zion. Where this is the case, societies can never flourish for any great length of time. A want of mutual interest will retard the wheels of any righteous system.

If every Universalist would consider himself as a chief pillar in our denomination, and act as if its whole fate depended upon his exertions, our societies would be established upon a firm foundation, and the "very gates of hell" could not "prevail against them." Never was the time so important as the present, for every one to act *individually and collectively*, who are interested in bettering the condition of human society. Our cause is in a prosperous condition, but we can retard or increase its influence by our examples. May God enable all who profess, to be zealously affected in a good cause.

Parma, 1837.

For the Magazine and Advocate.

ROMANS VIII: 20.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Br. Grosh—In number 14 of the Magazine and Advocate, I observe that Br. Sadler has made another effort to substantiate his views of the above passage of Scripture. Br. Sadler "dislikes the mode of determining Scripture by the arbitrary laws of language." Probably he does not dislike the method more than I dislike his mode of violating the laws of language to make a sentence (which before discorded with no part of Scripture) agree with an opinion of his own origination, and which adds nothing to the beauty or harmony of the Bible. Br. Sadler knows that the meaning of a passage must *always* be determined by the arbitrary laws of language, unless that meaning, when so determined, contradicts something which its author had previously written. Does the passage, according to my view, disagree with any other portion of the Apostle's writings, or with any part of the whole Bible? If so, let Br. Sadler show wherein. If not, then the laws of language, which must decide in *such* case, pronounce my views correct.

Br. Sadler says that "the New-Testament writers did not use classical Greek, but corrupted it with Hebraisms and provincialisms, consequently not on etymological principles." Has Br. Sadler offered any evidence that the passage under discussion, is either a Hebraism or provincialism? Has he advanced any reasons for supposing that it contravened etymological or classical rules? No—it may be contrary to etymological and classical principles; and a *may be* is the only evidence that can be given—evidence, on the virtue of which no person is justifiable in altering a passage of the holy records.

Again—"The apostles did not regard grammatical construction as much as they did sentiment and idea, so that it need not surprise us if they made errors in syntax—especially, if we consider the unlettered character of the apostles." Were not the apostles wise enough to know that people would judge of the "sentiment and idea" they wished to convey, by grammatical construction? If they regarded "sentiment and idea," would not their regard for these lead them so to construct their sentences that the "sentiment and idea" could be correctly understood by their readers? Will Br. Sadler attempt to alter the apostle's construction, declare the sentiment conveyed by the grammatical construction of the passage not to be the one intended by its author, and place his view in its stead—a view no more consistent with the rest of Scripture than the one now afforded by the grammatical construction of the passage—and all on the ground that it *may be* so? And who was the "unlettered" apostle who framed the passage in question? This ignorant and "unlettered apostle" was he who was brought up and educated at the feet of the learned Gamaliel.

Again—"Copyists would be extremely likely to vary grammatical construction to suit their particular notions," and for all these reasons, "but little reliance can be placed on the grammatical sense of a disputed passage." Copyists would be extremely likely *not* to vary the grammatical construction of a passage to suit their notions, and one *likelihood* is worth as much as another, where there is no proof on either side. But how does it happen that copyists would alter a passage like the one before us *to suit their notions*, and leave others untouched which would be far more displeasing to any notion which could not endure this passage than this is? for if there is any doctrine which can not be sustained with this passage as Br. Sadler would have it read, that doctrine will find harder things in the Scripture than this to get along with.

As Br. Sadler's next paragraph simply contains opinions which must fall if the succeeding paragraphs be incorrect, I pass on to notice his remarks on Macknight's translation. He says, "Macknight renders the passage, which he calls

a literal translation, thus, 'For the creature was subjected to vanity, *not willing it*, but by him who hath subjected it,' etc. By supplying the agent understood or implied, this translation shows my interpretation correct, 'For God rendered the creature subject to vanity, *not willing it*, but by reason of him who subjected the same to hope.'" Br. Sadler says, "by supplying the agent understood or implied, this translation shows my interpretation correct." Why, then, did he not simply do this? No—he first supplies the agent, then makes that agent the nominative, in doing which the verb, which is in the *passive* voice, is by him put in the *active* voice; the noun *ktisis* (creature), which in the Greek, is in the nominative case, and is nominative to the verb in the *passive* voice, is turned from the nominative into the accusative or objective case governed by a passive verb turned into an active. And all this twisting and distorting of a passage is done to substantiate a view, which, if substantiated, would not improve a particle upon the present one. Br. Sadler says, "For God rendered the creature subject to vanity, *not willing it*," etc—the Greek says, "For the creature was rendered subject to vanity, *not willing it*," which makes a vast difference. The word *God* is not in the passage at all. But allowing Br. Sadler to suppose this was implied, I ask him by what authority he makes an *implied* word nominative to a verb which already has a nominative *expressed*, translates this verb, which is in the *passive* voice, in an active sense for the purpose of finding something for his implied nominative to do, and then renders the regular nominative to this *passive* verb as if it were in the accusative or objective case, and governs it there by a passive verb used as an active verb? "The way of the transgressor" of all the rules of language, "is hard"—hard, indeed.

Again—he says "Though *hekousa* (was made subject) is in the feminine gender, that does not absolutely determine its relation.....Macknight, in his preliminary essays to the epistles, says 'the masculine is sometimes put for the feminine, even by classical writers' and quotes examples—of course *vice versa*." This *vice versa* business is a bad one. Why not say "two negatives are equivalent to an affirmative, and *vice versa*, two affirmatives are equivalent to a negative?" "the active voice governs the objective case, and *vice versa* the objective case governs the active voice?" This *vice versa* is incorrect. There is a rule in every Greek grammar for the masculine's being often used for the feminine, but none for the feminine's being used for the masculine, as in the nature of things there *could* not be. The reason why the masculine was sometimes used for the feminine is this.—Among the Greeks, woman was esteemed far inferior to man. Man was the noblest being on earth—woman was but his slave. When a writer wished to ennoble or dignify a female, he coupled her name with a *masculine* adjective, by which he was supposed to confer upon her the honor or dignity of man—while, on the contrary, to couple a feminine adjective and masculine noun together would have been to degrade the masculine; from which we see that the same reasons which led them to put a masculine adjective with a feminine noun, did not exist to cause them to put a masculine noun with a feminine adjective, and especially when the masculine was no less a person than the Deity. Br. Sadler can find no rule for placing a masculine noun with a feminine adjective, neither examples where it is done; and consequently the adjective *hekousa* can not agree with the word *God* either expressed or implied, and of course must agree with the noun *ktisis*.

What Br. Sadler says about the *relative* taking the gender of its *consequent*, amounts to nothing, till he shows his authority for putting a relative where there is none, and thus transforming the Greek of the whole passage. "Hence," he says, "if in this case the *relative* were supplied as it might properly be, (reading 'waiteth for the manifestation of the sons of God who hath subjected the creature to vanity, not willing it,') the gender

would be used as in other cases, with our application." I have shown that the gender can not be used at all with his application, and the "other cases" he mentions are not in existence. Now with this rendering (in the parenthesis) of the verse in dispute, together with the one *preceding* it, I ask what becomes of the little word "*For*," which commences the twentieth verse, and which does not here appear?

Br. Sadler closes with giving what he conceives to be a literal translation of verses 20 and 21—"For to vanity *God* appointed the creation, not willing it," etc. I would conceive the following to be rather more literal, if not a great deal so—"For to vanity the creature *was* appointed or made subject, not willing it," etc. The truth is, Br. Sadler's translation is not in any respect *literal*; and he himself, by the whole tenor of his article, has confessed that his translation defies all grammar rules, when every person knows that a *literal* translation is one which is made in strict accordance with grammar rules.

On this subject I have done—I trust forever. If, Br. Grosh, you will be kind enough to publish this article—longer than I intended it should be—entire, I will feel truly thankful to you, and think I can promise you safely that I will not trouble you again in regard to Romans viii: 20. E. B. V.

Schenectady, April 17, 1837.

NOTE.—Br. E. B. V. will, I trust do justice to my motives, if not to my judgment, for the omission of a few passages of his article. I trust, also, he will let us hear from him again, even though the subject should not be Romans viii: 20, nor the article a controversial letter. Our readers will feel easy, I hope, about the discussion—two of the disputants are out of the field—and "one stick of wood," they say, "will not burn long alone." Of course, the end is near at hand. A. B. G.

For the Magazine and Advocate.

WHAT WILL DO TO DIE BY?

BY ASHLEY CLARK.

Brs. EDITORS—Did you ever hear a person say, that something would do to live by, but would not do to die by?

There is certainly something. What do you think it is? They do say it is Universalism. Yes, the old song, "Universalism will do to live by, but will not do to die by," is sung over, and over, and over again. Though it is thread-bare, and even worn out, the old song is too good to be laid aside.

What distress it must bring a person into, to think, when about to leave this world, he shall be saved from sin, death and sorrow, and crowned with a glorious immortality, and join with all the ransomed family of man, in singing the deathless song of redeeming grace, throughout the wasteless ages of eternity! O, such a thought is distressing!! Who—O, who could endure the thought for a moment?

But, says the objector—"It is not the thought of heaven and happiness that gives distress—but it is the fear of going to hell. This is what distresses the Universalist, when on a dying bed." The fear of going to hell!! Is this Universalism? Is it not Partialism? Does Universalism teach us that we, or any of our fellow-creatures, are going to hell, to endure misery without end? This is Universalism with a witness! No; this is *not* Universalism—it is the want of it. It is Partialism. It is the very system which harrows up the soul with sensations of horror and despair. It expects damnation, endless and unutterable. It distrusts the goodness of God. It despairs of His paternity. It looks upon him as a frowning Deity—a destroyer of our race—a being indignant and revengeful. It expects a separation of the human family. It looks upon our friends and fellow-creatures as the objects of God's wrath and vindictive ire. Not so with Universalism. Universalism looks upon the Deity as a Father—a friend and a munificent benefactor. It expects heaven and happiness. It anticipates a happy immortality with all the ransomed creation of God.

And yet it is said Universalism will not do to die by!! What is the reason it will not do to die

by? Is it because it imparts comfort and resignation in that trying hour? Or is it because it is supposed to be false, and the person professing it, now believes its falsity—renounces it—and dies a miserable death? Admitting this to be fact; who can not see that it is not Universalism that he dies by? Nor is it Universalism that is the cause of his miserable death, but the reverse—viz. Partialism. He now believes that Universalism is false and Partialism true. He is then a Partialist—believing in the doctrine of an endless hell, and as a consequence, dies a despairing, miserable death!

But Partialism will do to die by. The want of Universalism will do to die by. The thought that millions of our fellow-creatures shall be separated from the rest, and wail in endless despair—O, this is a pleasing thought! Delightful theme! It fills the soul with joy unutterable! To think of the endless separation of our fellow-creatures—brethren, friends and neighbors—what joy and consolation it imparts! This is Partialism. Partialism will do to live by, and it will do to die by; and Universalism will do to live by, *but—but—but*—it will not do to die by!

Reader—if you are not consummately silly, you will not say “Universalism will do to live by, but will not do to die by.” For if Universalism be false, it will not do to live by. If it be true, it will be better than any other system to die by.

For the Magazine and Advocate.

ANNIHILATION.

BY REV. C. SPEAR.

There are many minds at the present day, that seem disposed to cherish the doctrine of annihilation. There is a reckless spirit abroad, that would deprive man of all hope of another state of being. There would be some excuse for this spirit, if it offered any thing better than it took away. But it is like taking away our bread, and giving us poison; like driving us from our peaceful home, and leaving us in the unsheltered wilderness; like quenching the sun, and leaving humanity to grope its way in everlasting darkness. Annihilation presents cheerless views of death. Who can look on the end of life with composure, that indulges the dreary thought that he is to take up his abode in the dark and dreary grave forever? The sentiment dishonors God, inasmuch as it supposes the Deity “to spare every thing corporeal, and destroy every thing mental.” Sound philosophy teaches that positive destruction of matter is unknown in all the works of God. True, every thing changes its form, but in all the mighty revolutions of nature, nothing is lost. Annihilation presents an unfinished plan in the creation of God. According to this theory, there seems to be a great end in every department of the creation, except in the formation of the human mind. Here are splendid powers which seem far too vast for the imperfect scenes of this life. A noble plan is laid, but left unfinished. There is a fine Spring, a beautiful Summer, but no harvest. It is as though the sun should come forth in all its splendor, and just begin to throw his smiles over creation, then sink down in everlasting night. Like the painter, who spreads his canvass, and images forth a few leading features of his hero, and then dashes the work from his presence. Like the statuary, who wakes up the sleeping marble, and chisels out a plan of his great work, and then leaves it unfinished forever. These emblems bearly shadow forth the weakness and absurdity of the theory which confines the operations and enjoyments of man to this earthly scene. There is not one ray of comfort to be found in the sentiment. Indeed it entirely extinguishes all hope, and ends every noble desire. In fact, there is a close connexion between a belief in the entire extinction of intellect, and immortality. It gives a man ignoble views of himself. The whole intellectual and moral creation is at once brought on to a level with mere animal life. The grave shuts the scene; the mind is no longer to hold intercourse with the Eternal Spirit that pervades and fills the universe. Hence, the affections become

blunted and the social feelings dampened. Who can feel to cultivate the intellect, when all its powers are so limited in their duration? The soul, in view of its extinction, can hardly aspire after sublimity and moral excellence. A multitude of beings are around us, but they are like shadows on the plain. All association ends with life. Death reigns triumphant over all the scene. But blessed be God, light breaks in upon our world from above. Hear the voice of Jesus, “Let not your heart be troubled, ye believe in God, believe also in me,” —“because I live, ye shall live also.” —“Fear not. I am the first and the last. I am he that liveth, and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and of death.” —“This mortal must put on immortality.”

“ * * * * * And see,

’Tis come,—the glorious morn—the second birth
Of heaven and earth. Awakening Nature hears
The new-creating word, and starts to life

In every heighten’d form, from pain and death
Forever free. * * * * *

Sandy Bay, Mass.

For the Magazine and Advocate.

A CALL TO PREACH.

Messrs. EDITORS—Your readers will recollect that in an article which appeared in your paper last Autumn, over the signature of “B.,” I assumed the position that a call to preach, consists in a *disposition* to do so. Permit me to assign some reasons, in addition to those which that article contained illustrative of the correctness of my views on the subject.

St. Paul, upon taking notice of the operations of his mind, exclaimed, “Wo is me if I preach not,” by which he meant, that he should be unhappy, unless he became a minister of the Gospel. He had been converted by a miracle, and sent by the Saviour in person, to preach to the Gentiles, and therefore had every reason to believe he could be more useful in that capacity than any other. And therefore he felt disposed to preach.

Now though it is true that St. Paul was expressly called by Jesus Christ *in person*, and *by miracle*, will it be said that any body else ever was? If so, who are they? Will some individual not more orthodox than John Knox, inform me? That some persons have a call from his Satanic Majesty, is perhaps sometimes the case. I am unwilling, however, to do even that “old serpent,” the devil, the injustice to admit that he actually calls every one that claims that honor!

I recently heard J— L—, a deacon of the Baptist church, in S—, Rensselaer county, N. Y., say, with a firm conviction of the truth of the assertion, that soon after he “got religion;” he had a call to preach, which upon inquiry and reflection, he ascertained was from the devil! I observed to the deacon, that the being whom he named, could not be *serious* in calling men to promulgate a doctrine to which he is opposed. The deacon replied he had no doubt but that the devil was in earnest about it. I then said, what I believe is true, that inasmuch as the devil has been employed in the acquisition of valuable knowledge, for several thousand years; certainly ever since, (to use the *sublime* language of the bard.)

“In Adam’s fall
We sinned all;”

he, the devil, must, by this time, be too shrewd and wise to call men to preach who are entirely unqualified for the great work. It is rather humiliating to acknowledge it, but nothing I could say, shook the deacon’s faith in the poor old devil’s call.

Messrs. Editors, I very much regret that so pious a man, as deacon L— should seriously think, that the “Enemy of all righteousness” is so friendly to him, as to give him a special call! But my regret is diminished, by the consideration that the deacon has concluded not to obey the call.

How any man of intelligence can believe that such a being, as a “fallen angel,” exists, in the shape of a snake; I am at a loss to determine.

And he who maintains that any kind of snakes feel interest enough in the diffusion of the truths of the Gospel, to call deacons and elders to engage in the work, evinces less reason than mental hallucination. But I stop here.

The reader will pardon me for having dragged criticism down from her lofty bowers, even to ridicule sentiments which “shock all common sense.”

Deacon L— is engaged in an *honest* calling at his residence; and, in all human probability, he will pursue it, at least, until the good old gospel-loving devil renews the call. It is possible that the devil overrated the deacon, at the time he called him to preach. “It is devoutly to be wished” that this article, should it meet the eye of old Nick, may convince him of his error; for, in that case, the deacon will have the consolation to remain, through the residue of his earthly pilgrimage, in the “blessed retreats of private life.”

I am, Messrs. Editors, decidedly in favor of a “preached Gospel.” Men, we know, are bad with it; but as Franklin truly said, they would be worse without it. Let it be preached then. And let those who are qualified, and whose conduct exhibits lucid proof that they are honest, be liberally sustained in their high vocation. N.

North Adams, Jefferson county, N. Y., March 28, 1837.

For the Magazine and Advocate.

FACTS.

1. One of the earliest defences of Christianity against the attacks of its enemies, was written by Origen, an eminent Universalist of the third century, and one of the most learned and excellent men of the age in which he lived.

2. One of the first, if not the *very* first, treatise published in the United States on the deleterious “Effects of ardent spirits upon the human body and mind,” was written by the well known Dr. Benjamin Rush, a believer in (to use his own language) the final “salvation of *all* mankind.” He was also a warm friend and correspondent of the beloved Winchester.

3. The first associated body of religionists that publicly passed a formal resolution censuring the use of ardent spirits, was the Universalist Convention of the New-England and other States.

4. The first theatre and the first circus in the United States used for religious purposes were those used by the pious Winchester, of whom it is needless for me to speak, his praise being in all the churches that love the faith of a world’s salvation which was delivered to the saints.

What will our Partialist brethren, who contend that no good can come of Universalism—that no good thing can come out of Nazareth—say to these things? DAVID.

For the Magazine and Advocate.

REVISED MARRIAGE LAW.

“If either of the parties between whom the marriage is to be solemnized, shall not be personally known to him, the minister or magistrate shall ascertain, to his satisfaction, the identity of the respective parties.”—Revised Stat. vol. 7, chap. viii. tit. 1, sec. 10. Edition of 1836.

The above is the law as it now stands. It will be perceived that the amendment relieves clergy men of much trouble, in certain cases; and for the benefit of those who may not know of the amendment, I have thought proper to send it for publication. L. C. B.

For the Magazine and Advocate.

REASONS FOR BELIEVING PARTIALISM.

Every person who believes in his own salvation and in the endless damnation of others, believes, first, from the consideration that God is partial—or, secondly, from the consideration that he has merited God’s favor. Reader, are you a Partialist? If so, which proposition do you adopt? The first, or the second? Methinks it is the second. Well, recollect, that is Pharisee righteousness. Do you believe in an endless hell for any one—believe it for yourself. Then we will believe, and not then, that you are destitute of any righteousness.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 6.—Mr. Campbell to Mr. Skinner.

DEAR SIR—After a silence of so many months, occasioned by circumstances well known to you, permit me to resume my pen:—

NONE of my readers will accuse me of any effort on my part to provoke this controversy with Universalists on their peculiar sectarianism. The proposed discussion with Mr. Skinner, from his own showing, was transferred to him by Mr. Montgomery, of Auburn, New-York; and Mr. Montgomery, on his own responsibility, assumed the place of Mr. Spencer; and Mr. Spencer simply addressed me one letter on a single query, without any proposition of a discussion, which query I answered without the slightest intimation of having undertaken, or being about to undertake, a debate on such questions. So the matter terminated, as I supposed, to the satisfaction of Mr. Spencer, from whom I have never since heard.

From October, 1835, till February, 1836, there was a profound silence on the subject of my reply to friend Spencer. In February we published Mr. Montgomery's letter, and replied to his queries in the same number. Silence again ensued, and continued till in June last, when I had an introduction to Mr. M. in the house of brother Shepherd, of Auburn, when I received from him what I understood to be a *challenge* on the subject of my reply to him of February, 1836. It was, indeed, with much apparent modesty couched in this question:—'Will you,' said Mr. Montgomery, 'publish letters from me in reply to you on the subject of *Universalism*?' or, 'Will you continue to publish letters from me if I continue to write on the subject of my letter to you.' In one of these forms of expression I was addressed on that occasion; and I am pleased to see that in Mr. M.'s letter to Mr. Skinner he has fully admitted it, in these words:—'brother Skinner—June 29, 1836.—Mr. Campbell is now here. It was to see him that I delayed writing to you. I called upon him this morning to know whether he would publish my letters, if I continued them. I did not at first allude to a substitute. He objected to me on account of my youth.'

All men of sense, to say nothing of sensibility, will, I doubt not, interpret this as I then did, into a very plain challenge to discuss the merits of Universalism with Mr. Montgomery on the pages of the Harbinger. I looked upon the young gentleman, in the bloom of 25, or thereabout, as quite a promising Goliath, and upon the whole thought it safest to decline the combat: yet, as one does not like to be called a coward, I got off honorably, telling him that as I was going 'down East' to the regions of light, I would, when nigher the sun-rising, in Boston, or somewhere thereabout, rather encounter some of the older giants, the Anakims or Zamizummins of Universalism; for if I killed him, these sons of Hercules would say I only killed a mere stripling, which would be unmanly and dishonorable. I very gravely, indeed, inquired of my redoubtable friend the names of the mighty men in Boston, and he gave me a full statement of their respective merits. But, Sir, it may be gratifying to yourself, as well as the public, to know that he represented Mr. Skinner, of Utica, to be as competent as the best of them; nay, perhaps, 'a more ready writer than any of them.' Of this, however, I will not say much more, lest some might think that the fame which he gave me of yourself was the cause of my passing Utica without a call.

But it has come to pass, that notwithstanding his writing to the constellation of Boston, apprizing them of his communication with me, and my intimating to Mr. Balfour, whom he represented as the most learned, if not the most gifted of them all, my willingness to discuss this subject, especially from the attitude in which Universalism stood since Dr. Ely and Mr. Thomas had given a new volume on the subject; I received no invitation to discuss the question, though, as I learned, most of

these gentlemen heard me speak while in Boston, and perhaps allude to their dogmas. Having received no invitation, I gave none: for to offer challenges is not my custom. Every public discussion which I have had on any religious question, has been on an accepted challenge. On this occasion, then, I appear in my usual attitude.

But now that I am before the public in defence of the sanctions of the Gospel, of the basis of God's moral government and of all political government, against a system of religious and moral belief which makes *Satan* a metaphor, *hell* a fable, and *punishment after death* a mere bugbear, I trust I have found an honorable, talented, and learned disputant; a gentleman indeed who will sustain that character to the end. As such, I will respect and address him.

He has, however, been too eager for the combat: for he has rushed into the arena without a single proposition, stipulation, or preliminary arrangement.

Were he asked, What are the propositions which we have agreed to discuss? What are the rules of this discussion? How long is it to continue? Who is to open and close it? What are the rules of evidence to be relied on? What the authorities to be admitted? etc. etc. I can not imagine what answers he would give. For my part I would respond, in general terms, that I never had a stipulation with Mr. Spencer, or Mr. Montgomery, or Mr. Skinner, on any one of these matters.

Certainly Mr. Skinner will admit that there ought to be some such previous understanding, and that I ought to have at least half the contract or stipulations on these very important points, if we intend that the public shall be benefited by our labors. He might spread the controversy over the whole face of the Atlantic, as in his letter published in our last number, and the discussion might continue for years without any beneficial result.

If, indeed, a written discussion had been duly proposed by 'Spencer' in 1835, or by Mr. Montgomery in 1836, and if all the propositions and rules of discussion had been agreed upon and published to the world, Mr. Skinner, in accepting the place of such parties to a discussion in 1837, might have commenced, *sans ceremonie*, as he has done, and gone a-head, as he seems disposed to do, as though he were hasting out of cannon shot of the enemy. But neither of these gentlemen were ever parties to a discussion with me, and consequently Mr. Skinner, in taking their place, as he seems to wish to do, is without law, or rule, or stipulation in the case; and had he not been rich in resources, he ought to have saved his nine columns, or nine feet of argument, till we had got some point or proposition logically before us at which to have aimed his artillery. At present he has lost much ammunition by not waiting the arrival of his opponent. However, it has gone to our readers without comment, and it is to them so much clear gain.

I will not, indeed, incur the censure of all literary men by beginning a debate without a clear and definite understanding of the points at issue, and the rules of discussion. It will serve no purpose for Mr. Skinner to waste time in telling me that he prosecutes a controversy begun; for there was no controversy begun: nor that he continues to sustain a proposition agreed upon; for there was no proposition agreed upon: and hence Mr. Spencer and Mr. Montgomery write on different subjects; and Mr. Skinner has got a little of every thing in his first letter. He may say, indeed, that I have agreed to have a discussion on the peculiarities of Universalism, and have accepted him as a disputant on the recommendation of Mr. M. as a substitute letter-writer on something connected with the party; and he may say that I proposed an oral, but that he preferred, and seized, *instantly*, on a written discussion of something; and that I proposed certain considerations in my letter to him of the 29th November, and that he answered them on the 23d December, as now published in both our Magazines; and that, without again hearing from me, he commenced and published a very long article while I was attending to a dis-

cussion which kept me from home for ten weeks; and that he practically claims the right of beginning when, and where, and how he pleases; and of continuing, *ad infinitum*, or otherwise, as he pleases. All this, and perhaps more, he may say: but I say, and will stand to it, that we have not agreed upon the questions to be discussed, nor upon the rules of the discussion, nor upon the evidences to be relied on, nor upon the extent to which we shall prolong the investigation, and that these are essential matters with all logicians and with all persons who aim at perspicuity, conviction, and public utility. I shall, therefore, take upon me to show what questions I think may be embraced in the contemplated discussion, and leave it with the gentleman to say whether any or all of them shall be debated:—

1. Is there any *punishment* for sin?
2. If any, is that punishment *present* or *future*?
3. If future, is that future *before* or *after death*?
4. If after death, is it *temporary* or *eternal*?

Or, to embrace your views of the Gospel in a single question on which to concentrate all the force of argument on both sides, perhaps you would prefer to affirm your Gospel in one proposition, viz.—

5. *Is eternal life the ultimate destiny of all mankind?*

An issue can be formed on your answer to any one of these questions.

You may have a dispute about *words* or *things*. You may affirm, if you please, that—

1. There is no word in Hebrew, Greek, Latin, or English, which, in its literal and primary sense, denotes duration without end; or that—

2. The nature of the substantive only can qualify the attribute, and not the attribute the nature of the substantive! Thus whether God be eternal, or the saints forever happy, can not be proved from the words *eternal* or *forever*; but from the nature of the substantive *God*, the substantive *saints*, or the substantive *happiness*. This would seem to embrace one of those points on which you feel most strong. Hence, that—

3. Unless there be something in the nature of misery which makes *eternal* mean *duration without end*, no living person can prove that *eternal*, prefixed to misery, means misery without end; and that unless there be something in happiness which is of necessity endless, as there is in God, no epithet can be found which would certainly indicate it. Or,

4. You may affirm that *gehenna*, *tartarus*, *sheol*, *oulen*, *hades*, *aitoon*, *aionos*, *aevum*, etc., etc., separate or together, afford no certainty whatever on the future destiny of man; and thus we may have a *logomachy* most preposterous and uninteresting to ninety-nine of every hundred of our readers. For debates of this sort afford to the weak party a great facility of throwing dust in the eyes of the great mass, while they escape exposure in the panoply of bold and confident assertion, which with many is more convincing than all the syllogisms of logic or the whole syntax of reason.

If, then, you prefer a dispute about *words* rather than *things*, you will select one or more of these four propositions, or some of similar categories and predicaments; but if you go for *things*, or for approaching the main point at once, meet me on such of the first four questions as you may suppose will afford an issue, which you will ascertain by answering those questions with a Yes or No; or meet me on the *fifth*, which is after all, the marrow and fatness of Universalism.

Now for the evidence which may be introduced in the discussion: on which I beg leave to suggest—

1. That a future state being wholly a matter of revelation, no other witnesses than the Apostles and Prophets, or the spirit of God speaking in them, can be admitted as of any authority.
2. That their testimony on the subject is complete in the Old and New Testaments, especially in the latter.
3. That the words of the Bible are to be subjected to the canons of criticism or laws of language current in the commonwealth of letters; and that no new, or by-laws, other than those to which

all writings of the same antiquity are subjected, can be admitted in the interpretation of any disputed word or sentence.

4. That King James' version shall be ultimate in every appeal to translations; or if the gentleman choose, I will not object to the new and improved version on the basis of Campbell, MacKnight, and Doddridge.

And finally for the rules of Discussion:—

1. As the challenge came from the Universalists, and as they have opened the discussion, the propositions discussed shall be so framed as that Mr. Skinner take the affirmative, and A. Campbell the negative. As for example, Mr. Skinner affirms that *eternal life, according to the Scriptures, shall be the ultimate destiny of all mankind*; and A. Campbell denies it.

2. The respondent shall of course close the discussion.

3. The disputants shall occupy equal space in their respective periodicals.

4. No letter shall occupy more than six pages, *bourgeois*, of the Millennial Harbinger.

5. The discussion shall not transcend *twelve* letters on each side.

6. The parties shall, as early as possible, in every month, forward to each other a proof-sheet of their letters.

7. The parties shall always confine themselves to the proposition under discussion, if there be more than one, (which there ought not if possible) so long as it is agreed to prosecute it.

Such, in our judgment, would be a fair arrangement with reference to public edification; and if our friend Mr. Skinner will assent to it, or propose any reasonable amendment, I shall proceed forthwith to respond to him on any issue which he may form on the aforesaid premises.

For the edification of our readers, and in evidence of the correctness of the views above presented, I shall offer a remark or two on the communications of these three Universalists.

Mr. Spencer appears not as a *disputant*, but in the attitude of a *querist*. His plan was to state his views of *gehenna*, *aioon*, *aioonos*, *oleu*, and *aeoum*, as he had gleaned them from various sources; and not finding in them as he reasoned "any punishment for sinners *after death*," he calls upon me in the following words:—"Now, Sir, in the Scriptures, both Jewish and Christian, can furnish evidence to prove a punishment for sinners after death, do let me have it; and if such punishment is established, then I want to know the nature of such punishment in point of duration."

In my reply to this query, discovering that Mr. Spencer was no very profound adept in verbal criticism, and especially because I wished to state a few plain facts and reasons, I did not dispute with him on the biblical import of those terms; but observed that "all he had said about *gehenna* and its correlates, and even more than he had said, may be admitted, and yet eternal life and eternal death remain the immutable and invincible sanctions of God's last message to mankind, and all his inferences and conclusions be repudiated by every believer of the Gospel as *illogical and unscriptural*."

Mr. Skinner was then *mistaken*, when, in his letter of February 10th, as published in our March number, page 130, he represents me as "giving up *sheol*, *hades*, *gehenna*, as being in themselves insufficient to teach the doctrine of endless misery." I did not say so. Certainly the gentleman can discriminate between admitting or conceding for the sake of argument, or for saving of time or labor, the plea or hypothesis of a *querist* or an opponent, and *admitting* that plea as incontrovertibly just and true. I trust, then, he will be more observant and acute in future. I never did admit it; but I was pleased, for the sake of brevity and despatch, to concede his hypothesis; and because a debate about Greek and Hebrew words to the multitude of readers is a most uninteresting matter—especially when every thing can be established without such a *logomachy*.

Mr. Montgomery appears to have been more attentive than Mr. Skinner to the qualification of my concessions to Mr. Spencer; for he quotes

a part of my reasons for the concession, in the words following, to wit: "To the extent and application of Spencer's criticisms, and to the style of his reasonings I *might*, perhaps, make some exceptions; but to *save time and labor, always with me a desideratum*, I will concede the whole!"—Does this look like giving up the import of the terms of this controversy?

Mr. Montgomery also first appears not as a disputant, but as one praying for more light on the subject. His words are: "I therefore write to present my views on this subject, praying you to point out wherein you deem me to be in error on the momentous question of scriptural knowledge."

Mr. Spencer appears not in defence of Universalism, but as a *querist*. Mr. Montgomery defends Universalism against my remarks on Spencer's inferences; but with him I had no controversy about terms or inferences. If, however, I must go into an examination of the terms, I shall show that the common translation is a very fair representation of the original, and that by an English concordance it is quite possible for a mere English scholar to arrive at as much certainty concerning the future destiny of all mankind, as from all the Hebrew, Greek, and Latin Bibles and lexicons on earth.

As it would be incompatible to reply to your March letter to me, while as yet the preliminaries are open and unsealed, and no proposition logically before us, I beg to enter my *caveat* against one species of debating growing into esteem in some places.

The *ad captandum* style of controversy, a species of rhetoric for effect, is much in fashion now-a-days in Rome—and Cincinnati. I had concluded that Roman Catholics had got a patent for it in this country, but I see one of the Editors of your paper has got a hand in it some way or other. Speaking of myself, under date of the 3d of February, in reference to this controversy, you say: "If he (myself) does succeed in putting down Universalism, at which he aims, he will accomplish a great thing—a thing, by the bye, which *no other man* has ever yet succeeded in accomplishing." I could find some other fine specimens of this style in your letter of March, but I dare not touch them at present. Permit me to say of this stroke of policy, that the class that are caught by it are much in need of Universalism. What cause was ever put down by a single discussion, or by one or two efforts? Was corrupt Judaism—was any system of idolatry or of false philosophy thus put down and destroyed by the apostles? Has Romanism, Mahometanism, or infidelity been put down by all the efforts of a thousand years! And what does this prove?—that Romanism, Mahometanism, or skepticism is true and righteous! or those opposed to them are in error or imbecile? What else could you mean by it! Let us, then, have no more of this lure. They are silly birds that are caught in such a snare. I do not think that if the twelve apostles were with us in disguise, and to debate every day as Paul used to do, they could put down Romanism, Mahometanism, Paganism, or any other erroneous or corruptism in *twice seven years*. Still they would do a great deal; and we hope to do something for the truth, and to keep alive the ancient "enmity between thy seed and her seed," till the time when the saints shall possess the kingdom.

I profess in the spirit of candor and of truth to discuss the points at issue, and I trust that I shall be met in the same spirit and style. I regret that the preliminaries were not arranged before you commenced. It is better, however, as the case is, to await their acceptance, than to put to sea without compass, or pilot, or port in view. I have no doubt but much time and many words will be saved by a due regard to the oracles of reason, of logic, and of experience, in the commencement. In order to expedite, as much as possible, the discussion, I request either the acceptance of the rules proposed, or such amendments as may be substituted, by return of mail, as I shall forward this communication to you by the first mail in April.

Very respectfully, A. CAMPBELL.

MAGAZINE AND ADVOCATE

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, APRIL 28, 1837.

INSTRUMENTAL MUSIC.

Under this head, last week, our correspondent "David" briefly considered the prejudices of many well meaning Christians to the use of instrumental music in the services of the sanctuary, and adduced the testimony of the Psalmist in favor of the practice. I consider the subject important enough to add a few remarks to those he offered, trusting they will tend to the removal of lurking prejudices, and enable some to enjoy the exhilarating and joyous effects of instrumental combined with vocal devotional music.

Among the Jews, instrumental music was not only allowed, but actually commended as a portion of their temple worship, as is evident from the Psalms, prophets and many of the historians of the Old Testament. This worship, though abrogated by the Christian dispensation, has many of its parts (as singing, prayer, and reading the Scriptures) embodied in that which succeeded it.—And if instrumental music is not included, it is certainly no where forbidden—on the contrary, the apocalyptic visions of the Revelator seem to sanction it, by describing the twenty-four elders as each having a harp in his hand (v : 8); the angels as having trumpets (viii, ix); and the deprivation of music as being a part of the great judgment of God on mystery Babylon. And even Jesus, in the parable of the prodigal son indirectly approves "*music and dancing*," by naming them as testimonials of the joy of the father at his son's return.

It is highly probable that the Christians in Judea, after being excluded from the temple and synagogues, were unable to mingle instrumental music with their singing, and were therefore without it; but no where do we find in the New Testament, any censure of that common practice. It is also highly possible that the Christians in Pagan lands, scrupulously abstained from the use of instrumental music in their religious meetings, because to use it might seem like acknowledging the existence of the Heathen divinities, to whom every instrument of music was especially dedicated; yet no where in the epistles, do we find any injunction to such a forbearance.—From the precepts and writings, then, of the New Testament, we have much to warrant instrumental music in our worshipping assemblies—from the practices of early Christians, nothing against it—while the most prejudiced will search in vain for any express prohibition on the subject. We turn, then, to those objections founded on prejudice, and the supposed effects of its use.

The Christian church was no sooner firmly established, and all fear of Paganism removed, than all the aids which had proved so effectual to sustain the sinking cause of Heathenism in the affections of the people, were introduced to aid Christianity. And in a short time, the gods and goddesses were transformed into male and female saints, the Saviour and his apostles, and even Jupiter became Jehovah. The traveller in modern Rome finds himself in Heathendom, but with all its temples, statues and paintings Christianized, and baptized with other names. Of course, music also, in every form, became an adjunct of Roman Catholicism. Many of the early Reformers, brought their ascetic tempers from the cloister and the hermitage, and pitted them against the splendor, show, luxury and refinement of "the Unchaste Woman of Babylon," as they termed the Roman hierarchy. To show their opposition to every thing like Romanism, they commanded *standing* during prayer, instead of *kneeling*; reprobated and destroyed every thing relating to the fine arts, even to the beautifully stained glass of ancient cathedrals and churches, and the splendidly illuminated pages of ancient books of Roman Catholic devotion! Every thing, from a cross to a statue—from an ornamental capital letter at the beginning of a chapter to an ancient unrivalled painting—from a penny whistle to an organ—was "the sign of the beast," which

every good Christian was bound to destroy—at least to condemn, as one of the inventions of the devil!

Time has eradicated many of these bitter and barbarous prejudices, unworthy the minds of Christians; and has worn off the sharp corners of others; but some have descended down, but little improved, even to our own day—like the cast off clothing of our ancestors, ill-suited to our wearing, and in utter discordance with the spirit of the age in which we live. If there was an excuse for our ancestors, (viz: that these seducing influences powerfully aided the church of Rome to the detriment of the reformation,) there is none for Christians at the present day, when enlightened intellect, and not sensual feelings, is the bar at which Protestantism pleads for triumph.—And, rarely music is not so inseparably connected with the cause of Romanism, that it can not be used without injury to the Protestant faith. On the contrary, it is as free to us, as it is to them; and it can be as beneficially used to excite our devotional feelings, as to aid theirs.

But the greatest objection is, to the effects of instrumental music. It excites bad association, from being used in the streets, the ball-room, the dance-house and the low revel. But is not the human voice, as well as flutes, viols, violins, trumpets, bugles, etc., etc., used in these places and assemblies—in the song of sentiment, the amorous ditty, the drinking glee and the obscene catch? Why not object to singing, then, as introducing disagreeable associations also? The organs of speech are used for cursing, swearing and blasphemy too—uses to which (to the shame of the human voice be it spoken) no violin or flute ever has its sounds prostituted. Hence the objection on this score is stronger, by far, to the use of the human voice in social and public worship, than the use of instrumental music. True—the voice utters words which have meaning; but how often is their meaning totally inapplicable to the circumstances—"a solemn sound upon a thoughtless tongue"—while the instrument avoids this incongruity, and utters sounds which have feeling, and tend to produce feelings in accordance therewith, in all who hear.

As to those who are so outrageously pious, that they can not hear a violin, flute or organ in a church without having their devotion disturbed by its sounds, I should be inclined to blame them rather than the instrument.—If their devotional feelings were really as great and intense as they would have us believe, there would be little room left in their minds for associated reminiscences of the ball-room, or the drunken revel; and even if there were, gentle pity, rather than wrath, would fill their bosoms, unless they felt themselves severely criminated by their own recollections! I will conclude this long and probably dry essay with an anecdote.

A certain aged deacon "down East," was much offended at the introduction of a bass viol into the choir. He gave no reason, save that he did not like it—it was wrong—it disturbed him. But at last, being hard pressed to say why he did not like it—why it disturbed him—he aroused recollections of his former habits in the minds of his brethren, by angrily exclaiming—"confound the big fiddle! I can never hear it without feeling a cramp in my toes!" The Deacon had been a wild young man and a great dancer!

A. B. G.

MR. CAMPBELL'S LETTER.

Just as our last paper went to press we received Mr. Campbell's reply (?) to Br. Skinner. It will be found in another column, under the proper head. Very probably (if a copy has been sent to Richmond, Va., as requested) Br. Skinner's reply to it will be here in time for insertion in our next paper. To Br. Skinner alone, does it belong to comment on Mr. Campbell's propositions and remarks; but I may be permitted as a mere individual, to express my regret—and I think I speak the feelings of every candid reader of both papers—that Mr. Campbell did not reply to Mr. Skinner's arguments, instead of seeking, at this late hour, to recur back to explanations and preliminaries. And most of all do I re-

gret—very deeply regret that he manifests an inclination to require such limits to the discussion as must effectually prevent any thing like a full, thorough, or satisfactory investigation of this very important subject. Twelve letters on each side, each occupying but six pages burgeois of the Millennial Harbinger, will give but seventy-two pages to a side. These seventy-two pages, will be equivalent to but about sixty-five columns of this paper in our ordinary type. Of course, nothing like justice can be done to the subject, condense the arguments as closely as possible, and reply to them as briefly as Mr. Campbell may—and consequently, the discussion must close in the very midst of it—just when it becomes most interesting, and is least satisfactory to the honest, candid inquirers after truth who read it.

In thus expressing my individual regrets, I again repeat, I do it not as intending to interfere in the discussion, or to reply to what Br. Skinner only has any proper right to answer. I only say I am very sorry that Mr. Campbell does not incline to investigate and discuss both sides of the subject fully and thoroughly.

A. B. G.

MATTHEW XVIII: 10.

"Take heed that ye despise not one of these little ones: for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

The literal interpretation of figurative expressions based on earthly things and applied to a state of spirituality, has tended much to obscure the meaning of Scripture. Whether this has happened with the passage before us, may be doubtful to some; but to my mind is evident. I do not feel myself, at present, able fully and clearly to explain it; but having long since been asked to do so, I will endeavor to clear away a portion of the obscurity now attached to it by the common opinion, in the hope that some one more able than myself may be led to complete the work.

"Do always behold the face of my Father which is in heaven."—To republicans who consider the supreme ruler, however exalted, to be but a man—the servant of the people—always accessible to them—as mingling with them on terms of equality—it is more difficult to convey the sense of this passage, than to monarchists. Among the despotic governments of Asia, the king carefully secludes himself from the people, on the principle that "familiarity begets contempt." It is a great privilege to be admitted into his presence, and always to be allowed to enter before him and gaze upon his countenance is one of the greatest favors an oriental monarch can bestow. Among such people—to such people—and measurably for such people, the language of our text was uttered. By them its allusion was perfectly understood—and every spiritually minded hearer would be able, at once, to carry out the earthly practice of the figure, so far as it was applicable to spiritual things, and to reject all that was inapplicable.

To behold—to see—in Scripture very frequently means, to delight in—to feel the beauty and loveliness and grace of the object—to enjoy. As, for instance—though "flesh and blood can not inherit the kingdom of heaven," which is not a sensual or earthly kingdom, but a moral or spiritual one—yet if "a man be born again (or from above) he shall see [not "enter," as it is often erroneously quoted,] the kingdom of heaven"—i.e. he shall feel its loveliness and grace—he shall delight in or enjoy that "righteousness, peace and joy in a holy spirit," in which the kingdom of God consists. To "behold God," in our text, may mean the same enjoyment, but in a higher and more real degree, as the scene may be a higher, more spiritual one.

"Angels"—otherwise "messengers" as the word may be generally rendered, may possibly be used to express man in a state of immortality, in this passage. If so, the word "angels" is but another term to express the "little ones," and not to mean other heavenly beings—"guardian angels," as is commonly understood. These little ones, in their angelic condition shall always enjoy God's immediate presence, or peculiar presence. While Christians, generally, believe in separate orders of beings be-

tween God and man, as angels, cherubim, seraphim, etc., others contend that there are no angelic beings but what were once human beings—and that these terms relate merely to the different orders of human souls glorified and rendered angelic. Baron Swedenborg, mystical and visionary as he is generally supposed to be, took the latter (to me) more rational and probable hypothesis.

But lastly—there is no necessity for transferring the meaning of the passage to a state of immortality, beyond this life. The first term "heaven," may be understood of the "new heaven"—the new Jerusalem—the spiritual kingdom of our Lord which is to endure through the dispensation of the fulness of time—in which a man must be "as a little child"—for of such, (little children) is the kingdom of heaven." The term heaven is sometimes, though not often, used in this sense. See Matt. v: 12, where, from the nature of the case, I think such must be the meaning of the word. That the word heaven is thus used in the prophecies of Christ's reign, and in the book of Revelation, will not be disputed by any one. Whether it is so used in our text, or not, is left for others to judge. But certainly the spiritual kingdom of Jesus is a heaven upon earth—and in it, "these little ones" are best calculated always to enjoy its peace and joy—since, except a man "becomes as a little child he can in no wise," even enter into it.

These hints are necessarily brief and crude; for as I said before, my own mind is not fully settled in regard to the passage; nor would I feel justified in writing the above, were it not accompanied with this declaration, and under the hope that some one more learned, able and having more leisure, will further examine the passage, and make known the results of his examination.

A. B. G.

RETRIBUTION.

"They that take the sword shall perish with the sword," was the language of our Saviour to one of his rash followers. In many instances has history proven the truth of this prediction; the spirit of which was first uttered by the Deity, in his declaration—not command, as too many understand it—to Noah, that "Whoso sheddeth man's blood, by man shall his blood be shed." He who "knew what was in man," uttered the prediction on sure grounds. Strife begets strife—hatred engenders hatred—malicious injury brings forth retaliation, and the violent man does not live out half his days. Two instances on record—yea, three—are particularly in point. Haman erected a gallows of unusual height, to be the destruction of another—and was hanged on it himself. Lord Morton, of Scotland, invented an instrument of punishment, called "the Maiden of Morton," whose embraces were death—even the loss of its victim's head—and was the first man executed on it. The inventor of the terrible guillotine in France was more fortunate.—He lived to see his ingenuity flood "La belle France" with the blood of the fairest, greatest, best and noblest of her children, before the current of his own veins were added to the clotted ocean of human gore that flowed from its operations. But his life did fall a sacrifice to the instrument himself had invented. These coincidences all relate to instruments of capital punishment. Hundreds might be added where those who "dugged a pit for others" were the first to fall into it.—Such are the successes—such the defeats of destructiveness and constructiveness combined and perverted! How much better to devise means to save life, rather than to destroy! When will the world learn that "the very worst use you can put a man to, is to hang him"?

A. B. G.

SUNDAY SCHOOL HYMN BOOK.

We have just received from Br. Price a copy of the new "Sunday School Hymn Book, designed for Universalist Sunday Schools throughout the United States." It is a neat little affair, handsomely got up, and filled with some special good poetry, much of it original.—Among the names of the contributors, we find that of

the compiler, (Br. C. F. Le Fevre,) J. G. Adams, D. J. Mandell, L. C. Browne, H. Bacon, H. Ballou, and C. Woodhouse, all Universalist preachers, who have invoked the spirit of Christian poesy. There are numerous gems from the pens of sisters—Mesdames Z. Porter, C. M. Sawyer, and S. A. Downer. This much we learn by looking over the table of contents—for I have not found time to read the whole work, but have merely dipped into it here and there for samples, to judge the remainder by them.

There are so few Sunday schools in our denomination, (many of our brethren deeming it useless if not improper to send their children to school on Sunday, when they have been at their books during the whole week, and others not attaching sufficient importance to Sunday school instruction to induce them to get up Sunday schools,) that Br. Price can not expect many sales and great profits from this source alone. But may we not hope that our friends will purchase copies to present to their good little boys and girls, and encourage them to sing them in their little social circles? By so doing, young eyes will be made to sparkle with pleasure and gratitude—young voices will be attuned in praises to their Creator, and cultivated to take their portion in the services of the public sanctuary, and a worthy publisher be rewarded for his zeal and industry. So mote it be.

A. B. G.

THE SOUTHERN EVANGELIST.

Alas—alas for "poor human nature"! A circular or extra of the above paper, signed by Br. L. F. W. Andrews, is before me, addressed to the subscribers to the late Southern Pioneer, (now transferred to the Union) in which the Union and its proprietor and editors are again accused of being abolitionists, and the subscribers to it are earnestly and passionately urged to abandon it, and take the Evangelist in its stead!

Every reader of the Union must know that it is not an abolitionist paper—that it has contained nothing on that subject. But I am most mortified at the—what shall I call it? dishonorable attempt to scare, drive and wheedle its subscribers, fairly and honorably obtained, into taking another paper in its stead. I could not have believed Br. Andrews guilty of such conduct either to make a few dollars for himself, or to injure one whom he deems his enemy! Nor is Br. Andrews alone—Br. Fisk—who always has professed so much romance, honor, high-minded disregard of dollars and cents—he, too, is calling on the subscribers to the Pioneer to take his paper instead of the Union, promising them that they shall be supplied on cheap terms by ☐ Zelotes Fuller of Philadelphia!! Surely, if our brethren at the South are the noble, high-minded, honorable men fame reports them, Brs. Andrews and Fisk will shrink back in dismay at the honest indignation of every subscriber to the Pioneer whom they have thus insulted with their degrading proposals—and the Union, instead of being meanly deserted, on an unjust charge, will be benefited by those efforts to injure it. I do pray these brethren may see their error and atone for it; for of all despicable things, tampering with a brother publisher's patrons is one of the worst because the littlest.

A. B. G.

P. S. Since the above was written and put in type, we have received a circular by Rev. L. S. Everett, in refutation of and reply to the extra above noticed. It deals in hard words in describing the conduct of Smith, McCune, Andrews, and Fisk, and particularly Dr. Andrews, and ably vindicates the Union and its conductors from the charges of the extra. As Br. Everett is not pecuniarily interested in the Union, and writes in behalf of others as a disinterested person, I hope his circular will induce the subscribers to the late Southern Pioneer to pause ere they follow the advice of the extra, lest they do double injustice to themselves and Br. Price, and compromise their own characters. As to what is here said, I believe it due from us as conductors of a Universalist paper to the denomination, to show that one paper, at least, is opposed to such measures to put down one publisher and benefit another—and to vindicate the

character of the Universalist denomination from the stain such proceedings are calculated to attach to us. I do it with regret and sorrow that a cause exists to call for my notice of the extra; and with pity for the author, aiders and abettors of the extra. A. B. G.

EDUCATION CONVENTION.

Our readers have already been notified that a State Convention of teachers and the friends of Education will be held in this city on the 11th of May next, beginning at 9, A. M. The following named persons have been selected by the Committee of Arrangements to lecture before the Convention.

Introductory address, by Professor Potter, of Union College.

On qualifications and responsibilities of teachers, by the writer.

On Vocal music as a branch of Common School Education, by A. C. Carter, of Albany.

On Elocution, as a branch of general education, by Professor S. N. Sweet.

On the appropriate branches of Common School Education, and the order in which they should be studied, by J. W. Belkley, of Troy.

On the history of improvements in Common School books, by D. J. M. Howard, of Adams, Jefferson county.

On the present laws relating to Schools, especially Common Schools, with suggestions for legislative improvement, by Hon. Jabez D. Hammond, of Cherry Valley.

On the best plan for constructing and furnishing School rooms, and organizing Lyceums, by C. A. Anthony, of Troy.

A meeting was also held in this city on Saturday evening last, of the Teachers and friends of Education in the city, at which the Mayor presided, and arrangements were made preparatory to the Convention. It is believed and certainly hoped that the Convention will be well attended and productive of good results. A. B. G.

A SPIRITED AGENT.

Br. John E. Dalton, of Martinsville, Ohio, says that when he first came to that neighborhood, about five years ago, there was not a subscriber to a Universalist paper within several miles. Now "there are several subscribers to each of the six different kinds of Universalist papers" taken at that office, which by the way is not situated in a Universalist community. "Still wishing to see more reading on the subject, and believing that a few more subscribers might be obtained, I have undertaken to procure them." After stating several reasons why he preferred the Magazine and Advocate, one of which is because the discussion between Mr. Campbell and Br. Skinner was to be published in it, he says—"the result is, I now send you fifteen dollars, and the names of ten subscribers, to whom you will please forward the paper from the commencement of the present volume."

This money is advanced by Br. Dalton, who waits its payment at the subscribers' convenience within the year. He is well worthy the extra copy he asks for gratuitous circulation among those who can not subscribe, and the other papers sent him per his request. A. B. G.

AN ACTIVE LABORER.

A letter from Br. O. Wilcox, of Fowler, St. Lawrence county, dated March 30th, says—"I arrived home yesterday, from the last tour on my circuit. For the last five months I have travelled constantly, and preached from twenty to twenty-two times a month, so that you will understand I have not been entirely idle, although you have not heard from me. I heard Br. T. B. Robbins preach his first sermon, on the fourth Sunday in February last, with credit to himself, and the approbation of a respectable audience." A. B. G.

APOLOGY.—The illness of several hands connected with the office, by influenza or something like it, caused some delay in mailing the last and preceding papers. The cause known, our subscribers will, we think, forgive the delay. A. B. G.

BACK NUMBERS.

Agents and others will please bear in mind, that in all cases we send back numbers to new subscribers, unless otherwise ordered. This rule will be acted on until half the volume is issued—after which time, no back numbers will be forwarded to new subscribers, unless especially ordered.

We must have some general rule to go by in this matter, and from past experience we find the above to be the best, the most satisfactory in general, that we can adopt. G. and H.

FIRST OF MAY.—This day, the moving day of this region, will commence a change of residence for many of our subscribers. Let distant patrons inform us by means of the post-masters, or in some other way to save us postage. Our city subscribers will send the name of their new residences to the office, or inform the carrier of any changes or mistakes. A. B. G.

CLINTON LIBERAL INSTITUTE.

The Summer Term of the Clinton Liberal Institute (both departments) will commence on Wednesday, 24th May next.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in May by Br. ROUSEVILLE at Middlefield Centre—Br. M. B. SMITH at Truxton, and in Tully in the evening—Br. BULLARD at Fly creek, and in Hartwick village in the evening—Br. O. ROBERTS in Lakeville—Br. GUILD at Hobart at 11 A. M.—Br. DINSMORE in Onondaga—Br. BRITTON in Depauville at 10 A. M., near J. Barney's at 2 P. M., and in Clayton in the evening.

There will be preaching on the second Sunday in May by Br. W. MARTIN in East Martinsburg—Br. GUILD in Harpersfield at 11 A. M.—Br. DINSMORE in Elbridge—Br. BRITTON in Carthage at 10 A. M., at Great Bend at 3 P. M., and at Lockport in the evening—Br. J. FRENCH in Burrville, and at Champion at 5 P. M.

There will be preaching on the third Sunday in May by Br. E. E. GUILD at East Davenport at 11 A. M., and at Davenport Centre at 3 P. M.—Br. BRITTON at Depauville at 10 A. M., at Stone Mills at 3 P. M.

Br. S. R. SMITH (by the arrangement of Br. G. W. Montgomery,) will preach in Geneva on the second Sunday (14th), and at Scipio on the third Sunday (21st), in May next.

As Agent for the Liberal Institute, he will also give the friends of that institution in Cayuga and Onondaga counties, an opportunity of contributing to its funds, during his visit in that section.

Agents and subscribers to the Institute, are requested to forward their collections and subscriptions, as soon as practicable, to the Treasurer, Joseph Stebbins, Esq., Clinton, Oneida county, N. Y.

Br. BRITTON will preach on May 8th, at Lime—9th, Pleasant Valley—10th, Fox creek—11th, Peninsular Point, at such times as the friends in these places may appoint.

The Pennsylvania State Convention of Universalists meets in Reading, Pa., on the second Wednesday and Thursday in May—10th and 11th. The Council will be organized on Tuesday evening 9th.

The Union Association of Pennsylvania meets in Marietta, Pa., on the third Wednesday and Thursday in May—Council to be organized on Tuesday evening previous.

The N. Y. Convention of Universalists meets in Albany on the last Wednesday and following Thursday in May—May 31st and June 1st. List of Delegates in our next—also a list of notices for the Associations.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

D B StJ, Edmeston—E G, North Norwich, for self, A B, S C, C P, J B and N O W—O T, Churchville—L J, Poonville, for E B, W B, D S, J J, I J, M J and J O—R B, Lapeer, (Mich.) for self, J E, S T and L W—Rev. S H, Oberlin, (O.) for E P, C B, J D, J R and D M—A S, Brownville, for N P, L T, J B, H B, R B, W K, W L and H L—P M, Southville, for A T and W D—L B W, Bazetta, (O.) for self, S S, S D, G F, D B K, C F, W R and D C A—P M, Brunswick, (O.) for P W and G O—J F, Simcoe, (U. C.) for J A—J G, Mansfield, (O.) for self, W S and S P—P M, Sheshequin, (Pa.) for W R E—P M, Martin's Mills, (O.) for J R and R C—P M, Glastenbury, (Conn.) for L G—D C, Romulus, (Mich.) for J C—T H, Naperville, (Ill.) for J S C, T I and J T—S G M, Hume, for N B P, T H, N N, J S, C W K and K G—E H W, Hamilton, (Pa.) for self, C P, J R and I P H—R C, Albion, for C J, J H, W W, M S and H H—M F, Peru, (O.) for twenty-four subscribers.

POETRY.

For the Magazine and Advocate.

UNIVERSALISM IN SICKNESS AND DEATH.

BY REV. J. CHASE.

O tell me not, conceited man,
That grace impartial never can
The dying one sustain;—
O tell me not, that faith so rare
Will sink the mind in dark despair,
When death assumes his reign.

For I have stood beside the bed,
Where hope of wealth and life had fled,
And death's cold hand was near;
Then I have heard the low, faint voice,
In broken accents say, "rejoice,
My Father's name revere."

And when the tyrant seized his prey,
I heard the gasping mortal say,
"Thy will, my God, be done;"
And when life's latest moment came,
Faith, hope and joy were still the same,
With lustre bright they shone.

Then tell me not, ye over wise,
Who God's impartial grace despise,
That ought our faith can shake;
For persecution's flames may rise,
And superstition's dupes despise,
But truth we'll ne'er forsake.

Though sickness, pain and deep distress,
May round us spread, and on us press,
And haggard death draw near;
We'll bear the grief, support the load,
And praise the universal God,
Nor death, nor danger fear.

MALACHI III. 3.

"And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The following story (I know not on what authority) is abroad in the religious world;—Some ladies in Dublin, who met together from time to time, at each other's houses, to read the Scriptures, and to make them the subject of profitable conversation; when they came to the third chapter of the prophecy of Malachi had some discussion over the second and third verses, respecting the method of purifying the precious metals. As none of the company knew anything about the process, one undertook to inquire of a silversmith, with whom she was acquainted, how it was effected, and particularly, what was the business of the refiner himself, during that operation. Without explaining her motive, she accordingly went to her friend, and asked him how the silver was cleared from any dross with which it might have been mixed. He promptly explained to her the manner of doing this, "But," said the inquirer, "do you sit, Sir, at the work?" "Oh, yes," he replied: "for I must keep my eyes steadily fixed on the furnace, since if the silver remain too long under the intense heat, it is sure to be damaged." She at once saw the beauty and propriety of the image employed, "He shall sit as a refiner of silver;" and the moral of the illustration was equally obvious. As the lady was returning with the information to her expecting companions, the silversmith called her back, and said he had forgotten to mention one thing of importance, which was, that he only knew the exact instant when the purifying process was complete, by then seeing his own countenance in it. Again the spiritual meaning shone forth through the beautiful veil of the letter, When God sees his own image in his people, the work of sanctification is complete. It may be added, that the metal continues in a state of agitation till all the impurities are thrown off, and then it becomes quite still; a circumstance which heightens the exquisite analogy in this cause; for O how,

"Sweet to be passive in his hand;
And know no will but his."

HORNE, THE BIBLICAL CRITIC.—I dined with Rev. T. HARTWELL HORNE—a name well known throughout the theological world. This extraordinary man was a book-seller's clerk, at a small salary. He distinguished himself by his industry, won the notice of a reverend Bishop, and was employed to make some indexes to a large work, which were done so well, that he was handsomely paid, and went to Cambridge and completed his education with the fruits of his labors. His celebrated "Introduction to the study of the Scriptures," in four large volumes, was the work of twenty years, and was all done in the night, after the business of the day was over. It is acknowledged to be the most accurate, comprehensive, and valuable work of the kind in the language.

Fifteen thousand copies have been sold in England and as many more in the United States, and yet the three first editions scarcely cleared expenses; the third produced him about one hundred and fifty pounds for the labor of twenty years! Mr. Horne is now engaged at the British Museum in preparing a catalogue of that immense collection. He is a living monument of industry and perseverance. He is rather small in stature, remarkably neat in his personal appearance, and quite active and robust, though now somewhat advanced, and gray-headed. His manner is free, cordial and business-like. The moment he speaks, you are at once relieved of all embarrassment, and feel that you are talking to a friend—a plain, kind-hearted, unassuming friend. His wife and daughter are just like him. They spoke of the many Americans who had called on them—Bishops Chase, M'livane, Hobart, Dr. Wheaton, E. D. Griffin, Dr. Jarvis, and Rev. Mr. Potter, formerly of Boston.—In fact they knew more about some of the States than I did. Mrs. Horne said she could always detect an American by the word *possible* and *possibily*. They (the English) say instead, *perhaps*, or *indeed*. I was pleased to find many American books in the library, and seated myself there with Mr. H. after dinner, while he wrote his sermon for the same afternoon. He completed it in about an hour, besides talking to me the while; and a good little sermon it was too, for I went with them to hear it. The parsonage-pew is close to the desk. The clerk drawled out the service in a most monotonous and pompous tone, which was really ludicrous. There was also a curate to read prayers, besides Mr. H. It seems that in England each church must have a rector, curate, and clerk. Mr. Horne's manner in the pulpit is meek, persuasive, and engaging. He uses the best words, and no more than are necessary. Yet he would never be called a *great* preacher. His talents are more useful than showy. Knickerbocker.

ANCIENT BELLES.—In 1607, one Wilkinson published a sermon on Proverbs xxxi: 41—"She is like a merchant's ship, she bringeth her food from afar." It contains the following passage: But of all qualities, a woman must not have one quality of a ship, and that is, too much rigging. Oh, what a wonder it is to see a ship under sail, with her tackling and her masts, and her tops and top-gallants, with her upper decks and her lower decks, and so bedecked with streamers, flags and ensignes, and I know not what; yea, but a world of wonders it is to see a woman created in God's image, so miscreated oft times, and deformed with her French, her Spanish, and her foolish fashions, that he that made her when he looks upon her shall hardly know her, with her plumes, her fannies, and a silken vizard, with a ruffe like a saile, yea, a ruffe like a rainbow, with a feather in her cap, like a flag in her top, to tell which way the winde will blowe.

ECONOMY.—"My dear, you use too much butter on your bread," said a lady who had been married late in life, to her husband—"they will not make butter for less than twenty-five cents a pound now a days." "I do not know what they make it for," answered he, "but I buy it to eat."

GOOD REPLY.—"There goes a turn coat," cried a politician one day last week from inside a store to a farmer who was passing at the time on a loaded wagon. "What would you have?" replied the farmer; "would you have a man wear his coat the wrong side out all day, because he happened to put it on so in the morning?"

DEATHS.

In Hartwick, Otsego county, very suddenly, STURKLEY ELLSWORTH, Esq., aged 67 years.

Few men have lived more respected or died more lamented than Br. Ellsworth. He enjoyed in an eminent degree the confidence of all who knew him, which has been evinced on several occasions, by placing him, in the most important posts of honor and trust. He has held a seat in both branches of our State Legislature, with credit to himself and profit to his constituents. About twenty years since he embraced the faith of unlimited salvation, which, up to the time of his death, was his stay and support. Funeral Sermon by the writer.

Within a few months, sister Ellsworth has been called to part with a daughter, a daughter-in-law, and now her husband. Verily, sister thou art afflicted—God grant you all that spirit of resignation which is inspired by a knowledge of his paternal character, and a happy issue out of all thy afflictions!

The following just tribute of respect to Mrs. Chase (the daughter referred to,) is copied from the "Milwaukie Advertiser." Mrs. C. was a Universalist in deed and in truth.

In this town, on the 5th inst, Mrs. JULIA ANN, wife of Dr. E. Chase, of Milwaukie. In the death of this woman the needy have lost a friend, society an ornament,

and a husband an amiable and affectionate companion. She, with her husband, was among the first emigrants to Milwaukie. Enjoying but a few days since, health and prosperity, she saw happy prospects brightening around her; "but in the midst of life she was in death." O. WHISTON.

In Conesus, March 20th, ALFRED BUMP, (son of Daniel and Lorana Bump,) aged 9 years and 19 days. The funeral services were attended in the Methodist meeting-house by a large number of relatives and friends. Sermon by Br. O. Roberts.

In Avon, April 5th, HARRIET ELIZA WHITNEY infant, daughter of Remington H. and Rhoda C. Whitney, aged about ten weeks.

At Summer Hill, April 1st, of consumption, WILLIAM INGERHAM, Jr., aged 33 years. The deceased was much respected by all who knew him, and although he made no particular profession of religion, he met death with great composure and resignation, having no fears concerning the future, but believing that the same wise and benevolent Being who sustained him in mercy here would not leave him to suffer hereafter. His funeral was attended by the writer, (at the same place where our lamented Br. Freeman preached his last discourse, the funeral sermon of Mrs. Ingerham, the young man's mother, two years since.) W. BULLARD.

In Detroit, Mich., January 4th, Mrs. ROSANNA PITTS SHELTON, wife of John Sheldon of Rochester, Mich., aged 70 years and 24 days. Mrs. S. was attacked with palsy in 1830, and for the last three years has been almost helpless. Twenty-one years ago she united with the Baptist church in Troy, N. Y.; and for nearly three years after she was attacked with her last illness, she was agitated with doubts and fears in regard to her future well-being. But as her suffering increased and her hold on earth was weakened, her faith grew brighter, and in the belief of a world's salvation she was enabled to cast all her cares on God, trusting in his grace alone to save and bless. Her whole life adorned her Christian profession, and her end was peace.

She died at her daughter's in Detroit, and was buried there; and the following Sunday her funeral sermon was delivered at her residence in Rochester to a large assembly of sympathising neighbors by.

THOMAS WHEELER.

* * Editors in Troy, N. Y., Providence, R. I., and in Hallowell and Augusta, Maine, will please to copy.

In Cooperstown, on the evening of the 23d inst, WILLIAM NICHOLS, Jun., son of William Nichols, Esq., aged 19 years.

In the death of the above individual, society is bereaved of one of its brightest ornaments, and of one on whose cheek the rose of health but a few days since bloomed as gaily as in any that now live to mourn his loss. In the midst of youthful hope and the fairest prospects of life, the destroyer came, and like the untimely flower that withers in a day, is numbered with the dead.

In Independence, Allegany county, on March 6th, Mrs. LUCINDA LOURY, aged 27 years. She died as she had lived, unwavering in the faith of the final holiness and happiness of all mankind.

At Manchester, April 5th, WILLIAM H. M. GROVE, aged 4 years, son of E. and L. Grove.—Com.

At Canastota, April 9th, of consumption, Mr. J. Q. POWERS, aged 26 years. Few have suffered longer under this terrible scourge of our land—and none with more firmness and composure ever waited the approach of death. He has left a wife and young child—parents, brothers, sister and other affectionate friends to mourn over his early fall. He lived and died a Universalist.—Com.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MAY 5, 1837.

NUMBER 18.

PRIZE TALE,

Written for the Evangelical Magazine and Gospel Advocate.

THE STRANGER.

BY MISS LOUISA M. BARKER, OF CLINTON, N. Y.

"Sunbeam of Summer, oh! what is like thee!

Hope of the wilderness, joy of the sea!

—One thing is like thee, to mortals given—

The faith, touching all things with hues of Heaven."

Mrs. HEMANS.

A mild autumnal sun was shining upon the yellow woods, the brown hill-side, and the silver lake. Not a ripple disturbed the surface of the water, and the eye went down its clear depths, and beheld an inverted world of banks and trees, and sky and clouds, as motionless as the world above it. So still—so beautiful—the solitary one who should wander there, would rejoice at the isolation which permitted an undisturbed communion with his own being; till wearied with unsatisfied thought and unuttered feeling, he would yearn again for the lighter intercourse of social life. But it should be bright, pure, and rational; just such as he might expect with the little party, whose sudden appearance added to the picture the charm of animated existence.

At the loveliest point of the landscape, a little summer temple had been built on the very margin of the lake; a pleasure-boat floated below it, and a broad green-sward path led up through the trees, to the dwelling of the owner. The party was descending this path. The composed yet bland expression of countenance, and the measured yet buoyant tread of each individual, told the influence of the season; and when the boat took them off on its waveless course, not a word disturbed that deep sense of the beautiful, which had settled down upon all their hearts.

The scene and the characters belong to the realities of the past; but affection has so often retouched the dimness of memory with the hues of imagination, that she shrinks from giving "the local habitation and the name." They were of that better part of our race who can sometimes unmoor from the fastenings of this world, and go off on the calm sea of intellectual enjoyment; and the present was "one of those rare and brilliant hours," whose holier influence makes sinless the wish, to linger forever with the beings of this strange and trying, yet dear and beautiful world.

As that silent worship of nature, in which their spirits had mingled as the boat went out from its harbor, gradually gave place to other feelings, every eye became fixed upon one, whose interesting appearance at the moment, awakened a deeper sympathy than she had ever before excited. She was leaning carelessly on the boat-side, and her fine countenance, as she looked up to the little wooded promontory they were rounding, and then down to its splendid reflection in the lake below, assumed an expression of bitterness; and had she not checked the impulse that gave a slight compression to her lips, the word "mockery" would have escaped them. Then her eye grew restless, and such a speaking sadness stole over her features, that the complaint was almost audible—"Why am I doomed to look on scenes that might lure an angel from Paradise, with a weary and a sickening heart?"

"The Stranger," as she was sometimes called, had been residing a few weeks, with a very interesting family, in the little village above the lake. The circumstances which introduced her there, are of no importance to this sketch. All her protectors knew of her, when she was received into their hospitable mansion, was, that she had been

fondly reared, and well educated; and so far as the world had been informed, had lived an irreproachable life. From herself they learned nothing, except what even her continued efforts at cheerfulness could not conceal—that the gifts of nature and fortune had been insufficient to impart to her a satisfying measure of happiness. The intelligence of her conversation, and her highly cultivated manners, had won their regard; and many and sincere were the wishes, "to minister to the mind diseased" of the pensive stranger. But the task was too delicate to attempt. One gentle effort to draw from her the cause of her discontent, had been repulsed in a manner which convinced her kind friends, that the story of her sadness, whatever it was, belonged entirely to "that secret self, that hath its own life," and they forbore all attempts at consolation. They even affected not to notice the cloud that would sometimes gather on her brow. But at the moment in which we left her, her manner had been so strikingly expressive, that her own awakened consciousness first reminded them of the necessity of concealing the interest she had excited. The hasty and troubled glance which she threw around upon her companions, deepened almost into one of displeasure, when she observed that a benevolent looking man, seated opposite to her, was regarding her with a look of fixed attention. Anxious to relieve her, he turned to the youngest of the party, a fair girl who was twining some flowers she had gathered upon the hill. "Sing us a song, Mary," said he; and she sang without farther bidding.

'Twere tempting fancy, to forsake

The fancies' fabled land;

To look from off this sunny lake,

And yonder sylvan strand.

And see, how bright beneath the deep,

In mirrored light, are given,

The pencilled rock, the wooded steep,

The far clear arch of Heaven.

'Tis so like life, when life is free

From passion's roughening blast;

And o'er its deep tranquillity,

The light of Heaven is cast,

Reflecting there, a world of bliss,

A realm of earth and sky;

Blending with brightest things of this,

The brighter world on high.

"It is not always so with your life;" said a pleasant voice at her side.

"I was thinking the same;" added the former speaker; "I remember, Mary, that, on the day you took us over the lake to your pleasant home, you came to my house all smiles and gladness, and returned as discontented and impatient as possible, though all around you were as cheerful, the sunshine as bright, the lake as quiet, and the woods as beautiful as they are now."

There was consciousness in the drooping lids of the beautiful girl; and she murmured something about a disappointment. But her eye rested upon her flowers, and the mood passed off. "I have learned a lesson to-day," said she. "I determined, in order to save myself from being disappointed, that I would indulge in no anticipations, and form no plans. I would not even think what I should carry to Julia. But," she continued with increased animation, and lifting up a face, "by a glad heart made radiant," "as I came down the hill, I discovered these flowers. They grew on a plant which I set last year, in a sheltered place, because I was told it would blossom late in Autumn. When Julia was here last, she told me it grew wild on her native hills, and begged that I

would send her some of the flowers. I could not have asked for her a gift more acceptable, and it makes me happy to think, that when I had not even asked for it, there it was before me."

"You speak philosophy, my sweet friend," said the Stranger, "and I am inclined to think, that the flowers which grow on our paths, would always afford us more pleasure, if we were not so anxious to find them there."

"The word is nigh thee, even in thy mouth," exclaimed a deeper voice; and displeasure again shaded the brow of the lady.

"I might have known, Rev. Sir," said she, "that I was subjecting myself to a remark from you." Then, ashamed of her rudeness, she added half gaily, half ironically—"That must be a pleasant belief, that can so readily appropriate to itself, every sentiment that is uttered."

"It is so," said the minister, "and you gave us evidence in your previous remark."

"I spoke," said she, "of earthly enjoyments, only—of the few fugacious pleasures which are permitted us in this world."

"Lady," he replied, and with an earnestness he had never before employed in addressing her; "I know that I am speaking to one, who, though falsely educated, is more than sufficiently enlightened to reject the antiquated error, that this world was designed as a place of suffering, for those to whom the wrath of God denied a happier residence; that its very delights were intended as lures to transgression; and that those, only, who should make life one perpetual warfare against all temptations to enjoyment, and lie down at last on the bed of death the most weary of existence, could hope to win a crown in heaven. Nor can skepticism have bewildered within its mazes, a mind as discriminating as yours. You 'see a God employed' in the benevolent designs whose results are every where around you, and which you feel, in the capacities of your own moral and mental being. Pardon me, then, if I think you speak at random, when you talk of the few, fugacious pleasures of this world."

"Perhaps," said she, with affected indifference, "the remark might have been more the language of sensibility, than of reflection. Yet, if I have erred in estimating the sum of human happiness too low, is it not possible that others may go to the opposite extreme? I would not contend that life is all gloom, neither can I allow it to be all sunshine. The lake, beneath whose bosom the halcyon is sleeping to-day, may be roughened by the tempest to-morrow."

"If you mean, that there are in the moral, as in the natural world, certain elements which must, at times, work themselves into strife; you should remember, that the voice, which, far more powerful than the fabled halcyon, could hush at once the tempestuous waves of Gallilee, can also still the turbulence of human passion."

An ingenuous pleasure brightened the face of the Stranger, for she loved a well turned remark; and willing to continue a conversation which had become pleasant to her, she replied, "I was thinking of the passiveness with which we yield to external influence. Are not our spirits invariably affected, by the calms and storms of nature?"

"I do not deny, that we are powerfully affected by outward circumstances. It is wise and lovely that we should be. But the mind must be capable of asserting its supremacy over mere matter, or it ceases to be mind. It must be, and it is able to support a particular mood, independent of external influence. Tell me, then, my fair friend, is it not as possible to possess that spirit, which ena-

bles us to smile amid the tempest, as one which would prompt us to look around on a scene like this, with a clouded brow, and a repining heart!"

A slight blush spread over the face of the lady, but the reproof was too gentle, it produced a feeling too like conviction, to excite displeasure; so the color faded from her cheek, and the arrested glance of offended pride, passed into an expression of hopeless sorrow, as she replied, in a low and touching voice, "That spirit; I have sought for it in vain!"

"And where have you sought?" was asked in a tone too kind, to be denied an answer.

"I was taught that it came only by powerful efforts, but once obtained, its influence would be eternal; and I struggled with my joyous and confiding nature, till I awoke its more passionate impulses. I frequented the most exciting scenes of public devotion, and believed the enthusiasm thus inspired, the 'joy unspeakable,' of the early Christian. But it would not last. A weary dulness succeeded—the calm of exhausted nature, or perhaps the torpor of alienated affections. Then, I sought in seclusion 'the peace which passeth all understanding,' but I only learned to endure the solitude I did not love, and went again into the world,

'To make idols, and to find them clay;
And to bewail that worship!'

"And did you," asked the minister, "follow the injunction of the gifted one you have quoted? Did you—therefore pray?"

"I have always asked for happiness. I mean, what you call the spirit which enables us to smile amid the tempest; with the addition that its influence should be perpetual—the blessing alike, of the sunny, and the darkened hour; for I have always thought such a spirit, the best evidence of faith."

"Of the true faith. You remember the inquiry of our Lord, 'Do men gather grapes of thorns?' There are thousands among the enlightened of our fellow-beings, with the highest capabilities for the highest enjoyments, whose pleasures resemble a tune that wants its governing note; the key that would blend its cords in harmony, and impart an enduring power to its numbers.—But, have you never," he inquired after a pause, "experienced the frame of mind you have described?"

"It was all illusion. The excitement of a particular period, passed off with the occasion which produced it. The reward of a well-spent day was lost on the morrow, by yielding to some stronger temptation. The happiness excited by some propitious event, was sunk in the next chilling disappointment. The passive obedience of a hope-wearied heart, was mistaken for soul-felt resignation. But most of all have I been deceived by the influence of nature. Many a time have 'rural sights and rural sounds' soothed me into a peace which I believed could triumph over care. Alas! the Heathen priestess in some consecrated grove of Arcadia, would have felt as much. It was only the homage of the senses, at the shrine of beauty and harmony!"

In the silence which succeeded, the lady perceived the deep attention that she had imposed upon her listeners, and began to feel that she had been led on by the impulse of feeling. She had not only spoken less reservedly than usual, but had made her communications in a more melancholy voice, than she had ever before allowed herself. Anxious to counteract its effect, she passed into the opposite extreme, and added, laughingly, "I am now doing as Mary has done this afternoon; I am walking carelessly on, without a wish for the future."

"Perhaps," said the clergyman, in a voice slightly tremulous, "you too may find the flower you most want, on your path."

Struck by his manner, she turned upon him an inquiring look; but the glance she met made no explanations, and with no motive, but to relieve the embarrassment of the moment, she asked him if he judged so, because she was indifferent.

"Your indifference," said he, "is neither despair nor obstinacy. It might be called the presentiment of that childish expectancy of spirit, which our great Teacher has told us, is the only fitting mood in which to receive those influences which correct the heart."

"I suppose, then, that finding me in a proper spirit, you are ready to instruct me in the particular doctrines of your sect; imagining that my acknowledgment of their truth, will be to me, 'the consummation so devoutly wished.' But—you will pardon me, Sir, if I say that I do not wish to talk with you. You call up in my feelings a mingled something, which I can not analyze. It is more like an unpleasant recollection, than anything to which I can compare it; yet wherefore it is so, I can not tell." And she turned away, and looked over the lake, as an intimation of her wish to have the conversation discontinued.

The circumstance afforded the clergyman an opportunity to subdue the emotion that was visible in his countenance, and in a moment, he addressed her in his usual calm voice and manner. "I do not ask you to talk with me," said he, "but I know some passages in the life of a certain individual, which will illustrate our subject. Will you listen, lady?"

She replied to him by a gratified look; for though it had become painful to her to support her share in the conversation, she was interested in it, and she leaned back in her seat in an attitude of attention. Her example was followed by the rest of the party. Mary laid her flowers carefully aside, and the oars dipped more lightly in the placid lake, as he commenced his story.

The Clergyman's Narrative.

A hundred miles from this beautiful lake, the traveller sees, as he looks off from the high road, an old-fashioned, but finely proportioned dwelling. There is an air of romance about the old edifice, which detains the eye, at first caught by its elevated situation; and well would the recital of many a scene, that has been acted within its halls, repay that momentary interest. Unlike most of the estates of our ever-changing population, it has remained for many years, a hereditary possession. Anecdotes of virtuous predecessors, and scenes of long ago, have been handed down, from parent to child, until the hearth, and the altar, are guarded by imaginings as beautiful as the Lares of the ancients. How brightly, in such a soil, and with such an atmosphere, spring up the blossoms of existence, linking the sacred past with the smiling future!

Fifteen years since, the inmates of that mansion were lavishing all that is tender in affection, upon a lovely girl, the youngest of the last family that had been reared within its walls. She was a being of the rainbow and the dew-drop, of the sunbeam and the opening flower; earth has not, among its loveliest things, aught more lovely than she, with her bright eye, her light step, and her glad laugh. What could there be in life, to depress a spirit as buoyant, or cloud a mind as promising as hers? There was wealth in her father's mansion; but it was not wasted in encouraging vain desires, and unnecessary appetites. It was expended in the charities of life; it filled the library, it expanded the mind, and if it augmented luxuries, they were those of taste and refinement. Nor did there want those trying scenes, which chasten the heart and correct the confidence of uninterrupted enjoyment. The young Amelia had witnessed the farewell of those who left the parental board, to preside at the table of another. And she had seen far sadder departures. One, and another, of the dear ones whose childish love had blessed her early life, had been borne in their last earthly habiliments, down the rose-bordered pathway to the bed of their last repose; and bitterly did our little heroine weep at these mournful bereavements. The great minstrel, in comparing the tear of childhood to the dew-drop on the rose, has sung,

"When next the Summer breeze comes by
And waves the bush, the rose is dry!"

And though it is, a brighter and a fresher hue has been imparted to the flower.

But we must leave the season of sunshine and showers, to watch the effect of the first blight that fell upon her spirit. She was made to believe, that God had condemned the whole race of human beings to an eternity of suffering, horrible in its nature, and unlimited in duration. But, that the Saviour, with an act of more than Godlike benevolence, and with infinite suffering, had obtained such a mitigation of the sentence, as would enable a part, with the blessing of Heaven upon their unceasing exertions, to escape the common doom.

The story has been often told, and as variously as often. It has been preached, and urged, and remarked upon, by all characters, and in a manner peculiar to each. It has been listened to in all circumstances, by all ages, and by every capacity of the human mind. But perhaps it has never a more striking or more fatal influence, than when it is first sounded in the unpractised ear of childhood. Take one, who, like Amelia, has no presentiment of such a creed; at that early period when earth is all beauty, and life one uninterrupted pleasure; when the mind is free in its inquiries, and the heart pure in its affections; when evidences of a divine Existence, who is worthy of all adoration, speak to the young spirit in its mysterious yearnings after the high and incomprehensible in knowledge, and in the flowing out of that love, which remains unexhausted by all its objects: come to it then with the story of a wrathful Divinity, and an eternity of sin and suffering; let its first ideas of apprehension, and doubt, and terror, and iniquity, and anguish, and despair, be blended with the religion which is to guide the onward steps of life, and cheer the passage to another, and you can make that spirit anything but a happy one.

A fragment of a letter was once shown to me, written by Amelia to one of her young friends, in the time of a religious excitement, which happened during the period of her early girlhood. It was traced at one reading, so ineffaceably upon my memory, that I can still repeat it.

"I have promised that I will try to get a new heart, but I know not how to begin, for I am told I must first feel that the one I have, is entirely sinful. Then they say I must hate this world and love God. When I told M—— I had always loved God, she said it was impossible.—What then could it have been that I felt? I knew that He made the sunshine and the flowers, the stars and the clear streams. I knew He made the birds, which sing so sweetly in the tops of the tall elms that grow in the door-yard; and a great many times when I have been running down the walk, I have stopped still, when I heard their song, and my heart would be so full—I know not what it could be, if it was not loving God; for I always felt happy to think I should grow older, and know how to praise him better.

"Do you remember, dear L., the last time we were reading together, I stopped you at a certain place to say, that I did not think we ought to fear the trials of life; for I had often been told, that we should always be happy if we were good; and I thought we had nothing to do in this world but to be good. I feel very differently now; for if what they tell me is true, it is not enough to be good, but we must do what appears to me to be very difficult, if not impossible."

Poor Amelia! a withering hand was laid, at the same time, upon her health and her happiness, but her physical constitution, and her heart, were alike too elastic to droop at once, beneath the blighting influence. But hers was not the mind that could lightly shake off an impression; and for a long year her life was almost one unceasing conflict. The only relaxation she enjoyed, was in her love of study. There were intervals, when her mind would disengage itself from things which she sought in vain to understand, and grow strong in appropriating to itself, those bright lessons of philosophy which ask attention, only, to secure belief.

Her parents, who had joined in the excitement, spared no pains to carry on the work which had been begun in their daughter. Her declining health, at length admonished them to desist. But neither a cessation from importunity, nor the tenderest care, could drive away the lassitude which weighed so heavily upon her spirits.

A journey was finally proposed, and it was soon settled that she should spend a few months with a relative, in a distant town. On the morning of her departure, her mother ventured to touch upon the forbidden topic. "You know," said she, "that in my care for your health, I have prohibited myself from speaking on the subject which has been so peculiarly afflicting to you. But as we are now about to part, and for so long a time, you will not think it unkind if I express a wish, that this subject should receive the attention it deserves. But do not allow it to affect you so, now. I would not have you think of it, until you are happier."

"When I am happier," said the weeping girl, "I shall be all that you would have me. Long ago, I determined never more to indulge in that light-hearted and joyous disposition, which I once thought happiness, but to place all my hopes upon the attainment of one great object. That object is, the salvation of my soul. You need not fear that a change of scene will divert me from my purpose, for if there be mercy in Heaven, you shall hear that your child is one of the redeemed."

Month after month passed by, and the mother almost despaired of the fulfilment of her hopes. But it came at length. A letter was received from her, written in all the warmth of enthusiasm, and all the wildness of passion, which informed them, that she was hopefully converted. An excitement had commenced in the church which she attended—she had joined the penitents—she had won the object of her unceasing exertions—she was happy.

A few days more, and she was again in the home of her childhood, treading lightly through its loved halls, and glancing like a fairy, among the young leaves and bursting blossoms of Spring. Never had fanaticism a lovelier victim. The now uncontrolled freedom of the long suppressed ebullitions of her heart's life, of love and joy, were sanctified by the spirituality of her new existence. There was a flush on her cheek, a brilliancy in her eye, an elasticity in her step; and then her voice had such a pathos, as she sang the praises of her Redeemer, or talked of heavenly things, that the leaders of her sect might well call her the personification of that good, which they exhorted others to obtain. And those, whose deeper-laid experience led them to consider it the hallucination of a misguided mind, felt how easy it is, for the spirit of error "to transform itself into an angel of light."

I do not intend to follow my heroine through all the events of her life. It was necessary to be particular about her early conversion, but I shall now give only a slight sketch, of a few of the incidents of her after years. Pass with me, then, over a few succeeding months. It was a balmy Summer evening. The golden robe of the West was deepening into purple; and the shadowy light of departing day, was fading from the earth. The evening insect began its song, in the same grove, where, a few moments before, was heard the many-voiced sound of social pleasure. But there were, still, footsteps upon the grass—light and careless footsteps, and a moment after a low-toned and musical voice broke the silence.

"Tell me," said our heroine, twining her arm within that of her former correspondent, and leading her away into the farther recesses of the garden—"tell me why you have looked so strangely upon me since my return?"

"Alas! Amelia," said the other, "it is in vain to ask me why. We can but poorly explain to another, what we can not define to ourselves."

"And will the mood never pass away? I would give much to-night, for one of those sunny smiles which blessed our earlier friendship."

"I love you far better, than I did then," replied the other, "but a smile may not come at bidding. But," she continued, as she felt herself pressed closer by the arm of her friend, "I know that I should not refuse to explain, as far as I am able, this strange state of feeling. When your mind was first awakened to a contemplation of religious subjects, you remember that I, too, was considered a subject of the excitement. It was mostly the result of my affection for you. So much did I pity you, that I condemned a system of religion, which could change a life of such innocent happiness, into one of misery. I have since learned to condemn it rationally. Understand me," said she, feeling a slight start on the part of her friend, "I do not condemn religion. Like yourself, I respect its requirements, and love its influences; but we think very differently on its most important particulars. I have not sought to express my opinion, for I do not feel as confident as I could wish.—Your apparent happiness has bewildered me. I know that one or the other of us must be wrong. I can not believe it is I; yet, so far from wishing to convince you of your error, I almost respect the illusion which makes you happy."

The remark which rose to the lips of Amelia, was arrested by the consciousness, that some one approached them. She turned, and saw a young gentleman, the brother of her friend. "I am unwilling to intrude," said he, "but there is a lady at the house, waiting to speak with my sister."

"Adieu, then, my dear friend," said Amelia, as she took the arm of the brother, "I must home now, but *we will meet again*."

"Edward," said she, as they gained the walk, "your sister has told me something, of which I never dreamed before. She says that there is a great difference in our religious opinions."

"Ah," said he, "has the secret escaped her own lips? She will then no longer impose silence upon me."

"What would you do?" she inquired, stopping short. "You can make no one believe as you do."

"God forbid, that you say the truth now," he replied, and they walked on in silence, until they reached her father's gate. As he was about to close it between them, she said, with something like spiritual pride in her manner, "I am no believer in insurmountable difficulties, and, as I said to your sister, *we will meet again*."

Amelia was at no loss to conjecture what must be the sentiments of her friends. A determination to save them, was instantly formed, but when she referred to her own conversion, to find some means by which to effect it, she could not conceal from herself, that she had first been frightened. That would never succeed with her friends. Such minds required evidence, and what evidence could she give them? There was the mysterious change which had been wrought in her own feelings, but they knew that. She must be pardoned, if a thought of gentler influence crossed her mind. It was checked in a moment by the question—"Is, then, the eternal truth of Heaven so poor as to require such aid?" Alas for the structure which had required such time to be reared in the mind of Amelia! It had well nigh become, by a single investigation, but "the baseless fabric of a vision."

She met her friends, but they waited in vain, to see her act upon that determination to reclaim them, which had been implied in her expression—"we will meet again." Perhaps she might have been made the subject of a counter attempt, had not a very afflicting event changed the current of their thoughts. Their only surviving parent was taken suddenly ill, and was soon numbered with the departed. During the progress of the fatal disease, Amelia was almost daily with her friends. All differences were forgotten, and nothing of a religious nature was called into exercise, except the soul-mingling influence of its consolations. Amelia was frequently accompanied on her visits, by her brother who had just returned home, a graduate at a distant college,

and who renewed with pleasure his acquaintance with the orphans.

But short was the term allotted to the interchange of soul. It was soon known, that the estate of the deceased was much embarrassed—that this embarrassment placed it in the power of Amelia's father to dispose of the parental property—and that he was resolved to do it. In vain did the children plead—the father was inexorable. He concealed not from them his motives. The orphans were heretics, and he felt that their society was dangerous to his children, and he justified his conduct by so many plausible arguments, that his daughter half admitted the necessity of the act. Yet bitter was the parting; and painful was it to see strangers in the abode of her heart's early loved ones. The death of her mother, which happened about this time, long engrossed her thoughts; but they at length returned to her friends, and settled into a regret that she had not attempted to save them, while she had the opportunity.

Passing over a few months of melancholy seclusion, we find her active spirit again roused. Her brother irritated by the conduct of his father, and unable, like his sister, to admit that it originated in affection for them, commenced a course of dissipation, which ended in that fatal habit, which numbers more victims than "famine, pestilence and the sword." When the appalling truth first demonstrated itself to Amelia, all the energy of a sister's love was called into action, and she solemnly resolved, to win him back to virtue, or wear out her life in the endeavor. We will pass over another period of her existence—months of pain and anxiety, pausing but a moment, to see her watching the slow recovery of her brother, from an almost fatal illness, and behold him at length, as he walked out with her, one sunny morning, "the disenthralled." Light was the heart of our heroine. "Oh! my brother," said she, "how blessed is this hour. Never have I been so happy, since the first moment in which I believed myself ransomed from endless suffering. Will you not bless, with me, the good Being who has saved us both?" She looked up, and beheld a frown on the face she loved. "Amelia—my dear sister"—and he paused a moment, ere he added,—"yes, it shall be said. Speak no more to me in this manner. I have no respect for the religion you profess. I know that my past excesses were degrading to my manhood. A native sense of dignity, and your fond care have saved me. My gratitude goes no higher. I will never forget that I owe a life of thanks to you, but talk not to me of homage to a being, of whose existence I have no proof." An hour after, Amelia was weeping bitterly in her room. "And is it thus," thought she, "that I have been rewarded? Have I watched and prayed, for long weeks, to rescue from the vortex of dissipation, an avowed infidel? What could she do? It was impossible to untwine the ties that bound her to her brother. She had so long devoted to him her whole life, that she could not live elsewhere, and she clung to him still.

Society again called him to its most exclusive circles, and he won all hearts by his superior mind and his polished manners. Every where, his sister was his companion. His life seemed a study to amuse and interest her. They visited other places, and abroad, as at home, they were the idols of society. But was Amelia happy? If she was not, her unhappiness was unexpressed; but it was apparent, that she sometimes struggled against the stream that was hurrying her along. As an evidence of this, she once formed a plan to unite her brother to a young lady, who had made herself notorious by her religious zeal. But before her plan was well matured, he had won the love, and undermined the faith, of a most lovely girl, and led her to the hymenial altar as much a skeptic as himself. It was a cruel blow to the hopes of Amelia, but she sighed in secret. Her brother was dear to her still, and lovely and gentle was the sister he had given her.

It was in the early part of a clear autumnal evening, that our heroine approached the house of her father and brother, accompanied by a female friend. A gleam of light streamed through the avenue of trees, upon the gate before them. Grasping the arm of her friend, Amelia gazed a moment at the rich glow in the parlor window, and then said in a subdued tone, "I must leave my beautiful home."

"Leave it! Why!"

"Because I am not happy here. I have never been happy," said she in a musing manner, "since I first believed myself an object of divine favor, and sometimes I even doubt"—she stopped, and leaned in silence upon the railing.

"But why leave your home? Is it not as easy to be happy here, as elsewhere?"

"No!—no! There is an influence in the love which is lavished upon me, by my brother and his beautiful bride, which I fear. Already have dark shadows crossed my mind—but it can not be," she said, looking up to the starry world above her, "there is surely a God whom we ought to know, and fear, and love.—I have not proposed to inflict upon myself, perpetual banishment. I seek a temporary relief, and perhaps, when I am far away from every exciting association, I may find that peace which is denied to me here."

Her resolution was carried into effect, notwithstanding the efforts made to detain her. By an ingenious arrangement, she deprived them of all knowledge of her retreat, and sought in another home, the happiness she could not find in her own.

"And will you not tell us what became of her?" said Mary, after a pause on the part of the clergyman.

"Is it not necessary," said he, "but if you please, I will be indulged, in my professional habit, of making a few closing remarks."

"Health is no more the natural state of the physical constitution, than happiness is of the mental. As on the one, sickness will sometimes lay its paralyzing hand, so will care and affliction often interrupt the course of the other. But if the vital principle of health remain in the system, what if the cheek sometimes lose its hue, and the eye be dimmed! the Hygean bloom will again return. So, if the torch of happiness has been lighted at the right flame, though it wane, at times, it will burn again, bright and pure as ever. Nor is happiness less essential than health to the proper conduct of life. We do not expect that the body can act much, or act effectually, when its strength has been wasted by disease, nor ought we to expect that the heart can possess active and efficient goodness, when it is either torn by anguish, irritated by discontent, or sunk in melancholy. It appears to me, that the old proverb 'To be good is to be happy,' might with much propriety be reversed.

"The remark, that a correct religious belief, is the only perfect source of human happiness, will meet with no opposition from my hearers. In the story just related, we see one, who, with all natural capabilities for happiness, was yet doomed to years of inquietude for imbibing one erroneous idea. She was taught that her eternal happiness or misery, depended upon her own exertions; and so strongly has the Deity implanted the desire of felicity in the human breast, that the poor child struggled to win, even from the great Being who ordered nature, and who regulates the countless worlds that fill immensity, the boon which, she imagined, he would have denied. The presumption of such an idea is fatal to confidence, and without confidence, how can the heart find peace? The weakness of human nature asks the protection and providence of a parent. It asks what the truth has given it; the assurance that all things are wisely and benevolently ordered—that we have only to trust the power which we can not oppose; and, as our little friend has done this afternoon, to pluck with gratitude, the flowers that grow on our paths."

The boat touched the strand, and the interest which the story had excited, gave place to newer sensations as the party stepped on the land, and ascended the hill to the pastoral abode. Mary had wreathed her flowers in the hair of the fair girl who ran to meet her—the hospitable dwelling had received them—refreshments had been partaken, and the party passing again into the bland air and mild sunlight of Autumn, were amusing themselves in viewing the horticultural and other grounds; when the minister disengaging himself from his guests, returned to the little parlor, where the stranger was sitting alone, and lost in thought. With a joyful look and manner she rose to meet him. "You have been relating," said she "the incidents of my life; but I want no explanations, for I have recognized in you, the brother of my early friend. Where is she now?"

"She is residing at —. I wrote to her a few days since, requesting an immediate visit. I believe she would not now hesitate to destroy the illusion of your early life."

"Her presence is little necessary on that account. I have not much respect for the system in which I was educated; but I have been so long accustomed to it, that I can not release myself from its influence."

"Go back, in imagination," said he, "to the home of your childhood. Fancy yourself once more beneath the tall trees which shade your paternal dwelling. Let it be at the moment, when your light foot has been arrested, and your young heart has swelled with untaught devotion. Join, now, to the Deity of your early imaginings, the conviction of the present moment, that he is a God of goodness—not that abstract and incomprehensible goodness, which you have heretofore ascribed to him, but a goodness which can be seen, and felt, and understood."

The lady leaned her cheek on her hand, and her tears fell upon the table before her. The association had touched the finer feelings of her heart, and she remained motionless under its influence. Her companion at length broke the silence, by informing her that a correspondent, who had given him intelligence, from time to time, respecting her family, had lately written him, that no change had occurred there since she left.

"I shall return immediately," said she, in a voice and manner that told the energy of her character. "I have something to do there.—Something which I feel that I can do. But your sister" said she hesitating. "Shall follow you if you wish it. 'What thou doest do quickly.'"

The party was again at the lake. The sun was sinking towards the horizon, and a gentle wind ruffled the water, and stirred the leaves. There was a gladness in nature that was irresistible, and it completed conviction in the mind of the stranger.

"You have taught me," said she, as she said her farewell "that the spirit I have so long and so vainly sought, is that just appreciation of the Divine character, which allows us to trust him, without a fear."

"And the fruit of the spirit," said the minister impressively, "is 'love, joy, and peace.'"

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER FOURTH.

MY DEAR CHILDREN—My last letter to you was occupied in detailing a few exercises and employments upon the subjects of your reading and study, by the use of which, I think you may improve your mental powers, and add to your store of well-digested knowledge. In these directions I had reference, chiefly, to your reading of the Scriptures, and biblical studies. I mean to devote this sheet to giving you a few hints as to your reading and studies, in general, such as I have found beneficial in my own experience, or such as seem plausible and are recommended by competent authorities.

I was led to continue my thoughts upon the methods of improving by reasoning and study, and to form the determination to collect for you whatever hints my memory and reading might furnish, which promise to be useful to you in your studies, by meeting with a very good piece of advice in a newspaper a day or two after my last. The advice was this:—Never write upon any subject until you have read yourself full upon it; and never read upon any subject until you have previously thought yourself hungry upon it. I thought a few such hints would be useful, and I now proceed to mention such as have occurred to me.

There is one very common error and mal-practice which I would caution you against. It consists in the covetousness of reading much—in the devouring of print—in glutonizing upon books. I am abundantly borne out in affirming that as a man may be eating all day, and for want of digestion receive no nourishment; so these endless readers may cram themselves with intellectual food, and yet derive from it no addition to their stock of useful and applicable knowledge, nor any improvement of their minds, just for the want of digesting it by reflection. Many read a great deal who seem to derive very little benefit or profit from what they do read. They, perhaps, make an injudicious choice of books; perhaps they read without method and without object; and very likely without attention and reflection. At all events, they seem to read without profit. Instead then, of being covetous of reading much, I would rather have you willing and wishful to make the effort which is requisite to reading well. One good book, read, digested, and reflected upon until its doctrines and arguments are well weighed and received for what they are worth, and their bearings, consequences, and applications considered—one good book so read, is worth a whole library read in any other way. Read, therefore, not hurriedly and voraciously, but with reflection and thoughtfulness. I have found it to be a very useful practice, in the perusal of any book, to inspect the preface or introduction, the table of contents, and general outline so as to ascertain the main object of the author. Having obtained a general view of the object of the work, I reflect and recall to memory what I know of the subject, so as to be more distinctly sensible of what I may gain by the perusal,—so as to digest what I do know, and, in the phraseology of the newspaper paragraph above quoted, thus think myself hungry upon the subject. Sometimes, also, I have sketched an outline of the method in which I should proceed to write upon the subject; and if you would do so frequently or habitually, I doubt not but the practice would greatly contribute to give you both the ability and confidence necessary for original, independent thinking, as well as to conduce to your reading the volume or the work with increased attention, interest, and profit. In the course of perusal, you will find it profitable to peruse frequently and recall the outline of what you have read, take note of what additions you have made to your stock of knowledge, and reflect upon the reasons of your assent to or dissent from the propositions of your author. It is useful also, exceedingly so, to endeavor to express the thoughts of the author in language of your own. By so doing, and afterwards comparing your exercise with the original author, you may discover that you have not completely understood or remembered the thoughts of your author; and at all events, you will acquire a facility of expressing yourselves in writing, and may learn to correct and amend many failures and imperfections in your mode of expression and composition. You will think, I presume, that reading in this way would be a slow and laborious work. True; but let not such a consideration dissuade you from the trial. Among my notes I find the following appropriate quotation, from I know not whom, now. "To read in this manner is indeed laborious; and he who pursues it will be able to read but few volumes, in comparison with him who skims over every book that is thrown in his way. But the amount of

knowledge, and vigor of mind acquired in this way, are an abundant compensation for any deficiency in the number of authors read. One book read thoroughly, and with useful reflection, will do more to improve the mind, and enrich the understanding, than skimming over the surface of a whole library. Indeed the more one reads in this hasty superficial manner, the worse. It is like loading the stomach with a great quantity of food which lies there undigested. It enfeebles the intellect, and sheds darkness and confusion over all the operations of the mind." The Rev. Robert Robinson of Cambridge, England, used to say, "A little thought of your own upon any subject, is of more worth to you than all the thoughts of other men, sounding in your ears, or clattering through your lips." He said he had no doubt but the memory of any man might enable him even to repeat what might have been taught him, but after all his teaching, and his students' repetition of what he taught them, he thought they would just know about as much of the subject as a musical instrument does of the tune which is played upon it. Above all things, he urged his students to think for themselves, even if they should think ever so little. This I consider excellent advice, and fain would I have you always to remember it.

There is another mistake which is often committed by readers, which I would have you avoid. Many seem to read only for the purpose of remembering and repeating the opinions and sentiments of the author. But I would have you read, not so much for the purpose of knowing the opinions of others, as that of aiding you to determine what opinions are right and what are erroneous, and to arrive at truth upon the subject. Yield your assent only to evidence, and just ratiocination. There are too many, we fear and lament, who yield their understanding to the dictation of others, and neither think nor act for themselves. Add ye not to the number of such. For all your opinions and all your conduct, have well-considered and stable reasons, and be bold enough to maintain them. One hour spent in the thorough investigation and search after truth, will do more to give you a stock of useful and applicable knowledge, and to invigorate and improve your minds, than numberless hours employed in sailing along the current of other men's thoughts. "Call no man Master." Ye are men as well as the author.—Whatever observations occur to you while reading any work, I would have you make some note or memorandum of them. When you again peruse the work, it will be both interesting and instructive to recur to your notes or comments. You may, for example, in some way mark or remark upon a passage because it contains some information which you wish more deeply impressed upon your memory; or, because it contains erroneous or limited views of a subject, and you may be able to point yourself or a friend to some other author who takes a more correct and enlarged view; or, because you think the thought forcible, or the mode of expression superior or faulty; or, because you have attempted to put the same thoughts into more perspicuous, elegant, or suitable expressions. These and several other considerations will serve as occasions for remarks. Record all such as occur, and on a second perusal refer, also, to your remarks. This method will likewise seem laborious and fatiguingly slow. If so at first, I know it becomes less so by practice. And the satisfaction of mind arising from, this mode of exercising your powers, will be an ample compensation for all the little difficulty and unpleasantness of submitting to the labor.

I will conclude this letter by mentioning one other mode which will contribute to make your reading interesting, useful, and readily remembered, as well as more easily applied. This method consists in uniting with one or more of your companions for the purpose of reading the same books or upon the same subjects, and of interchanging your thoughts with each other respecting the authors or the subjects studied. As

iron sharpeneth iron, so doth the conversation of a man his friend. Intelligent and diligent students will find such a course highly conducive to their mutual improvement. *Soirees* for conversation and discussion are upon the same principle, and are become amongst the literati of English and American cities, quite favorite and fashionable, as well as interesting and useful meetings. The effect of such *conversations* is to interest and excite attention to the subject or the author to be discussed or commented on; to impress more deeply upon the mind the instruction derived from books and conversation; to give clearness and precision to your thoughts; to improve the valuable talent of conversation, and render easy the communication of your ideas to others. Let the younger among you associate with those about the same age and who are interested in the same studies, and have your *soirees* as well as your elders. And would I could be present with you to animate your exertions, and be gratified with your progress!

For the Magazine and Advocate.

THE ADVANTAGES OF READING THE BIBLE.

BY REV. J. BRITTON.

"Search the Scriptures." *Jesus Christ.*

When we consider the influence which our religious opinions have upon the happiness of our lives, the importance of frequently perusing the Bible is apparent. The Old and New Testaments, usually denominated the Holy Bible, are the source from which is derived true religious knowledge.

Many reasons may be assigned for becoming acquainted with the language of the Bible. And in the first place, those who neglect reading the Scriptures, are extremely liable to be destitute of any fixed religious principles, or to adopt erroneous and unscriptural views. Both these situations should be avoided. Ignorance, in general, and particularly on the subject of religion, is to be deplored. The ignorant, of course, can not fully appreciate the value of knowledge nor be sensible of the happiness of which they are deprived. Still the deprivation is real. The person born blind is not sensible of the pleasure he would experience in beholding the beauties of nature and art, were he capable of seeing. Knowledge improves and elevates the mind.

But the person who is comparatively ignorant of religious truth, is less to be pitied than the votary of error. I refer here to what may be termed fundamental error. It is not to be expected that any will be free from every erroneous idea.—Errors are not all equally hurtful. There are what may be called essential principles, errors in regard to these, are like poisons; fatal to the peace of those who entertain them.

Now as the Scriptures are the repository of revealed truth, a careful and frequent perusal of them is calculated in ordinary cases, to save the individual from ignorance and error in relation to the most important of all subjects. And this is done by the acquirement of truth. The mere reading of the Scriptures is of no consequence, unless we understand what we read. To do this, it is necessary to proceed as we would with other books; that is, endeavor to ascertain what was originally conveyed by the language, to those to whom it was addressed.

The Bible being an ancient book, study and research are necessary; we should compare its several parts with each other, and also avail ourselves of such aid as we can command in ascertaining the meaning of words and phrases, and in acquiring a knowledge of ancient manners and customs.

Most of the persons who read this article are probably accustomed to hear discourses on religious subjects. Without some knowledge obtained by reading the Scriptures, it is impossible for you to be much benefited in hearing. If what you hear advanced is erroneous and unscriptural, you are in danger of receiving it as truth. And if your preacher advances truth, it is also necessary that you have some previous knowledge of the subject, that you may be interested and edified by what you hear.

The Bible should be read for the knowledge it furnishes, for the excellency of its moral precepts, and for the glorious hopes of a future and immortal life which it unfolds. Then let it be read attentively—let parents gather around them their children and the members of their households, and read aloud its instructive lessons—and let children and youth acquaint themselves with the contents of its pages, and store their minds with the truth it imparts.

And may all receive with joy, the sublime doctrine of the Bible, and regulate their lives by its heavenly precepts, that the effect may be "quietness and assurance forever."

For the Magazine and Advocate.

NIGHT.

BY MRS. BROUGHTON.

How beautiful is the gorgeous canopy of night! How sweet to commune with the heart, in the silence of her holy temple! The silver moon in lonely majesty, sails proudly along the seas of ether. Bright constellations of diamond stars, like glittering gems in dazzling azure set, shine sweetly on the pensive brow of night. The glory of her presence can not be expressed. The busy tones of day are hushed, but the voice of the mighty river is sounding on its ceaseless anthem; and its wild roarings, swelling clearly on the chill night-air, wake up the music of devotion in the heart which has been drowned in the hum of care.—The whispering breeze sings softly through the branches, and the sorrowing soul is soothed by its plaintive melody. Man may be an infidel in the glare and tumult of the day; but can he stand beneath the starry banner of night, and view the unnumbered spheres that roll through boundless space—and still say, "There is no self-existent Principle to rule these countless worlds, and guide them in their spacious rounds"? Can he endure the dis-empowering thought, that he is but a mere speck of matter warmed into existence by the uncertain breath of chance—the sport of changeable gales through life's ephemeral day, until this chance deity shall quench the feeble taper in oblivion's rayless night?

Cold must be the heart and cheerless the prospects of that being who looks upon death as the end of man's spiritual existence. He hears no music in the rushing breeze. The grand array of evening's golden lamps, can not awake in his heart the rich song of devotion; for his soul is shrouded in rayless, voiceless gloom.

For the Magazine and Advocate.

THE MOON.

(Translated from the German of Richter.)

In the East the moon arose, and floated gracefully along in the redness of the setting sun. The children pointed her out to their father. "How beautiful and glorious she appears," said Allwin; "but she looks not always so." "She is in her adolescence," answered the father. "Every day will add to her growth, and her light will continue to increase, until she shines forth in the fulness of perfection. Clouds may, perhaps, oft-times hide her from us, and her face be obscured by their darkness. Again she will decrease and grow smaller and smaller each succeeding day, and thus become a perfect type of human existence." "Thy meaning I do not understand," said Theodore. "O yes," rejoined Allwin; "I know what thou wouldst mean to say! Man also increases and diminishes—sports for a while on this stage of being, then he disappears and is hidden in the grave!" "And the clouds which sometimes cover the moon," said the father. "I know not how to explain this." "They are the trials and misfortunes which are scattered over the pathway of man," continued the father; "no one has ever been continually blessed with cloudless skies, and untroubled tranquillity, in his earthly pilgrimage. But the clouds pass over the truly great and good man, and the quiet of his soul remains undisturbed. And, finally, when he is taken from our midst, he is not blotted from existence, but lives undying in the Paradise of God!"

For the Magazine and Advocate.

A DREAM.

"No change after death." Partialism v: 4.

A few nights since, after having some conversation with a friend on the above subject, I retired. My cogitations were various. What kind of a place eternity would be, if the above doctrine was correct! What would be the difference between the worst person in heaven and the best one in hell? These are questions that required an organ of comparison, more refined than the one I possessed, to answer them correctly.

Sleep soon made a different person of me; and, ere I awoke, afforded me a view of Elysium and Tartarus on the above plan.

I dreamed that I was transported to the region which tries men's souls (patience I should have said) and was asked if I believed in "*endless misery*," and on my answering in the negative, I was ordered to take my station on the "left hand." I obeyed; and on arriving there, recognized many old friends. Some were preaching the immortal felicity of all mankind, as they had done while on earth! Some were offering up their gratitude for the paternal care and faithfulness which had been manifested in their behalf—some singing, "rejoice" etc. Well—well—thought I, it must be that the "left hand" is on the *wrong side* this time! I lifted up my eyes, (not in torment though,) and saw the "*impassable gulf*"—but nothing of "*Abraham and Lazarus*." I thought the gulf consisted of *bigotry, superstition and wilful ignorance*. The field beyond was of gradual ascent, which gave me an extensive prospect. Protracted meetings were in successful operation—camp meetings were very numerous—priests labored "*day and night*" for the conversion of sinners—some preached, saying, "repent, for the kingdom of *hell* is at hand"—others, saying, "behold I bring you *sad tidings* of great *lamentation*"—just as they had preached in this life! A man at my elbow said,

"See how he clears the points of faith,
With rattling and with thumping!
Now meekly calm, now wild in wrath,
He's stamping and he's jumping!
His lengthened chin, his turn'd up snout,
His eldritch squeal and gestures,
Oh, how he fires the heart devout,
Like cantharidian plasters!"

Well, quoth I "there is more truth than poetry" about that, and it's not bad poetry. I viewed the scene a short time longer—some were praying "if we had our just deserts, we should long ago have been rolling on the surges of hell's molten sea." Some were "agonizing," some telling how much the Christians had to "suffer"—and—here I awoke, well convinced there is "no change after death"—that man has a *different will* from God's, and will succeed in frustrating his *designs*—that in order for a man to believe these things, he must first become fully convinced of them when he is *asleep*, and then he must *sleep all the time afterwards*!

Clinton, Oneida county, April 20, 1837.

SIGMA.

For the Magazine and Advocate.

QUESTIONS.

1. Do the Scriptures teach that all "the nations, families and kindreds of the earth," shall be blessed in Christ?
2. Will the final doom of those who hear the Gospel, and are endlessly lost, be more aggravated than that of those who live and die ignorant of it?
3. In what sense are those blessed in Christ, who are finally lost?
4. Is salvation possible for all? If so,
5. Does God know all things? And if so,
6. How is it possible for those to be saved, who God knows will be lost?

Answers are respectfully solicited, by

Brownville, N. Y.

J. BRITTON, Jr.

The coin that is most current among mankind, is flattery; the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, MAY 5, 1837.

FOURTH LETTER FROM BR. SKINNER.

Richmond, Va., April 24th, 1837.

Brs. GROSH and HUTCHINSON—You see I am still in Richmond. I had designed leaving here this morning for Norfolk; but to my disappointment, I find there is no boat down the river till the day after to-morrow. A steamboat plies regularly, three times a week, each way, between this city and Norfolk. But what is somewhat singular, it lies still on Monday, (at Norfolk,) comes up to this place on Tuesday, and then down and up alternately all other days of the week *including Sunday*. Now our northern people would be very likely, in accomplishing six trips per week, to make them on the last six days of the week and lie still on Sunday. But the Virginians have a different taste in these things.

Since my last letter, I have made two or three short excursions into the country, one of about eight miles to the North, to the seat of a wealthy planter, another of about fifteen miles to the South, (down the river.) During the latter excursion I visited a rich planter, who owns an extensive plantation of several thousands of acres, about ten miles below this, and keeps in all nearly an hundred slaves. He accompanied me across the river into Chesterfield county, to the place and neighborhood of his nativity, where he remarked he had not been for a considerable length of time. We passed a number of plantations and the former seats of wealthy gentlemen, which are now almost entirely deserted, the buildings either burned or torn down, or rapidly going to decay from desertion and neglect; fences gone, lands lying fallow and grown over with thorns and shrubs—here and there a comparatively poor but almost solitary planter, struggling hard to keep his head above water in the midst of surrounding desolation, and strongly reminding one of Goldsmith's

"Towns unmann'd and lords without a slave."

My friend, as he passed these seats near the place of his birth, heaved many a heavy sigh, and remarked that it made him heart-sick and truly hypochondriac, to witness the sad falling off in the prosperity of the place, and the growing desolation of the country around. He, however, remarked that this particular neighborhood was doubtless the most desolate and unthriving part of the State, and that many parts of the country exhibited a comparatively prosperous condition. Indeed, his own plantation presented a great contrast to the barren and desolate condition of the neighborhood we were then in. But even that, with all the labor and culture he bestowed on it, was very far from producing what our northern farmers would consider a fair remuneration for the mere labor of cultivating, saying nothing about the cost or value of the lands.

The products of the farms hereabouts, are generally wheat, corn and oats. Their wheat seldom or never produces more than seven or eight bushels to the acre—last year the average is said to have been less than two, and that of an inferior quality. Perhaps six bushels might be considered a full average amount from year to year—corn about twenty and oats about fifteen bushels. Of course, the cultivation of these grains must be regarded as a poor and profitless business. Of cotton there is none raised here, and very little, if any now, in the State. Tobacco was formerly very extensively cultivated, and is yet in a measure though to a less extent relied on for a livelihood and for the accumulation of wealth. But that begins to fail in many places. It very much weakens and reduces the land, and requires a stronger soil and more manure for its production than can readily be obtained.

I have visited two or three fine vineyards just beyond the suburbs of the city, and find that the grape flourishes and produces abundantly, even without any manuring

of the soil. I saw a great variety of species of the grape, and tasted of some excellent wine, unadulterated with alcoholic or other poisonous substances. It brings a high price in market—\$3 per gallon is considered low for it. After viewing the vineyards, and seeing the growth of a few specimens of the mulberry tree, (*Chinese multa caulis*), which also flourishes well in this region and soil, I remarked to several of the planters with whom I have become acquainted, that I was surprised they did not go extensively into the wine and silk growing business; their climate and soil both being well adapted to it. For I had not the least doubt that thereby instead of growing poorer, or having to struggle hard to keep their estates and property from deterioration, they might be constantly and even rapidly growing rich. An additional reason, I remarked, in favor of the silk growing business, was found in the fact that now their negro children, who are not permitted to go to school, and who now spend their time either in total idleness or something worse, might better, by far, while slavery still endures, be employed in feeding silk worms, and could do a great part of that business as well as adults. "O," said the planters, "we Virginians are strongly attached to the old and long established customs of our fathers. We are not fond of change and innovation. We shall plod along in the tracks of our ancestors, till our lands will support us no longer, and then we shall be obliged to give them up for almost nothing, as worn out and useless. Then some of the sharp-sighted speculating yankees from the North, will come and buy them up for a song, and grow immensely rich by the culture of the mulberry and the vine." Ah! truly said, thought I, and such will inevitably be the case, unless you awake from your lethargy, and open your eyes to see the resources you have in your own hands. Lands are low in this region—more wishing to sell than to buy, and I am confident our northern speculators might make good investments and a profitable business in this way.

Since my last, I have observed and reflected more on the condition and advantages of the city, present and prospective, than I had before done. There is at this place, and extending for a number of miles above, a very considerable fall in the James river; and thereby an immense and inexhaustible water power is afforded. The citizens here are apparently just beginning to find out the advantages which that power is calculated to give them. A number of mechanics and manufacturers have lately come on from the North—several cotton factories have gone into operation—an extensive iron manufactory is now rapidly progressing to completion; and I should not be surprised if the whole bank of the river for six miles above this, should in a few years, be completely lined with similar establishments. To add to the advantages of this inexhaustible water power, there is now a canal constructed along the river by the falls, and is to be extended on to the West, till it reaches the mountains; thence a rail road is to cross the mountains and connect it with the great western world and the waters of the Ohio; so that merchandize and produce can be readily conveyed and exchanged between this city and the various parts of Ohio, Kentucky, Tennessee, etc. Thus this city, both as a manufacturing and a mercantile and commercial city, is destined, I think, to a much greater eminence than its former, and most of its present inhabitants have dreamed of.

As with the commercial and temporal condition and privileges of the place, so with the moral and religious; they have never been duly appreciated and properly improved, in both the people have been quite contented to remain stationary in the very shoes and tracks of their fathers. And I think there will be an improvement in the latter full as great, if not greater, than in the former.

I have now preached here four Sundays, to congregations constantly increasing, with the exception of yesterday, which was a very rainy day, whereby many were prevented from attending; still the congregation was very respectable. I am satisfied that with a preacher of talents, zeal and fidelity, our cause, of late so lan-

guishing here, might be revived to vigor and prosperity. May the Lord of the harvest soon send them a pastor after his own heart, to feed them with knowledge and understanding.

I am to give one lecture more, here, to-morrow evening, and the next morning start for Norfolk, where I shall probably remain till the beginning of next week, and then take a packet for New-York. I am in hopes of reaching home by the last of the week, but cannot promise it with certainty. You will not probably hear from me again (extraordinaries excepted) till I see you face to face. Till which time may peace be with you, and a kind Providence protect us all.

Yours in faithfulness.

D. SKINNER.

MEETING-HOUSE AT ELLICOTTVILLE.

The following extract of a letter from Br. L. Vinton will show that our brethren in Ellicottville, Cattaraugus county, are about to rebuild their burnt down meeting-house. They will need aid.

A. B. G.

"Br. GOSH—I saw a few lines in your paper respecting the loss of our house which was burnt down, in this place, last Fall. It is true that although our loss was but a small sum, yet it had to be borne by but a few individuals, whose means are but limited. But meeting with some encouragement to rebuild, and hoping to receive a little assistance from more wealthy brethren in distant societies, we have made some arrangements, and got a part of the materials together on the spot. We have also contracted for the erection of the building, which will be begun as soon as the ground is settled.—If any brethren feel in their hearts to aid us in our means, as you proposed in your paper, we will be very thankful for their assistance. We have succeeded in getting enough subscribed to pay probably enough to erect the frame, and get it enclosed, and possibly to get a part of the inside work completed. Yours with respect,
"Ellicottville, March 26, 1837. L. VINTON."

BOOKS.

Persons sending for books, are notified that we have but a few works which we can send out on commission—they will therefore please designate which works they want on purchase, and which only on commission. We will accommodate known responsible persons in this vicinity, as far as in our power, on such designation; but those works ordered on commission which we can not supply except on actual purchase, we must, in all such cases, decline sending—as by so doing we lose the season for selling them ourselves, and are liable to have them returned to us unsold, when we can no longer find a market for them here. In this case we lose considerable, without any prospect of gain over what we have by keeping them on hand for actual purchasers. We trust those reasons will be satisfactory to all concerned. We shall send no books except to persons we know to be responsible, or to cash purchasers—for the plain reason, that we can not afford any risk in our present circumstances.

A. B. G.

AGENTS, IN ADDITION TO FORMER LISTS PUBLISHED.—John Martin, Hamilton, in place of Marcus Clark, who will hereafter act as agent at Cassville, W. T.—T. L. Allen, Harmony—George Walton, Philadelphia, N. Y.—J. G. Comstock, Hollidaysburg, Pa.—E. H. Webster, Hamblinton, Pa.—F. W. Goodenow, Highland, Mich.

We, through mistake, omitted to publish the name of Br. W. Bullard, Cortland, among our list of agents, and lest others may have been left out whom we intended to publish, we will repeat, what we have before stated, that all ministering brethren in good standing are authorized to act as our agents.

Samuel G. Anable, Onondaga, is requested to act as agent.

PRIZE ESSAYS.—We beg our readers and the candidates to remain patient, and extend their indulgence to us a while longer. At this season it is difficult to procure a committee; and the gentlemen at last procured, have not yet found time to make the requisite examination and report. Very probably it will be furnished in time for our next—at furthest in two weeks—and will be immediately made known.

G. and H.

THE PRIZE TALE.—We give to-day the prize tale which obtained the premium of twenty dollars. It will well pay for the time spent in perusing and re-perusing it.

A. B. G.

NEW-YORK CONVENTION.

It adjourned to meet on "the last Wednesday and Thursday in May"—this is always understood to mean the last Wednesday in May, and following Thursday. Example. The Central Association adjourned to meet on "the first Wednesday and Thursday in June"—it so happens that the first Thursday precedes the first Wednesday nearly a week. Of course it means not "the first Wednesday and the first Thursday," but the first Wednesday and following Thursday—and so all such notices have *always* been understood, with but one solitary exception, so far as my knowledge extends. The first named day is the day of meeting, the second named day is the day following that day of meeting. Hence, with due deference to Br. Price's judgment, the letter and the spirit of the minutes requires our Convention to meet on "the last Wednesday in May," (and not on the fourth Wednesday, as he supposes,) and continue in session the following Thursday. And as this is also the very letter of the Constitution as now amended, the expression "last Wednesday," in the minutes of 1836, was not "an oversight," but a purposely made declaration. Had it been known that the last Wednesday was also the last day in May, a different expression might have been given to designate the second day of the meeting. I could give other reasons, but presume the words of the Constitution will be sufficient proof.

It was the duty of the Standing Clerk (Br. D. Skinner) to give the notice. His absence must be his excuse. I acted in his stead (without authority however) in giving the brief notice last week, and the more extended one this week. Had I dreamed that Brs. Sanderson and Price would have construed the minutes as they do, I would have noticed it earlier. I regret their mistake, but hope this and their correction of it will prevent any ill consequences. The Convention meets in Albany on the last Wednesday (31st) of the present month, and will continue in session two days.

A. B. G.

GENOA NOT GENEVA.

Will our friends in the vicinity of these two places please notice the alteration from our last, in Br. S. R. Smith's appointments? In our last, his appointment for the second Sunday, was erroneously printed "Geneva" instead of "Genoa." It was marked for correction in the proof sheet, but overlooked by the journeyman whose work it was to correct it. This apology is due to all parties concerned.

A. B. G.

CLINTON LIBERAL INSTITUTE.

The Summer Term of the Clinton Liberal Institute (both departments) will commence on Wednesday, 24th May next.

THE LADIES REPOSITORY, published by Br. Tompkins, of Boston, and edited by Br. H. Bacon, begins a new volume in June. I would like to send it some new subscribers.

A. B. G.

Br. Whitney, of this place, is about to remove with his family to Ohio City, O., to which place he wishes all papers designed for him directed after this date.

RELIGIOUS NOTICES.

There will be preaching next Sunday (first in May) by Br. BIDDLECOM in Rome—Br. Sias near Br. McWain's.

There will be preaching on the second Sunday in May by Br. W. MARTIN in East Martinsburg—Br. Guild in Harkersfield at 11 A. M.—Br. DINSMORE in Elbridge—Br. BRITTON in Carthage at 10 A. M., at Great Bend at 3 P. M., and at Lockport in the evening—Br. J. FRENCH in Burrville, and at Champion at 5 P. M.—Br. Sias at Perch river, and at Jenks' school house at 5 P. M.—Br. BIDDLECOM in Cold Brook, Russia, at 10 A. M., and in Grave's Hollow at 2 P. M.—Br. WAGGONER at Trenton Falls.

There will be preaching on the third Sunday in May by Br. E. E. GUILD at East Davenport at 11 A. M., and at Davenport Centre at 3 P. M.—Br. BRITTON at Depauville at 10 A. M., at Stone Mills at 3 P. M.—Br. Sias at the Case school house, Sandy creek, and near Br. Wright's at 5 P. M.

There will be preaching on the fourth Sunday inst., by Br. BRITTON in Brownville—Br. J. FRENCH at Field Settlement, and at Talcott's schoolhouse at 5 P. M.—Br. WAGGONER at Newport, instead of Middleville.

Br. S. R. SMITH (by the arrangement of Br. G. W. Montgomery), will preach in Genoa on the second Sunday (14th), and at Scipio on the third Sunday (21st), in May next.

As Agent for the Liberal Institute, he will also give the friends of that institution in Cayuga and Onondaga counties, an opportunity of contributing to its funds, during his visit in that section.

Agents and subscribers to the Institute, are requested to forward their collections and subscriptions, as soon as

practicable, to the Treasurer, Joseph Stebbins, Esq., Clinton, Oneida county, N. Y.

Br. Sias will preach on the 8th inst., at Warren Settlement, evening—9th, at Br. Holloway may appoint—10th, at Fox Settlement, 4 P. M.—11th, at Cape Vincent—15th, near Br. Zullar's in Pamela, evening—16th, Theresa, evening—17th, as Br. Cornwall may appoint.

The Quarterly Conference of the Chautauque Association will be held in Chautauque, Chautauque county, near Br. L. Herrington's, on the last Saturday and Sunday inst. Ministering brethren, etc., are invited to attend.

The following Associations meet in the month of June, on the days and at the places named.

The Central Association (of N. Y.) in Bridgewater, on the first Wednesday and following Thursday.

The Central Association (of Mich.) in Ann Arbor, same days.

The Niagara Association at Clarendon, same days.

The Mohawk Association, in Newport, on the second Wednesday and Thursday.

The Black River Association, in Champion, on the third Wednesday and Thursday.

The Otsego Association, at Burlington Flats, on the fourth Wednesday and Thursday.

The St. Lawrence Association, in Canton, same days.

The Allegany Association, when and where? for we learn that either time or place is to be changed.

NEW-YORK CONVENTION.

The Universalist Convention of the State of New-York, will meet in the city of Albany on the last Wednesday in May—31st—and continue in session the following Thursday—June 1st. The following is the list of lay and clerical delegates appointed by the several Associations.

Associations.	Laymen.	Clergymen.
Central,	H. A. Campbell, Col. L. Barker,	S. R. Smith, E. M. Woolley,
Niagara,	— Murdock, John B. Lee,	Job Potter, C. Hammond,
Mohawk,	D. Brayton, S. B. Stevens,	W. H. Waggoner, D. Biddlecom,
Black River,	N. M. Woodruff, T. Murray,	Pitt Morse, Seth Jones,
Otsego,	Moses Wheeler, William Park,	L. C. Browne, T. J. Smith,
Allegany,	A. Adams, J. D. Stuart,	L. Paine, J. Babcock,
St. Lawrence,	Daniel Mack, Paul Marshall,	J. Wallace, F. Langworthy,
Chenango,	Anson Cary, S. Waters,*	G. Messinger, J. S. Sherburne,
Chautauque,	J. I. Eacker, H. Goodrich, Rufus Green,†	J. E. Holmes, A. Williams,
H. River,	David McDonald,† M. J. Bovee,	W. Bell, M. Rayner,
Steuben,	S. W. Britton, James Alley,	A. Upson, D. Van Alstine,
Ontario,	N. T. Murdock, A. Goodell,	J. Chase, O. Ackley,
Cayuga,	B. Underhill, W. Tinesdell,	W. Bullard, H. Boughton,
Nac-York,	— Berry, B. Ellis, W. G. Burr,	C. F. Le Fevre, L. C. Marvin.

Br. Skinner, the Standing Clerk, being absent, I have arranged the above from the published Minutes. If there are any errors, let them be speedily corrected. If there are any vacancies, they should be filled in due time.—* Dead. † Substitutes.

A. B. G.

P. S. Br. Sanderson, in the Herald of Truth of April 21st, has erred in fixing the meeting of the Convention on "the fourth Wednesday" of May. It adjourned to meet on "the last Wednesday"—the Constitution, as amended, says it shall meet on "the last Wednesday in May, annually," and "may adjourn from day to day until its business is completed." Of course, the above notice is correct—May 31st is the appointed and constitutional day.

A. B. G.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

G W S, Nichols, for self, D P S, McC and R H—Rev. J C, East Bloomfield, for E B—J C Jr, Jacksonville, for self, H B and E E—S McC, Manningsham, (Ala.) for W W, G W S, L M W, N R L, S B T W and O L W—Rev. W S H, Henderson, for J M, E H and J V O—J L W, Hoosick Falls, for A G P, J H and G P—J H S, Lexington C H, (S. C.) for self, J H, C L, R A A R S and G D N—Rev. N S, Ann Arbor, (Mich.) for H M, L W O W, W J S, C T, I D, T S, I G and A L—Rev. A W, Woodville, for Z W, S D, C D, G S G, A A H B, G J P, W H T, E W, A S P, E, N M, I S, A M B, S W, R W and A J B—S B W, Cobleskill—Rev. J A A, Leyden, for self, B K, J H and J H S—P M, Pleasant Vale, (Ill.)—H R S, Utica, (Mich.) for self, P N, H O, A G D, L D and H H—J M Jr, West Richmond, for self, S T S, W J E S O, P B and L O—E T F, Fall Creek, for self, C G B, U F, H H, E E, A P, G F, S S and J C—A P, Cato, for E O C.

POETRY.

For the Magazine and Advocate.

PITY.

How lovely in the arch of heaven,
Appears yon sinking orb of light,
As darting through the clouds at even,
It gilds the rising shades of night;
Yet brighter, fairer shines the tear,
That trickles o'er misfortune's bier.

How sweet the murmur of the gale,
That whispers through the summer grove;
How soft the tone of friendship's tale,
And softer still the voice of love!
Yet softer, far, the tears that flow,
To mourn—to soothe another's woe.

More rich than costliest diadem,
That glitters on the monarch's brow—
More bright than ocean's purest gem,
Or all that wealth or art can show,
The drops that swell in pity's eye—
The pearl of sensibility!

Is there a spark in earthly mould,
Fraught with one ray of heavenly fire;
Does man one trait of virtue hold,
That even angels most admire?
That spark is pity's radiant glow,
That trait, the tear for other's woe.

Let false philosophy decry,
The noblest feelings of the mind;
Let wretched sophists madly try
To prove a pleasure more refined;
They only strive, in vain, to steel
The tenderness they can not feel.

To sink in nature's last decay,
Without a friend to mourn the fall;
To mark its embers die away,
Deplored by none, unwept by all;
This is sorrow's deadliest curse,
Nor hate, nor hell, can form a worse.

Take wealth! I know its paltry worth:
Take honor! It will pass away:
Take power! I scorn the bounded earth:
Take pomp! its trappings soon decay:
But spare me, grant me pity's tear,
To soothe my woe, and deck my bier.

Hamilton, April, 1837.

I. C. B.

THEORY AND PRACTICE.

Extracted from the Star in the West.

Universalists believe that "God is good unto all, and his tender mercies are over all his works";—that "though he cause grief yet will he have compassion according to the multitude of his mercies";—that "He causeth the sun to shine upon the evil and the good, and sendeth rain upon the just and the unjust";—that "He is kind to the evil and the unthankful";—that "neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord";—finally, that "He will have all men to be saved and to come unto the knowledge of the truth."

Partialists believe, that God loves those only who love him;—that he hates his enemies, and that he will finally torture them in a quenchless fire forever. Now, dear reader, which God do you conscientiously believe it the safest to imitate, to resemble, to be assimilated to—the one whose attributes are all goodness, mercy, and universal love, or that in which the Partialist believes? We will now suppose a case in point, to illustrate the advantage that Universalism has over Partialism, as far as relates to its moral influence upon mankind.

Two clergymen, one a Universalist, the other a Partialist, appeared at the same time among the Winnebago Indians. Each delivered a discourse on the evidences of Christianity; by means of which a number of the Indians were converted to the Christian religion. As they were satisfied that their new religion would impose new duties, they requested the two ministers, each to deliver a discourse on the duties connected with Christianity.—Their request was immediately complied with. Each, in closing his discourse, exhorted his red brethren to become *godlike*—to imitate—to resemble God; to be assimilated to him. At the conclusion of the services, one of the Indians addressed himself to the ministers as follows: "You have been endeavoring to instruct us in the duties of religion; but we do not understand you: you say we must be *godlike*. We are not acquainted with the Christian's God;—we do not know what his character is. Please to instruct us on this subject, that we may know

whether it will be safe for us to follow his example—to imitate his conduct." To this the Partialist replied, "God is that almighty Being whose presence pervades the whole universe: he holds the destiny of all things in his hands;—he is the Maker of all men;—he loves his friends and hates his enemies;—he will make his friends eternally happy beyond the skies;—his enemies he will burn forever in a hell of fire and brimstone;—he has devils to pitch them about in the roaring quenchless billows of eternal fire." The Indian—with the strongest expression of indignation in his countenance—responded:—"Sir, if we find the Christian's God bears the character you have ascribed to him, we will renounce this new religion we have espoused. White men have always blamed us for cruelty to our enemies; but we only burn them for a few hours; your God will burn his to all eternity. To be godlike we must be infinitely more cruel than we are now: if he punishes his enemies forever, we must burn ours as long as we can;—if he damns and curses his enemies, we must damn and curse ours. Indians never knew how to use profane language;—they never knew how to curse and damn their brethren, until the black coats taught them. I will inquire of the other white man about the Christian's God." The Universalist then observed: "According to my views, God is good—he loves his friends and his enemies—he loves all men—he punishes only to reform us; and he will make all Indians and white men, happy in heaven."—"Then," said the Indian, "we will worship your God; he is good—he is love. If we imitate—if we resemble, and be like this Being, we shall be good: we shall love our friends—we shall love our enemies—we shall love all mankind, and make all as happy as we can. We will bury the tomahawk and the scarping knife forever."

A. A. D.

European Correspondence of the United States Gazette.

GREENWICH HOSPITAL.

LONDON, February, 1837.

I have just returned from a visit to Greenwich Hospital, three miles down the Thames—(by the new railway, which is such a wonder here.) A splendid and truly English institution it certainly is, and accommodated with a structure worthy also of England and of itself. This consists of five large piles of Portland and other stone,—of great extent,—on a terrace extending nearly nine hundred feet along the river-side—commanding of course a beautiful and appropriate view;—and the two northern buildings separated by a grand square about three hundred feet wide, in the midst of which is Rysbach's great statue of George II, made out of an eleven-ton block of marble, captured from the French. This Hospital was founded by William and Mary, in 1694.—The building which bears his name contains a fine hall, vestibule and dome of Sir Christopher Wren's. Charles II resided for a time in another, which bears his, and which was built after a plan of Inigo Jones, as were some of the other works. The colonnades adjoining some of these buildings are the finest I know of; pilasters of stone, twenty feet high, and an extent of three hundred and fifty feet, with a return pavilion at the end, of some seventy feet more. Except as a monument of national taste, indeed, and an encouragement to the arts, one might well ask, "Why all this waste of magnificence, and much more,—this great Hall of Naval Pictures included, or the ceiling of which alone are more than fifty-three thousand square feet of Thornhill's allegorical paintings, for which he was allowed some £40 the yard. He earned it, to be sure, for he was sixteen years here, working on his back. In the chapel is a monument of Chantry's too, to one of the Governors, which cost its thousands of course, for Chantry can have what he pleases. And here is West's great picture of *Paul's Preservation at Melita*—twenty-five feet by fourteen—in a superb frame which itself would almost found a decent Hospital—after the American fashion. This was painted doubtless for the Institution. It is apparently indeed, a *pet* with the government. A large number of the pieces in this fine Naval Gallery, were presents of George IV, from Hampton and Windsor—including more than a dozen portraits of Sir Peter Lely alone. The present King has also given them several, and I understand he is often here, and a great favorite with the old sailors, as might be expected. Of these there are about two thousand seven hundred here, additional to which is an establishment for some eight hundred boys and two hundred girls, who come under the same head. The men are of various ages—disabled seamen;—but mostly above 30, and generally much older, as you would infer from the fact that the mortality among them is rated on an average at one a day the year round. Several are nearly 100. There are one hundred and twenty men here who sailed with Nelson, it is said; and over one hundred of Howe's men. I noticed a portrait of an Irish veteran, recently deceased at the age of 110—a hero of twenty-two battles, who had the honor of supporting poor Wolfe in his arms, when he fell on the heights of Abraham, to rise no more. Others are here who fought

against us—peace to their old age, nevertheless, and much good may it do them! Speaking of Nelson, here is the coat he wore at the Battle of the Nile; given by the King. The best picture, too, in all this constellation of Lely's, Kneller's, Copley's, Lawrence's, and Reynolds',—at least the most moving to my mind,—is that of the Hero dying in the cockpit of the Victory; with the Captain of the V. weeping over him, and the physician feeling his pulse; both of whom, it is most remarkable, Sir Thomas Hardy and Mr. Beattie, are now in this Institution—the former its Governor, and the other a physician. I met at Bath the other day, by the way, a waiter at an inn, who was body servant to Nelson in the wars.

I walked through the kitchens, dining-rooms, and wards of this immense establishment, and was struck with the ample provision made for the comfort of these old fellows. Whether indeed it is not too ample, is a question in my mind; whether it does not operate almost as a temptation for a certain class of men to be too little careful of themselves, in the confidence they have that Government will be careful of them, and the relief they can not but feel for quarters so capital as these certainly are. And yet I must say they look like decent people; many of them venerable old fellows, of course. What a treat it would be to hear their stories of the wars. But I could not stop for a parley.

Of the Observatory at this place you will not require a description. The Park also is very fine, but not to my present purpose. It would be idle to mention any thing of that sort to an American.

MARRIAGES.

In New-Hartford, on April 25th, by Rev. A. B. Grosh, Mr. WILLIAM S. TROWBRIDGE, of Milwaukie, W. T., to Miss ABIGAIL RICHARDSON, daughter of Jonathan Richardson, Esq., of the former place.

In Fowler, April 10th, by Rev. O. Wilcox, Mr. AMOS HALE, of Gouverneur, to Miss MARIA WHITE, of the former place. Also, in Oswegatchie, on February 16th, by the same, Mr. HARRISON AMES, to Miss EMELINE PARRIE, both of that place.

In Hamilton, March 16th, by Rev. J. Boden, Mr. STEPHEN M. MARTIN, to Miss EUNICE DANA GOODRICH.

In Nelson, April 12th, by Rev. A. Kinney, Mr. DARIUS SAMPSON to Miss CYNTHIA RICHARDSON.

In Whitesborough, on the 1st inst., by Rev. A. B. Grosh, Mr. GEORGE FOLTS, late of Frankfort, N. Y., now of Washington city, D. C., to Miss ELIZA MURRAY, daughter of the late John Murray, Esq., of the former place.

DEATHS.

At Groton, March 15th, suddenly, Mrs. PHEBE TRENT, aged 91 years.

Remarkably regular and industrious in her habits, she ever enjoyed almost uninterrupted health. She had been successively united to two husbands, and has left children by both that are now far advanced in years. Having survived her last partner for 30 years, she went down to the grave in peace. Funeral sermon by Br. Bullard, on the following Sunday, in the meeting-house in McLean.

In Cortlandville, March 17th, of consumption, LESTER CHAPIN, aged 27 years. Sermon by the writer.

Oh, consumption, thou sparest not!

The young, the gay share thy fell lot;

The fairest portions of our land,

Are crushed beneath thy blighting hand.

[Herald, please copy the above.] W. BULLARD.

THE MAGAZINE AND ADVOCATE
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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

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SERMON.

BY REV. J. CHASE.

(Republished by request.)

"Lord, evermore give us this bread."—John vi: 34.

Bread, literally speaking, has ever been considered "the staff of life." The expression is used, however, particularly in the Scriptures, as comprehending the several aliments which are required for the sustenance of physical nature. And so long as the health and vigor of the corporeal system, are dependent on these aliments, bread may be considered an indispensable blessing. And the objects for which it was designed in the Divine economy, will always be promoted or retarded, in exact proportion as the bread is wholesome or deleterious to the physical constitution. Hence, it is a matter of no ordinary importance to the temporal enjoyment of mankind, to see that the bread that they make use of is composed of the proper materials, and in such a manner as to be rendered both palatable and nutritious to the recipient.

Every body is aware, however, that literal bread presents a variety of qualities—sometimes it is excellent—sometimes it is barely eatable, and sometimes it is not only unpalatable, but extremely injurious in its effects upon the human system. But the worst bread in the world, is frequently that which is the most costly and the most fashionable. And the reason why it is the worst, is because it is productive of the most deleterious consequences to the constitutions of those who use it. And the reason why it produces such painful effects, is because the makers and venders of it, to gratify the vanity of popular pride, introduce into its compound such a heterogeneous mixture of alkalies, acids, sugars and spices, that all the original properties of simple and healthy bread are neutralized—destroyed. And the natural consequences are, the more you eat of it, the more sickly, debilitated and languid you will become.

What I have said is manifestly true; and all who are acquainted with the chemical properties of such bread, and also with the digestive functions of the human system, will readily agree with me in the opinion that a more simple and natural preparation, would be vastly cheaper, and much more healthy, even if it savored a little more of poverty, and was not quite as fashionable and agreeable to the long-cherished habits and customs of the wealthy, the affluent and the proud.

Let those, then, who are aware of the pernicious effects of satiating the appetite with such slow poison, in the form, and under the perverted name of bread, forthwith unite and exert their influence in effecting and promoting a reformation in this matter. And let physicians, particularly, who are competent judges in the case, no longer encourage by their precepts and examples, an evil nearly equal to that of drunkenness; but let them raise their voices against it—portray its impropriety, and honestly inform the people, that "there is death" in the unnatural composition. Let a reformation of this kind be set on foot—let mankind begin to use plain, coarse, unfashionable bread, and we should soon feel our physical strength renewing—our dyspeptic symptoms passing off—our nervous gloom and despondency dissipating. Our children would soon begin to wear in their countenances the pleasing glow of ruddy health, and in a short time, the advantages of such diet, would be seen, and felt, and acknowledged by all. Then should we hear thousands in every direction crying "evermore give us this" plain, homely, healthy "bread."

But there is still another kind of bread spoken of in the Scriptures, which may be denominated *spiritual* bread. And this is evidently the "bread" mentioned in our text. A few remarks will explain the necessity of this kind of bread.

Man is composed of body and mind; or in other words, of a physical and moral nature. These two properties, notwithstanding they are both embraced in the constitution of man, are, nevertheless, in a certain sense, distinct qualities. Both, however, require appropriate nourishment, though of very different kinds. I have spoken of the food which the body requires; and I would now remark, that the God of heaven has furnished us as *amply* with materials of which to form that *spiritual* bread which the mind requires, as he has with materials of which to form the *literal* bread which the body subsists upon. But unhappily for the world of mankind, those who have been in the habit of preparing and vending this spiritual bread, have generally, like those mentioned in the foregoing case, to gratify and please the moral vanity of perverted minds, introduced into that compound which they denominate "spiritual bread," such a motley collection of contending and poisonous ingredients, that the whole moral world have nearly died from its direful effects.

But what are the materials which Heaven has furnished for the formation of that spiritual bread which sustains, and invigorates, and happiness the mind? The answer may be seen in John vi: 33; "For the bread of God is he which cometh down from heaven, and giveth life unto the world." And again, verse 63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." From these citations we learn three important facts: 1. That Christ is the bread that came down from heaven; not his body and blood, as some would have us believe, for in his explanation of his own language, to his disciples, he says, "the flesh profiteth nothing; it is the spirit that quickeneth." 2. That the precepts of Jesus Christ, or the doctrines of the Gospel, were the materials of which alone, spiritual bread should be composed: "The words that I speak unto you, they are spirit and they are life." It will here be seen, that the materials designed for spiritual bread, are not a mixture of life and death. Hence, the bread composed of them can not be death to the man before he eats it, and life to him afterwards. And 3. That this "bread of God" was designed to "give life to the world"—not eternal death to the great majority of human beings. And that the design of God will be fully accomplished, is too clear to be denied.

Here then, are the principal materials of which the food for the human mind should be composed, and nothing should be mingled with them, to render the composition more fashionable and popular. These principles are perfectly adapted to the functions of the soul, and are not only pleasing to the taste, but every way calculated to strengthen, invigorate and improve the mental faculties.

But the religious world are not contented with such plain, simple and congenial, moral diet. It is not costly and extravagant enough to gratify their ambitious vanity—it is obtainable by all classes, casts and conditions of mankind—and therefore, supposed to be unworthy of use—detestable—insipid. Hence, a preparation must be used, the expense of which places it infinitely beyond the reach of the "herd" of mankind—the "vulgar." In this composition, foreign mineral ingredients, of a *sulphureous* quality, are mingled, which infallibly tend to debilitate the moral system,

and derange the senses of those who feast upon it; and premature death is frequently the result of its use among mankind.

But there is one thing worthy of special notice. Those who praise this kind of spiritual bread the most loudly—present it before their neighbors the most frequently, and speak of its nutritious qualities in the most exalted strains; are seldom known to *eat it themselves*. One would certainly suppose, by the extravagant manner in which they recommend it to those around them, that they would eat nothing else, and would die eternally if they did. But this is a great mistake. It is not designed for their own use, but for the use of others; and if you will pay a little attention to this matter, you will soon be compelled to acknowledge the truth of the above remarks. The probability is, that each of them has been induced, in the outset of their spiritual career, to swallow a little of it. And notwithstanding its popularity, and the high estimation in which it was apparently held, it produced an effect upon them, which fully satisfied them that they could not safely eat any more of it. And, hence, a uniform abstinence in relation to its use, is carefully observed among the religionists of the day. But they seem determined to make up in praises what it lacks in good qualities.

Reader, what would be your conclusion, if by my pressing invitation, you should be seated at my table, and I should place before you a very costly compound which I denominate bread—expatiate largely upon its alimentary qualities, and conclude by telling you that it was the only diet that could preserve health and promote corporeal strength and vigor, and press you to be the first to taste it; but on your returning the usual compliment, and wishing me to taste it first, I should refuse; and on being interrogated, should confess that I was not willing to eat it myself? Would you not readily conclude that there was something *hypocritical*, clandestine and knavish in my conduct, and that it would be unsafe to comply with my pressing entreaties? Most assuredly you would, if you was a man of common penetration. And your conclusion would be fully warranted by the circumstances of the case, and none can rationally deny it.

The fact is, the spiritual bread that is most fashionable now, embraces a liberal quantity of the most deadly poisons, such as the wrath of God, vicarious atonement, total depravity, infinite sin and endless woe; it may therefore, be justly denominated the "*bread of death*." And although many are compelled by the force of popular opinion, tradition and prejudice, to keep a supply of it in their houses—to carry it about in their *pockets*, and occasionally *give it away* to their neighbors; they are very careful to eat but little, if any of it, *themselves*. When we can be assured that they themselves make a plentiful and constant use of it, and that they are benefited by it, we shall certainly be more inclined to favor its use among our fellow-beings. But until this is the case, we must be indulged in letting it alone ourselves, and in warning others to beware of it.

The bread which we offer to our neighbors, we delight in eating ourselves. It is "the bread of God;" and it is composed of grace—eternal life, and impartial salvation. There are no spices of *death*, nor leaven of *sulphur* in it. We know it to be good, palatable and wholesome, from personal experience and close observation. It satisfies the craving of the mind, invigorates the moral system, and fills the soul with fulness and peace. We would therefore cheerfully and feelingly recommend it to all who have never tasted it.

I know that it is a *cheap* material—it is obtained "without money, and without price." I know too, that it is very unfashionable, except among the "poor" and "broken-hearted." But all this does not lessen its real value. It has been tried in many cases, where the more popular bread has been used till the recipient was on the brink of the grave, with incomparable success; restoring him to health, peace and exalted enjoyment. And this is not all; even its opposers themselves, admit that it is "good to *live* by"—that it is well calculated to quiet the mind, soothe the disturbed heart, and fill the soul with peace and tranquillity. I have often heard them say, that they "would give all the world" for the privilege of feasting upon it, if they could do so without incurring the wrath of God and their church. They have often told me that it was the *best bread* in the world, and that they really hoped it was the *true bread*. Yet they dared not eat of it because it was *so good*.—"Why," say they frequently, "it is *too good* to be the true bread." This is virtually acknowledging that it is much better than that which they are extolling and recommending. And yet they tell us, *good* as they admit it is, that it is made by the *DEVIL*. O how they would *feast* upon the devil's bread, if they only *dared*! Their own bread, which they say is made by the Almighty, they virtually acknowledge now, to be rather unpalatable and loathsome, but it is "good bread to *die* by!" and they hope by *starving to death* here, rather than eat it, they shall have something *better* hereafter. O, the miseries of ignorance, superstition and folly! When will the world learn to be consistent and rational?

But again; if all that is affirmed by the opposers of this bread, which we *eat* and recommend, is true—if the devil is the maker of such good, life-sustaining, and desirable bread, and God, the maker of bread that is so loathsome, unpalatable and sickening, that those to whom it is given, *dare not* eat it, but only keep it to *give away* to their poor starving neighbors, and in fact just sustain their own existence by a little of the *devil's bread*, which they *steal* now and then unnoticed—I say, if all this be true, who would not choose the devil for a *BAKER*?

But to conclude, permit to say, that the spiritual bread which we have recommended, and shall continue to recommend, is composed of those precepts of our Saviour which are "spirit and life," and it is peculiarly adapted to the moral constitution of man. No class or condition of human beings can wander out of the reach of mercy, nor use means to evade the demands of justice. Hear the description which Moses gives of our Maker: "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." The justice of God requires that the wicked shall be punished; for, every man shall be rewarded according to his deeds, whether those deeds be good or evil; and justice will have its demand. But the justice of God can not *neutralize* his mercy, for "his mercy is everlasting," and "his tender mercies are over all his works." So says the Psalmist. An apostle hath said, that God "*will have all men to be saved, and come to the knowledge of the truth,*" and also, that God "*worketh all things after the counsel of his own will.*" Put these two independent declarations together, and what is the conclusion? *Answer*.—"As in Adam all die, even so, in Christ shall all be made alive." "God is love," says an apostle; and the same apostle also says "we love him, because he *first* loved us." Our Saviour says, "all things are given me of my Father." Again, "all that the Father giveth me *shall* come to me, and him that cometh to me, I will in no wise cast out; for I came down from Heaven, not to do mine own will but the will of him that sent me." We have seen what that will is, and the Scripture informs us, that Christ "*shall see of the travail of his soul and be satisfied*"—that this mortal shall put on immortality—this weakness, power—this

dishonor, glory—and this corruptible, incorruption—that death shall lose its sting, the grave its victory, sin its existence, and God be all in all. No wonder that Jesus said "the bread of God is he that cometh down from Heaven, and giveth *LIFE TO THE WORLD*!" No wonder that he also said, "the words that I speak unto you, they are *spirit* and they are *LIFE*!"

O that the truth of God might run and be glorified among the benighted children of men!—that all might feast upon that bread of life which nourished and satisfied the primitive disciples of our Lord, and which induced them to exclaim, in the language of our text, "*Lord, evermore give us this bread.*" Then would the dark, and gloomy, and inconsistent, and cruel systems of aspiring, hypocritical and unmerciful men, sink into the shades of their own insignificance, and leave their dupes to the embrace and enjoyment of that Divine truth which came by Jesus Christ, and fills the human mind with joy unspeakable, and transcendently glorious! Thank God, such a time is fast approaching—light is springing up amidst surrounding darkness; and notwithstanding the *hue and cry* against the cheering, consoling, and life-giving truth of impartial and universal grace and salvation, there are thousands yearly coming to the knowledge of the truth, and uniting with the primitive disciples in crying—"Lord evermore give us this bread."—*Amen*.

For the Magazine and Advocate.

SOVEREIGNTY OF GOD.

BY REV. C. SPEAR.

Some pretend to found an argument in favor of endless misery, upon the Divine Sovereignty. The writer has thought proper, therefore, to offer some brief remarks on this view of the Divine character. It must be admitted, at the very commencement, that there are certain things which God can not do, though we say he can do what he pleases; yet it must be remembered that there are things which he can not *please* to do, because they are contrary to his own nature, or his own laws. God can not make darkness light, nor light darkness; truth, error, nor error, truth. He can not lie, nor deny himself. He can not make a being equal with himself; a God can not make a God. If he makes beings at all, they must necessarily, of course, have a beginning, which he has not, and must be inferior to Him in their powers and capacities. We proceed one step farther, and take a position which militates directly against the popular notion of endless misery. It is, that the Deity can not make a being for ever wretched! Here, it may be necessary to the argument to remark that, there are two kinds of power in the universe, moral and physical. True, God has power enough, physically speaking, to make every moral being for ever miserable; but then he can not do this, morally speaking, because his goodness equals his omnipotence.

To illustrate; a father sits at his peaceful fireside with his smiling babe in his arms. He has sufficient strength to throw his child into the flames, but it is entirely beyond his power, because his care is so great that it prompts him to adopt every measure calculated to promote the happiness of his offspring. Here, the opposer will say, perhaps, that endless misery is designed for a good end; that on the whole, it promotes the happiness of the universe; that it is a grand display of Divine Justice. But, for one, the writer confesses that he could never imagine how justice could be seen where it did not exist. A recurrence here to inspiration may be profitable in our investigation. Jehovah, declaring his *self-existence*, his *attributes*, and his *intention*, says, "There is no God besides me; a just God and a Saviour; * * * I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." We have one question more to ask the opposer. How can every one confess this, if millions are to remain in hell for

ever, in a state of rebellion? Surely, they can not say, in the Lord have we righteousness and strength, when they are entirely destitute of both. Here, it will be said, that God will force all to come, but then all hearts may not be so perfectly reconciled. So then, the ever-living God will be engaged, during the wasteless ages of eternity, in promoting hypocrisy; yes, and in punishing the same beings for having been guilty of the same vice while on earth! Oh, of all the absurd and miserable systems that ever prevailed in our world, that of endless misery caps the climax.

In bringing my subject to a close, I am desirous of presenting a distinct definition of Divine Sovereignty. "Power is an energy capable of producing certain effects; and the power of an intelligent being, is the ability of operating some *designed* effect." The truth is, the Sovereignty of God affords a strong and irresistible argument in favor of the ultimate unity and happiness of our race.—The will of Deity is, to have "all men to be saved, and to come unto the knowledge of the truth." "He doeth his will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" "My counsel shall stand, and I will do all my pleasure." There is no superior power to control the will of Jehovah. Here, then, we rest as on a rock. There is an all-wise and perfect Being at the head of the affairs of the universe. He wills the final prevalence of purity and enjoyment. His sovereignty will enable him to carry that will into execution. "Alleluia; for the Lord God omnipotent reigneth."

Sandy Bay, Mass.

For the Magazine and Advocate.

HOLY FAIRS.

BY ABGARUS R. HORTON.

I have much faith in dreams. My attention was engaged by one recorded in the Magazine and Advocate, by Apollos. It set my whole mind in a ferment. I send you the result of my ideas, after they had worked themselves clear.

These religious or holy fairs are increasing in number, and extending their operations. In some places they have driven the poor manufacturers of fancy articles, out of the market. Rag dolls, baby caps, needle books and pincushions are a mere drug, except at a holy fair. Those who earned a scanty living by making them, can live by them no longer; but must try some other labor, or starve, beg or steal. It is useless to stem the fashion; but can it not be directed to some useful purpose?

Let the holy fair misses and madams purchase the goods ready made from the poor. Or let some enterprising young candidate for the ministry, or venerable deacon, or saintly spinster, open a holy fair warehouse, employ these poor persons to fill it with the necessary articles, and furnish fairs with goods, saleswomen, gipseys and waltzers at so much per centum of the proceeds. This would give employment to those now robbed of it, a lucrative office to some faithful servant of the church, and allow our wealthy dames and lasses to spend their time less injuriously to community.

Other benefits might be effected in this way. We have too many moles, mice, rats, cats, dogs, snakes, snails, frogs, toads, and lizards. The ears, eyes, claws, tails and hides of these pests might be made a necessary part of the holy fair manufactures. Employment would be given to idle boys and girls, in ridding us of the superabundance of them. In this employment, also, our young folks would be inured to the arts and devices of a hunter's life, and prepared to sustain the honors of hardy back-woodsmen in the far west, when old enough to emigrate thither. Care must be taken, however, lest this desire of mingling natural and artificial together, does not revive the ancient punishments of shaving and cropping the human head and ears!

But a still greater good can be effected by a right management of these religious fairs. By a long series of legislative enactments in the different States of our Union, lotteries, gambling and va-

grancy have fallen into partial disrepute among many pious and sober minded people. The effects have been lamentable. The unfortunate class of people engaged in these things have become outcasts from society, and are generally despised and condemned. It is in the power of holy fairs to raise up these bowed down, and again render them respectable in society. Now they drudge in the service of satan. But they can be employed in the labor of the Lord; and that without any change of their vocations. Let the lottery men be hired to attend holy fairs to sell tickets in religious lotteries, of which the highest prizes shall be "everlasting life" "life" and "year" memberships in the various religious associations of the day, and the lower prizes may be Bibles, Testaments, tracts and verse-a-day crockery. The gamblers may be furnished with holy stocked cards, loaded dice, sweat-cloths, roulette tables, dominoes, etc., etc., and be employed in winning stakes for the Lord's Treasury. And let the vagrants be made drunk with nitrous oxide gas (I would not allow them wine or ardent spirits on any account!) and opium, to beg, box, dance and caper for the diversion of the company. All these might be allowed from 50 to 75 per cent. of their winnings and gleanings, as compensation for their services, and the best mode of rewarding the most skilful, and sharpening the talents of the rest. The percentage may seem too high to those unacquainted with the allowances of General Agents and collectors for other benevolent and religious operations; but I am informed that these last sometimes receive even more than the above rates—sometimes *all they collect*—for their services.

In this manner I would elevate this degraded and despised class of community—make their now abused employments a source of revenue to the church—relieve our delicate fair ones from the drudgeries they now must submit to, and reform the foolish notions of community in regard to the immorality, and vulgarity of blacklegging, fortune-telling, boxing, hurdy-gurdying, and beggary!

I might add other details, but as the foregoing may be sufficient to remove the absurd and licentious prejudices of Universalists against holy fairs, and lead others to think of their still further extension and improvement, I close for the present.

For the Magazine and Advocate.

PULPIT ELOQUENCE.

BY BETA.

A retrospect of Antiquity will display the influence and power of eloquence, when directed towards the feelings and passions of man. It would be unnecessary to enumerate particularly the circumstances that attended the orators of Greece and Rome; when like the bolt of heaven, they pierced, or, like the sunshine of morning, they soothed, softened, or exhilarated the mind, any farther than to observe, that their audiences were deeply impressed with the importance and dignity of their subjects, so that they needed only direction and impulse to send them along. When we admire, then, the efficacy of eloquence, in exciting and ruling the mind, we naturally inquire into the qualities which those orators so successfully applied. Shall we mention that Demosthenes was unencumbered with the learning of Greece?—that, though Socrates was the depository of all that learning, yet he was a mere holiday declaimer, compared to Demosthenes? Let us only consult our own feelings; and we shall discover that learning is lifeless, unless animated and inspired by the fervors of the soul.

The answer of the Grecian orator, that action was the great qualification of the orator, is only putting the effect for the cause; attributing to action, which is the expression of passion and feeling, what depends entirely upon passion and feeling. With this explanation, his reply was the response of an oracle; worthy his practice and wisdom.

These remarks apply seriously, and forcibly to the ministers of the Gospel. They are delegated by the Almighty, to enforce his doctrines, and expand the reign of peace; to plant in the minds of mankind, that love, charity, faith and righteousness, so gloriously taught and enforced by the Re-

deemer's precepts and example; and to arouse to benevolence, and prompt to action, those who are regardless of their own present happiness, and of the welfare of those around them. To be sure, they must address the understanding; but it must be through the heart; a cold assent of reason, is as "filthy rags." How important, then, that he who pleads with mankind; that he who strives to wrest from the Partialist the fiery sceptre with which he embroils the world, and lights up in the hearts of men the fires of hell; who would lead the wanderer to the waters of life, and divest him of prejudice; and who, finally, points out and displays the majesty of the Father, and the exceeding brightness of his glory—how important that he should have power to reach the recesses of the heart; to drag forth the wrong that lurks there, and purify and cleanse it from all false impressions in regard to the future destiny of the soul.

Ye ministers, reflect and look around: consider the importance of your charge; and if benevolence dwell in your hearts, the cause of Truth will never fall.

For the Magazine and Advocate.

A BRIEF "EXPERIENCE."

That man is naturally a religious being, I think is fully manifest from the facility and ease with which moral and religious impressions are made upon the mind of youth. We know that the youthful intellect is capable, at a very early period, of receiving impressions, which are not unfrequently as lasting as life; and that religious truth, if presented in its primitive purity, is not one of the least attractive objects, or one that makes the least impression on the mind. On the contrary, these impressions are generally the most durable of all, and no change of external condition, or even of religious opinions, can entirely erase them. With these remarks, my own experience will fully accord.

Perhaps my mind was not exercised in matters of religion at as early a period as that of many others; owing, probably, to my parents not being professors. Yet as early as six or seven years of age, my mind was distinctly impressed with various ideas of a heaven and a hell; the latter of which, I verily believed to be a deep pit somewhere, (I know not where,) literally burning with fire and brimstone, hotter than a furnace seven times heated, in which a large proportion of mankind would welter in undying agony, throughout the ceaseless ages of eternity. And so strong was the impression, that my midnight slumbers have been disturbed by fearful forebodings of this fabled pit of woe, to that degree, that I imagined the monarch of the infernal regions had come, in person, to drag me down to his direful abode of misery. But after sometime these impressions wore off, so as not to have much influence upon my life and actions. From this time, nothing of importance occurred, till, by sickness and the ravages of death, I was deprived of that earthly comfort, a mother, and forced to take up my abode with strangers.

I was now nine years of age. My new guardians were Congregationalists—rigid adherents to Calvinism in its original state, and with all its native deformity. Of course, I must be trained up "in the nurture and admonition of the Lord." Consequently, (in addition to the regular services of the sanctuary,) I was instructed in the Catechism at least once a week. I can not now particularly describe the effect which these lessons had upon my mind. They served, in a great degree, to create in me a spirit of negligence and carelessness, if not of disgust and contempt to every thing like religious instruction. I contracted habits of profanity, Sabbath-breaking, deceit, disobedience, and many other vices, from the recollection of which, my heart even now recoils with horror. Oh, how blighting, how chilling and withering to all the finer sensibilities of the heart, are the galling manacles of *error*, when fastened by *bigotry* and *superstition*. But this was not all. I read in the Catechism, "that God did, from all eternity, elect some to everlasting life, and pass by and foreordain others to all the miseries of this life, to

death itself, and the pains of hell forever." This led me to the following conclusion: if I am elected an heir of glory and immortal felicity, all is well, I am safe, and nothing can endanger my hope of eternal life. On the other hand, if I was "a vessel of wrath fitted for destruction," I felt that preaching, however earnest—no religious instruction, however good the intentions of those who gave it, could possibly avert the awful doom. Hence at the age of fifteen, when the mind just begins to expand, and would, if properly guided, "look through nature up to nature's God," I settled down into a state of cold indifference bordering on skepticism. I remained in this deplorable condition something more than one year. About this time, the Methodists began to hold meetings in the neighborhood where I resided. They, like all other new sects when they, for the first time, commenced preaching in any place, were denounced as heretics, and unworthy the confidence of all good men. The Congregationalists, therefore, refused to unite with them in their public services, or social meetings, and one good deacon went so far as to say he could not bid them "God speed." In this state of affairs, my curiosity was considerably excited, and I desired to hear the new preacher. It was sometime, however, before I obtained permission; but prejudice was at last, forced to yield to the voice of reason, and I was suffered to hear him. The preaching, singing, and all the devotional exercises were so different from any thing I had ever heard before, that I was soon prepossessed in their favor. I continued to attend their meetings, and the more I attended, the more interested I became. In short I soon became a seeker of what I then thought was religion. In this state of mind I continued for nearly two years, using every possible means to obtain that great and mysterious change, which I then believed constituted the essence of religion, and to be essentially necessary to my eternal felicity. But God, who is rich in mercy, had better things in store for me. He had determined that when I became a convert, it should be to the truth, and that "the truth should make me free indeed."

At this time I hardly knew that there was such a being in the universe, as a Universalist. I had, to be sure, heard the name, but it was associated with all that was disgusting and horrible, and I was taught to believe the doctrine a device of the devil, and that its advocates were his emissaries.

Such were my views and feelings, when a change in external circumstances brought me into a neighborhood of "that sect which is every where spoken against," and I was persuaded to attend one of their meetings. I did not, of course, expect to hear any thing like candor, reason, or common sense in the preaching, but I was greatly, yes, happily disappointed. The deep and fervent aspirations of the heart as the speaker addressed the throne of grace, and the humble acknowledgment of reliance on the wisdom and goodness of our Father in heaven, completely disarmed me of all my prejudices, and I stood forth, unshackled by bigotry and superstition, a sincere inquirer after truth. The remaining services of the day served but to increase my conviction, that I was not yet acquainted with the truth of the Gospel. And I left church that day with the full determination to examine the subject for myself, and, if possible, come to a knowledge of the truth. I commenced reading the Bible in order "to prove all things," being willing to "hold fast that which is good;" but it seemed like a new book to me. When I read in St. Paul's first letter to Timothy, that "God our Saviour will have all men to be saved, and to come unto the knowledge of the truth," it was new language to me, although I could recollect of reading the whole epistle several times. I continued to search for the truth till, to the joy and satisfaction of my soul, I found "the pearl of great price." "And having obtained help from God, I continued" firm and unwavering in the faith of a world's salvation "unto this day;" and I am determined "as I have received Christ Jesus the Lord, so to walk in him."

S. G.
Camillus, March 30, 1837.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER X.

BY REV. J. M. AUSTIN.

RELIGIOUS OPINIONS. (CONCLUDED.)

In forming your religious opinions, I can not too strongly urge upon your attention the importance of faithfully perusing the Scriptures of the Old and New Testaments. The volume of inspiration should be your constant companion. You should be perfectly familiar with its contents—with all its prominent precepts and doctrines.

In perusing the Scriptures, let plain, common sense be your guide in regard to their teachings. From the languages in which the Bible was originally written—from its frequent allusions to manners and customs, to sayings and maxims, to forms of government and the condition of nations, as all these existed at the different and distant times when its several portions were penned—it is to be expected that allusions will occasionally be made in that book, which we can not now fully understand—and an understanding of which would, indeed, be of little avail. It should, therefore, be your object in perusing the word of God, to obtain a clear view of the *leading doctrines*, the great, general principles, which it inculcates. A little candid attention will satisfy you, that a perfect harmony exists throughout its pages—that there are certain important doctrines characterized by truth, wisdom and the purest benevolence, every where proclaimed in that blessed volume. And a comparison between the teachings of Nature and the prominent declarations of the Scriptures, will convince every enlightened mind that there is a perfect harmony between them, and that both have proceeded from the same source.

If you observe a passage of Scripture which, at first sight, would seem to contradict the leading principles proclaimed in the Scriptures, it should receive your earnest attention and a critical examination. You should be slow to admit to your own mind, that it is contradictory. Observe the connexion in which it is found—ascertain who was its author, and to whom it was written, and what were the circumstances of both parties—and learn the nature and bearing of the subject that is treated upon. If it contains words of varying or of a disputed meaning, criticise those words; ascertain their origin, the manner in which they are used, and the meaning they are made to convey in other portions of the inspired writings. Consult the opinions of writers of different sects, in regard to its signification—and, in fine, let no measures within your power, be lacking, that will throw light upon the subject. If you faithfully pursue this course, with your minds open to conviction, you can become perfectly satisfied in regard to the teachings of every such passage—and you will also become perfectly assured that the sentiments of the Gospel of Jesus Christ, are characterized wholly by the purest philanthropy, and the most impartial love and kindness.

Frequent meditation upon the *character of God*, as revealed in the Scriptures and in the works of nature, is another valuable means of obtaining correct views of religion. The Bible declares that Jehovah possesses infinite wisdom, omnipotent power, and boundless and impartial goodness.—And nature in every part, in every operation, proclaims that its Author possesses the same characteristics. Christians of every sect unite in ascribing these attributes to Deity. Here, then, are settled, undisputed premises, from which you can proceed with satisfactory certainty, to draw conclusions respecting the purposes and dealings of God, in regard to man. To attribute any work or design to the Maker, which would contradict the existence or perfect influence of either of these attributes, would evidently be erroneous. No conclusion can be more certain than this.

Let these tests be applied to the design of Jehovah in creating man—evidently the most important subject that can engross the attention of human beings. To say that the Maker has formed

an intelligent and sensitive being, with a determination or foreknowledge, that his existence should result in ceaseless wretchedness, would evidently be very erroneous; because it plainly impeaches the perfection of one of the most prominent attributes of God, viz. his goodness. Either, Deity is not impartially good, or he never formed man for this destiny, or with a knowledge of its arrival. One of these sentiments must, therefore, be rejected by every consistent mind. You must either deny God's goodness, or deny that he formed his creatures, determining or knowing that ceaseless evil would be their fate. The two propositions can not exist together. Goodness would rather have influenced Jehovah not to create the being at all, if this terrific end could not be avoided. To declare that the Creator formed man for a good purpose, but that some unforeseen accident, some unanticipated contingency transpired, contrary to the expectation and will of God, which plunges the creature into interminable woe, would plainly overthrow the wisdom, the foreknowledge and omnipotence of Deity; and must, therefore, be erroneous. And to insist that Jehovah has not power to prevent his creatures from experiencing this horrid doom, or has not power to carry into full and perfect execution all his plans for the benefit of man, is equally opposed to his omnipotence, and must be equally untrue. This is a legitimate course of reasoning, and you can properly and safely pursue it. The premises are universally acknowledged to be correct—the logic is plain and unimpeachable—and the conclusions as unavoidable and certain, as they are cheering to the kind and benevolent heart. Believe no sentiment,—however popular, or however strongly enforced by threats, or denunciations, or appeals to your fears,—that violates the legitimate influence of the wisdom, power, or goodness of God. Try every sentiment you may hear proclaimed, by these tests of the Creator's attributes. Whatever coincides with them, believe—whatever contradicts, reject, as clearly erroneous.

Remember there is an *infinite* difference between allowing mankind to suffer the assaults of sin and evil, for a season, to terminate in their amendment, purity and happiness; and in permitting these foes to torment them endlessly! The former—illustrated in the case of Joseph and his brethren—is perfectly consistent with the purest benevolence and love, and would be approbated by angelic hosts and beatified spirits. But the latter is directly and forever opposed to every impulse of goodness, holiness and mercy; and were it true, would enshroud heaven with everlasting mourning, and fill its celestial courts with weeping and lamentation. For, surely, nothing could more deeply afflict the pure and spotless denizens of a higher world, than an assurance that sin and wretchedness were to be forever perpetuated, and allowed to prey upon beings capable, under proper influences and proper instruction, of equalling the angels, in holiness and love!

In measuring the benefits which men can expect to receive from God, especially in another life, let not the standard be man's worthiness—for that, alas! at best, can truly demand but little—but let the gifts of the Creator be measured by the *desire and capability* of the infinite Donor! He who has but little, can give but little to objects of charity; but he who has much—who has an infinity of resources at command—can rationally be expected to give in accordance to his boundless means.

There are two extremes relating to religion, into which you should sedulously avoid running, viz. infidelity and fanaticism. The one *rejects* the most *reasonable* propositions—the other *believes* the most *unreasonable*, when enforced by fear.—They form the extreme outposts of incredulity and credulity. Both indicate the weakness in which the human mind is sometimes permitted to exist, and both are unworthy rational beings.—Minds of such character, approximate to each other much nearer than is generally supposed. Take off the restraint of *fear* from the fanatic,

without enlightening the mind, and at one leap, he goes into infidelity. Bring the powerful impulse of fear to bear upon the skeptic, and he becomes the raging and illiberal fanatic! The sound, well-balanced mind, occupies the medium ground between these extremes. While it adopts all that is reasonable on every subject, it rejects every thing unreasonable, without permitting fear to influence its conclusions in the least. That medium ground, which is based upon the Gospel of Jesus Christ, every youth who would be saved from errors, degrading and distressing, should be cautious to occupy.

Has your mind become entangled in the dark, mystic web of the skeptic?—has your belief in the existence of a supreme, intelligent Creator, been for a moment shaken? Go out at evening, and gaze upon the bright stars of heaven. What beauty—what order—what harmony! All speeding with inconceivable velocity, in their vast circles, yet with no interference—no confusion. Reflect calmly on that Power—

“———whose finger set aright

This exquisite machine, with all its wheels,

Though interwolved, exact.———”

Could chance, or the operation of unintelligent laws, call into being all those mighty orbs, and clothe them with beauty, and arrange them in order? Could chance trace out their vast orbits, give them an impetus which no power less than omnipotence can arrest, and originate those laws by which all their movements are guided and controlled? In your candid moments, when reason has the uncontrolled ascendancy, you can not bring your mind to this puerile conclusion. Examine critically, and understandingly, the argument which the poet draws from the starry heavens—

“———Much design

Is seen in all their motions, all their makes:

Design implies intelligence, and art:

That can't be from ourselves—or man; that art

Man scarce can comprehend, could man bestow?

Who, motion, foreign to the smallest grain,

Shot through masses of enormous weight?

Who bid brute matter's restive lump assume

Such various forms, and gave it wings to fly?

Has matter innate motion? Then each atom

Asserting its indisputable right

To dance, would form a universe of dust.

Has matter none? Then whence these glorious forms

And boundless flights, from shapeless, and reposed?

Has matter more than motion? Has it thought,

Judgment and genius? Is it deeply learned

In mathematics? Has it framed such laws,

Which, but to guess, a Newton made immortal?

If so, how each sage atom laughs at me,

Who think a clod inferior to a man!

If art to form, and counsel to conduct—

And that with greater, far, than human skill!—

Resides not in each block—a Godhead reigns!

Grant then, invisible, eternal Mind;

That granted, all is solved.———”

When attempts are made to unsettle your confidence in the Gospel of Jesus Christ, see that you are not led astray by cavilling and sophistry, on points of no importance. The skeptic himself, can but acknowledge the great value of the moral precepts of the Gospel. He must admit, that to cause harmony, brotherly kindness and peace, to prevail throughout the habitations of man—to allow the human race to enjoy all the happiness of which they are capable in this world—all that is requisite, is the universal diffusion and the universal practice of the rules of moral conduct enjoined by the Saviour. Why, then, should they oppose the spread of a religion possessing these benign characteristics? Will it have a tendency to cause men to live in that virtuous and peaceful manner, so requisite to public welfare, by taking from them that volume that only can lead them into such a course of life? Call upon the skeptic for a system of religion or morals, that has more valuable properties—that will have a greater tendency to make men virtuous, peaceful and happy—that will infuse brighter prospects or sweeter hopes into the mind, than that contained in the New Testament. And never forsake your adhe-

rence to the Gospel of the Redeemer, until that better system is put into your possession.*

In regard to the authenticity of the New Testament, there is a short method of reasoning, that should have a satisfying influence upon your minds. That book could not have been written by wicked and deceitful men. It is impossible to conceive any rational motive that could influence such men to forge a volume, which, in every line, deeply condemns their own conduct, and holds them up to the reprehension of their fellow-beings. What could induce bad, corrupt men, to compose a book containing the most perfect code of morals of which the human mind can conceive? Could such men have written such a volume? No. The New Testament must have been written, then, by men of virtue and integrity—men who felt the value of its instructions. And certainly men of this character would not deliberately pen what they knew to be false! Thus the very existence of the New Testament among us, is one of the most convincing proofs of its truth.†

* Females can not be too much on their guard against the assaults of skepticism. Nothing appears more unnatural and abhorrent, than a female skeptic. It seems impossible that any woman can become so, who is aware of the actual influences of Christianity, and of the immense benefit it has conferred upon her sex. Is it inquired, what has Christianity done especially for woman? I answer—it found her sex degraded and debased—the slave of man—viewed as only fitted to abide his bidding and subserve his pleasures. From this low estate, Christianity has raised woman up to an equality with the other sex, in a moral and mental point of view—it has made her the companion of man, instead of his slave—and enabled her to become the sharer of his joys, his triumphs, and his acquirements. All the moral and intellectual advantages that females enjoy in Christian lands, above the members of the same sex in savage and ignorant nations, has been procured solely through the ameliorating and heavenly influences of the Gospel of Jesus Christ! Look abroad over the earth. Wherever Christianity sheds its benign light, females are elevated, improved, respected and honored—wherever Christianity is *not known*, there they continue the degraded, wretched servants of man! Surely, then, females who are swayed by the principles of propriety and self-respect—who desire their sex to maintain the elevated station they now occupy—who would have their rights, their virtues respected, and their mental and moral capabilities appreciated and improved—will not assist in destroying that beautiful system of Christianity, which has given them this elevation, and which alone supports it. Neither will they give their assistance or countenance to those who are engaged in this blind and mad work of destruction. At least, no female will pursue this suicidal policy, but she who prefers abasement, slavery and infamy, to virtue, dignity and an honorable equality with man—but she who chooses the darkness, ignorance, and the licentiousness of barbarism, to the light, elevation and modesty of civilization.

† There are two works lately published upon the evidences of Christianity, which I would especially recommend to youth, as of immense value, viz.—“An Argument for Christianity,” by I. D. Williamson, and “Christianity against Infidelity,” by T. B. Thayer.

For the Magazine and Advocate.

REPLY TO MINOR.

Justice to myself requires some remarks on your late article, addressed to the readers of this paper, on “occasional preaching,” in which you have imputed to me a character I am unwilling to bear. Whatever may be your opinion, “with respect to theological seminaries, ministerial qualifications, tests of fellowship,” is a matter that does not particularly belong to me to discuss with you, as I am not informed what kind of “management” you would have. Consequently, I shall devote my attention to such portions of your article, as allude to me personally.

In your second paragraph, you say, “I ventured to transmit to Br. Grosh some of my thoughts upon the subject,” (occasional preaching), “requesting him, if he thought proper, to notice the scrap,” etc. Now, Sir, did you pen this sentence to inform the reader, that I had intruded? that you did not call on me also to answer your article? Rest assured, Sir, that I never should have noticed your “scrap,” had you not called upon me to do

it. Again you say, “by reference to the Minutes of the Niagara Association it will be seen that Br. Hammond (together with the members of the Council) brought matters to his liking. The resolution was adopted.” Strange that I cannot see it. I find nothing in the Minutes, that describes what I like, or what I dislike. But suppose I had brought matters to my liking, would you have done less, if you could? The resolution. What resolution? One that declares how much, or how little a preacher must preach to maintain his standing and fellowship? If this be your meaning, I would respectfully inform you, that I have never voted for any such resolution, nor do I believe I shall, very soon. True, the Genesee Association requires that a person shall preach half of the time, and if you can find any one personally responsible for this act, I have no doubt he would be pleased with all the information you possess.

In your third paragraph, you say, “he seems to make light of anonymous writings. Methinks I can state facts,” etc. What evidence have you that I make light of such writings? None, at all, Sir, unless it be with the story of your former letter. And, Sir, when you will make it appear that I am under any obligation to believe that story, upon the evidence you have presented of its truth, I stand ready to show, that you are under as great an obligation to believe the reported renunciations of Universalists on their death-beds, that through the Partialist journals, and which do not give the name, residence, or time of the person's death. Now, in your story, you do not tell us the name of the preacher, the society, or place where he lived, nor even your own. If you really would reproach me, because I cannot receive such accounts as evidence, then let it come. Nevertheless, your story may be true; and if so, I have before told you, that I would never “advocate any resolution that would dis-fellowship” him. What more do you want?

I agree with your two next paragraphs, and thank you for the correction you have made. I misunderstood you.

In your next, you ask me where I got this “eight or ten.” I answer that I took it from your article. Your language is, “he preaches stately in his own society, of which he can not collect more than eight or ten at a time, and about the same number generally, (sometimes more) at others” (not “of,” as you have it in the second edition.) From this who would suppose that your congregation numbered from twenty to fifty? If, Sir, as you seem to say, “you wondered what would come next so destitute of truth:” if “Br. Hammond lacks sympathy;” if he has wounded “the feelings of a friend with an unsparing hand:” and if his “charity for the feelings of a society, is rather scanty here,” you can easily find the origin of my remarks in your first version of the story. Had you been as industrious to correct your own language, as to make me appear to a disadvantage, you would have had no occasion to accuse me of writing that which is “entirely destitute of truth.”

You deny that you advised amendments to our constitution. You say, “I think, gentlemen, that circumstances will alter cases. Of course you see the necessity of an amendment,” etc. How could you suppose that Br. Grosh and myself could see such necessity, when you did not see it? I understood you to mean that the subject was so self-evident, that we must see the necessity of amendment before any resolution could be passed by the Association. But I am glad to learn that I have some one to see for me, and hope he will always see right; especially if I have become so blind as to need such agency. However, at present, I choose to state for myself what I see, without your interference. Minor thinks that if I should visit this society, it is ten to one, if I should not have repentance preached to me. Now, Sir, if you will be so kind as to inform me wherein I need it, and can assure me of any benefit, I will cheer-accept of the service, and abundantly reward the laborer. And further, if it is not convenient for me to visit this unknown society, I promise to ac-

cept the services of such an one as you may feel disposed to send to my relief.

Again you say, “if our preachers are all like Br. Hammond we should be left alone without a shepherd.” How do you know this? Have I ever told you that I would not preach to such a society? You know I have not. Why, then, do you tell twenty thousand readers, that I would not preach to a society, because they are too poor to reward me. During seven years which I have preached, I have travelled many thousand miles to preach to the rich and the poor, without receiving a farthing, or even asking it. And now, Sir, you tell the public, in pretty clear terms, I think, that I preach only for money; that I would not preach to the poor, because they could not pay me without distress. If this be your “law of brotherly kindness and Christian charity,” I hope never to approach it.

One word more, you have my name without cost, I can have yours by paying for it. Now, Sir, it is not so much your name I want as it is some evidence to support your story. Though your name might satisfy me, it could not the public unless they knew it. My reason for preferring a real to a fictitious signature, is to shield others from my own responsibility. Different opinions on different subjects exist among us. Hence, when discussing this difference, it is but just every author should father his own production. I do not like to be suspected of writing sentiments I do not believe, nor do I wish to shoulder on others sentiments that are peculiar to myself. The manner in which I have noticed your article is brief and plain. As you are unknown to me, you can not think me personally severe. I have deemed it necessary to vindicate my own reputation, because I considered it wantonly assailed. This circumstance leads me to conclude that you are a stranger to me. However good may have been your motives, the effect of your article upon the reader is injurious to me. I intend, as far as possible, to avoid all personal disputes, and have only to regret that you did not see fit to notice my errors, without indulging in insinuations affecting my public “capacity.” But I thank God I feel no enmity or malice towards any one, and I do most devoutly pray, that I may ever be kept in this spirit. Therefore, I subscribe myself, with all suitable respect, yours,

C. HAMMOND.

Royalton Centre, April 21, 1837.

MAGAZINE AND ADVOCATE

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, MAY 12, 1837.

2 PETER III: 5-14.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”

In reply to several requests for an explanation of this passage, I refer our correspondents to an able sermon by Br. Bullard, published in this paper, volume 2, No. 15,—p. 113. But as many of our present readers may not be able to refer to that volume, the following brief explanation may not be wholly useless in directing their minds to a thorough examination of the subject for themselves.

It appears from the chapter in which this passage is found, that the early Christians were to be assailed, as

Universalists now are, by "scoffers," who would argue from the delayed fulfilment of God's promises, their total forfeiture or abandonment. Also, that probably some of the early disciples of our Lord would so far heed these "scoffers" as to need the admonition contained in this Epistle. Hence the second chapter of this Epistle, written to stir up their pure minds by way of remembrance—to remind them of the words spoken by the holy prophets, and the commandments of the apostles, respecting the very event scoffed at—viz: the coming of the Lord Jesus in that generation—the removal of the Jewish world or dispensation, that the Christian dispensation might be established—and the scattering of the power of the Jews—the shortening of those days of unexampled tribulations, wars, famines, earthquakes and pestilences, that some flesh might be saved—that the Christians might be preserved from destruction, delivered from the persecuting Jews, and be founded securely as a chosen church in the earth. See Matt. 24th and 25th chapters.

To show them the possibility of such an event, he refers them to what even these scoffers might have known, but were wilfully ignorant of—viz:—the destruction of the ante-diluvian world of people—the prostration of all its powers of false religion and of oppressive government, and the establishment of a new order upon the earth they had occupied. And, most probably further to confirm their minds in the belief, that such an entire change of religion and government—such a destruction of ecclesiastical and civil power—such a prostration of some and building up of other nations, was very possible with God—Peter clothes the announcement of the coming change in the very language in which the Hebrew prophets and bards had spoken of similar great revolutions already past, in order that the minds of these early Christians might be strengthened on the principles of a double association of ideas. Hence we find phraseology, such as "the heavens passing away with a great noise—being on fire and dissolving"—"the elements melting with fervent heat"—and "the earth, with all its works, shall be burnt up"—all of them figures in common use by the prophets, to denote the destruction of ecclesiastical hierarchies—the dissolution of religious rites and ceremonies, and the abolition of earthly governments and nations.—He also speaks of a new heavens (or religious dispensation) and a new earth (or civil polity) which shall be conducted on principles of righteousness—after the old ones have been melted, dissolved or burnt up with fire, or fervent heat—phrases used to signify severe temporal trials, judgments or punishments.

As proofs that such language was common with the Hebrews in speaking of ecclesiastical and civil revolutions, and destruction of governments and nations, I would refer those who doubt, to every passage in the prophets referring to such events; or to any learned commentator who has written upon this subject, be he Jew or Christian, Partialist or Universalist. I have room to quote but two passages and one commentator—see Isa. 34th and 35th chapters, where the prophet, in one distinct prophecy, declared the destruction to come upon Edom and Bosra, and the glory of the church that is to follow. In 4th. v. he says that "all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll and all their host shall fall down, as the leaf falleth down from the vine, and as a falling fig from the fig tree.—For my sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse, to judgment."

Bishop Lowth, in commenting on this passage, refers for explanation, to Sir Isaac Newton's observations on the Prophecies, part I, ch. ii. Here they are. "The figurative language of the prophets is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic. Accordingly the whole world natural, consisting of heaven and earth, signifies the whole world politic, or so much of it as is considered in prophecy; and the things in that world signify the analogous things in this. For the heavens and the

things therein, signify thrones and dignities, and those who enjoy them; and the earth with the things thereon, the inferior people; and the lowest parts of the earth, called Hades or Hell, the lowest or most miserable part of them.—Great earthquakes, and the shaking of heaven and earth, are put for the shaking of kingdoms so as to distract and overthrow them; the creating a new heaven and new earth, and the passing away of an old one—or the beginning and end of a world—for the rise and ruin of a body politic signified thereby.—The sun [is put] for the whole species and race of kings, in the kingdom of the world politic; the moon, for the body of the common people, considered as the king's wife; the stars, for subordinate princes and great men, or for bishops and rulers of the people of God, when Christ is the sun:—setting of the sun, moon and stars; darkening the sun, turning the moon into blood, and falling of the stars, [is put for] the ceasing of a kingdom."

The same prophet from whom we have already quoted language so much stronger than that contained in the text, 65th and 66th chs., speaks of the establishment of the Christian dispensation under the figure of creating "a new heaven and a new earth."

Of the application of these strong figurative expressions to merely temporal events, no doubt can be—no doubt is entertained by any respectable commentators of any denomination. But even if there were—or if the opinions of eminent critics are not sufficient to settle the question—the context of the passages themselves prove this application correct. Nor is this all.

The apostle Peter, on the day of Pentecost, applies similar language in the prophecy of Joel to the outpouring of the divine spirit, and the prospective establishment of Christianity. See Acts 26th chapter. We feel then not only authorized, but compelled by the voice and usages of Holy Writ itself, to apply this similar, and no less forcible language of Peter, in our text, to the then coming dissolution of the Jewish polity and dispensation, and the consequent establishment of Christianity, and deliverance of its professors from Jewish persecution.

A. B. G.

MOSAIC RITES AND OBSERVANCES.

The sanction which God gave to the character of Moses, by selecting him for the important office he filled—the ability with which he generally discharged the duties of that office, and the superior wisdom he displayed in many of his laws and measures, would forbid us to suppose him light or trifling—yet there are unbelievers in his mission who have thus charged him—and there are many Christians who are unable to reconcile some of his injunctions and prohibitions with the dictates of good sense and dignity. And though at this great distance from the age in which Moses lived—remote from the countries in which he travelled and resided, and far removed from the people among whom he ruled and by whom he was surrounded, we can not discover reasons for many of his actions; yet what we can unfold, may serve to show us that the rest might be explained and justified, were we but more conversant with the manners, customs, religion and laws of that remote period of the world.

There was, undoubtedly, at the first, a reason or motive for every thing commanded or forbidden among men—whether wise or foolish, good or evil—but the lapse of ages, or the intervening darkness of intellect between the present and the past, has swallowed it up in oblivion from our understandings. Who, for instance, shall give us the reasons for using colored eggs at Easter?—a practice of very general custom in Europe, Asia and America—but of such great antiquity, that the practice, without the reason, is all we know.

Nor is this a solitary case—the sports of May-day—the customs of Valentine's eve—the venerable All-fools-day of April—the futurity revealings of Hallowe'en—the mysteries of bride-cake passed through the wedding-ring—the wedding ring itself, worn on the third finger so scrupulously—the superstitious observances of times and seasons—the omens of good or ill luck—and the

hundred other signs and tokens existing among us, and feared and dreaded by the superstitious of our own and other lands, in despite of reason and revelation combined, whence came they—how did they originate—why are they now observed and practised? Who can answer? I mention these things, not that I approve of the silly superstition that now keeps them alive among us, and causes them to be the dread and hope—the joy and terror of grown children; but to show how difficult it is to account for the origin of even those customs which have come down to our own day—much more, to account for those that have ceased to exist. If I succeed, then, in accounting clearly for some of the practices enjoined or forbidden by Moses—and showing that however foolish his care may appear to us, there was wisdom in his reasons for it—I hope I may call on your charity to suppose that even those I can not explain, may have been devised and established for similar good and wise reasons.

In Numbers xix, the water of purification is enjoined to be made of the ashes of a red heifer—and directions are given at length for its use in cleansing from impurity or uncleanness. It will be found in this, as in many other apparently trifling things, that the great lawgiver had in view a particular and important object in these trifling details. It is to be presumed that during their residence for nearly 400 years in Egypt, and during their commerce with that country afterwards, the Jews would acquire many of their prejudices, and might thus be gradually seduced into idolatry. Among the prejudices is one connected with the case before us. The Egyptians held in peculiar abhorrence, animals that had red hair—which they supposed to be the color of Typhon, their embodiment of evil. It is generally supposed that it was to counteract this prejudice, or rather superstition, that Moses used a heifer perfectly red, without spot or blemish, for the sanctifying purpose named. And, to prevent a prejudice or superstitious regard to the animal—viz. a heifer—which was held in peculiar veneration by ancient idolators—he also enjoined that the same animal should be slain in the place of an undiscovered murderer. It was not to be sacrificed, for that might tend to render the animal sacred in their sight—but it was to be slain—to have its head stricken off. See Deut. xxi: 15.

Deut. xvi: 21.—"Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee." A singular prohibition, and one, we would suppose, subjecting them to considerable inconvenience in a country where the heat is considerable during eight months of the year. Yet every careful reader of the Bible must have observed that there is no unnecessary penance or mortification enjoined upon the Jews. They are expressly forbidden to cut their flesh in their mournings for the dead, as was universally practised by the Heathen nations around them. Tears, and wailing, and every demonstration of sorrow and grief were forbidden in their acts of public worship—they had but one fast of a single day in a whole year—and in every thing relating to religion, joy and gladness were the principal requirements, next to devotion and righteousness. This was contrary to the practices of the Heathen in every respect—who always commenced their public worship with mutilations of the body, groaning, howling, and every sign of grief, and ended them with wild clamor, riot and brutal obscenity.

But though Moses so carefully guarded against cruel austerity on the one hand, he also guarded with equal or greater care against the other Heathen extreme of licentious mirth and sensuality, on the other. And the injunction not to plant groves around their places of worship, had reference to this latter extreme. Every thing that could inflame the human passions, was a part of Heathen worship—and murder, human and infant sacrifices, and more beastly indulgences formed a part of that worship. Hence their temples were erected on the tops of mountains and in deep groves, as affording impunity and occasion for the practice of every abomination. The profits arising from these practices supported the temple and the priesthood, who were thereby led the more zealously

to encourage them by precept and example. Consequently, as I before said, the prohibition of Moses is a wise and judicious one—calculated to prevent vice and immorality, where so many examples tended to encourage it.

Of a similar nature, and founded on the same wise and virtuous reasons, is his prohibition of any exchange of costume by the sexes—Deut. ii: 5. In this he was not actuated merely by the common reasons of propriety, which render the injunction necessary even now—nor yet by those prudential considerations, which render it useful—but also by the fact, that the practice was a Heathen religious ceremony, and connected with licentious practices. It was common in the worship of Venus, and prevailed among the Syrians, Africans, Phenicians, and extended into Europe—in all which nations it led to monstrous abuses.

In the sacrifices, also, we find the same contrariety of practice in the Jews to the nations around them. All the sacred birds and animals of the Heathen, are excluded from the Jewish ritual—many of them pronounced unclean, and only the most excellent and valuable were permitted to be offered as a sacrifice. They were not allowed to retain any part of the sacrifices till the next day—because it was an ancient idolatrous custom of the Heathen, to retain part of their sacrifices for superstitious uses. The Christians, who copied many corruptions in practice from the Heathen, fell into the error of keeping a portion of the bread used in the eucharist, as a cure for diseases, to expel vermin, etc., by following this same error which Moses so carefully avoided.

The Jews were also strictly forbidden to eat any part of the sacrifices raw. The reason was similar. It was to prevent them from falling into a superstitious and indecent custom of the Egyptians, who practiced what Moses thus urgently forbade.

Thus we perceive wise reasons for these practices—practices for which, at first sight, no important reasons can easily be imagined. Why, then, may we not suppose that other things enjoined by Moses, the reasons for which are unknown to us, may have been enjoined for equally prudent and wise reasons? A. B. G.

REMITTANCES.

As these are our whole and sole dependence, we beg leave to state that they have not amounted to near as much as they did last year—whereas, with what is outstanding on the last volume, they should have exceeded last year's. This places us in a painful position—an uneasy one, certainly—for we calculated, and reasonably too, on at least an equal income to that of the former year to meet increased expenses and a heavier payment of the purchase money. And without at least an equal amount received within the year, we shall be—how badly off we can not say.

What is the cause of this hanging back? Have subscribers been less prompt than usual to pay us the little pittance of our dollar and fifty cents each—or have some agents delayed remitting to us the money received for us? Or, (Hope whispers it) have our subscribers generally resolved that our paper is really worth two dollars and fifty cents per annum, and have therefore resolved to wait till the end of the year that they may have an excuse for thus giving us the enhanced price? If the first question is to be answered in the affirmative, may we beg every delaying subscriber to hasten to us the two dollars due on this volume, as early as possible, for we need it. If the second question is the cause, we would solicit agents to remit as soon as they can do so safely, by private conveyance, or by check, or in notes by mail, if the sum can be sent in good paper. ☞ Don't send specie by mail.

But if it is the latter reason, as hope and pride bids us believe, we would respectfully inform some of the generous patrons that two dollars *now*, are worth more to us in the regular course of our business, than the prospect of two dollars and fifty cents at the close of the year. They may rely upon this as the sober truth—a waking reality.

But if this call will not suffice, and they are determined to be so generous as to pay us two dollars and a half, let them do it now, when it is most needed, and we will place the odd fifty cents to their credit for a future day!

But seriously, we need money *now*, and "a friend in need is a friend indeed," says the old proverb. Our expenses have been too heavy to allow us to make any deduction for payment at this late day—but we beg every subscriber who has not yet paid for the present volume, to earn the premium of our gratitude, and a good name on our books, by sending us at least some of the NEEDFUL. G. and H.

A NEW HYMN BOOK.

We learn by the Trumpet that B. B. Mussey, of Boston, has just published "A collection of Psalms and Hymns for the use of Universalist societies and families. By Hosea Ballou, 2d." It contains 540 duodecimo pages—636 hymns, besides doxologies, handsomely arranged. Br. Ballou's well known talents lead us to expect an excellent work, and we probably shall not be disappointed. At all events we would like to see a few in this market. A. B. G.

By the Union before the last, we learn with much pleasure that Br. A. C. Thomas will attend our State Convention at Albany on the last day of this month; and by private letter that he will visit this city, and remain here a few days on his journey to the West. Possibly—and if we can prevail on him to do so, certainly—he may be prevailed on to attend the Central Association at Bridgewater, on the first Wednesday in June. A. B. G.

With much pleasure we announce to our readers the return of Br. Skinner, in improved health. He arrived last Sunday evening, and will probably soon make himself heard again through our columns. It may be proper to remark that he received no copy of Mr. Campbell's last letter until his arrival in New-York, last Friday evening. The probable why and wherefore, he will make known himself; we only notice it to account for the delay of his answer thereto. A. B. G.

BOOKS AND STATIONERY.

We are receiving and opening for sale, a small but general assortment of Stationery, School, Scientific, Theological and Miscellaneous Books—including the best collection of works on Phrenology, Education and Universalism heretofore offered in this market—the greater proportion of which we will be able to sell by the dozen, for cash, at the publishers' prices.

As soon as our assortment is filled out, we will publish in an Extra, a list for the information of our agents and ministering brethren. Till then, our friends generally are invited to call and examine for themselves.

Combe on the Constitution of Man, so frequently inquired for lately, can now be had in various bindings, by the dozen, or single. GROSH and HUTCHINSON.

MONEY FOR BOOKS.

Disagreeable as it is, I am obliged to request all indebted to me for books, to assist me by paying for the same at their earliest convenience. Having merged my stock into that of the firm, it is necessary, also, that my individual accounts with both booksellers and purchasers be settled up as soon as possible. More reasons might be given. A. B. GROSH.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. L. P. LANDERS in German, and at Honesdale at 5 P. M.—Br. FRENCH at Burrville, and at South Champlain at 5 P. M.

There will be preaching on the third Sunday inst., by Br. E. E. GUILD at East Davenport at 11 A. M., and at Davenport Centre at 3 P. M.—Br. BRITTON at Depauville at 10 A. M., at Stone Mills at 3 P. M.—Br. SIAS at the Case school house, Sandy creek, and near Br. Wright's at 5 P. M.—Br. LANDERS in Great Brook Meeting-house, South New Berlin, and near Br. Burlingham's at 5 P. M.—Br. MESSINGER at Canaan, A. M., Prompton, P. M., and at Honesdale at 5 P. M.

There will be preaching on the fourth Sunday inst., by Br. BRITTON in Brownville—Br. J. FRENCH at Field Settlement, and at Talcott's schoolhouse at 5, P. M.—Br. WAGGONER at Newport, instead of Middleville.—Br. W. MARTIN at South Onondaga.

B. W. MARTIN will preach near Br. Foster's, in Cicero, on the evening of the 26th inst.

The Quarterly Conference of the Chautauque Association will be held in Chautauque, Chautauque county, near Br. L. Herrington's, on the last Saturday and Sunday inst. Ministering brethren, etc., are invited to attend.

The following Associations meet in the month of June, on the days and at the places named.

The Central Association (of N. Y.) in Bridgewater, on the first Wednesday and following Thursday.

The Central Association (of Mich.) in Ann Arbor, same days.

The Mohawk Association, in Newport, on the second Wednesday and Thursday.

The Black River Association, in Champion, on the third Wednesday and Thursday.

The Otsego Association, at Burlington Flats, on the fourth Wednesday and Thursday.

The St. Lawrence Association, in Canton, same days.

The Allegany Association, when and where? for we learn that either time or place is to be changed.

The Niagara Association will hold its annual session in the Universalist meeting-house in Clarendon, on Wednesday and Thursday the 7th and 8th of June, next.—The Council will meet in the vestry room of the meeting-house, at 9 o'clock, A. M. Each society within the Association is requested to send two delegates, and the delegates chosen are requested to be punctual in their attendance. Ministering brethren, without partiality, are invited to meet with us, and those especially, who are suspicious of priestcraft or ecclesiastical domination among us. C. HAMMOND, Standing Clerk.

NEW-YORK CONVENTION.

The Universalist Convention of the State of New-York, will meet in the city of Albany on the last Wednesday in May—31st—and continue in session the following Thursday—June 1st. The following is the list of lay and clerical delegates appointed by the several Associations.

Associations.	Laymen.	Clergymen.
Central,	H. A. Campbell, Col. L. Barker, — Murdock,	S. R. Smith, E. M. Woolley, Job Potter,
Niagara,	John B. Lee, D. Brayton, S. B. Stevens,	C. Hammond, W. H. Waggoner, D. Biddlecom,
Mohawk,	N. M. Woodruff, T. Murray, Moses Wheeler,	Pitt Morse, Seth Jones, L. C. Browne,
Black River,	William Park, A. Adams, J. D. Shuart,	T. J. Smith, L. Paine, J. Babcock,
Otsego,	Daniel Mack, Paul Marshall, Anson Cary,	J. Wallace, F. Langworthy, G. Messinger,
Allegany,	S. Waters,* J. I. Eacker, H. Goodrich, Rufus Green,†	J. S. Sherburne, J. E. Holmes, A. Williams,
St. Lawrence,	David McDonald,† M. J. Bovee, S. W. Britton,	W. Bell, M. Rayner, A. Upson,
Chenango,	James Alley, N. T. Murdock, A. Goodell,	D. Van Alstine, J. Chase, O. Ackley,
Chautauque,	B. Underhill, W. Tuessdell, — Berry, B. Ellis,	W. Bullard, H. Boughton, C. F. Le Fevre, L. C. Marvin.
H. River,	W. G. Burr,	
Steuben,		
Ontario,		
Cayuga,		
New-York,		

Br. Skinner, the Standing Clerk, being absent, I have arranged the above from the published Minutes. If there are any errors, let them be speedily corrected. If there are any vacancies, they should be filled in due time.—* Dead. † Substitutes. A. B. G.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper

Rev. C. H. Roylston Centre, for self, L. H. J. O. J. W. H. F. A. D. E. B. C. L. E. H. J. H. D. C. N. P. and E. H.—J. M. jr, Louisville, for self, J. S. and H. W.—J. J. Milton, (O.) for self, I. F. and J. T.—G. D. Olive, (O.) for H. T.—S. G. Mendon, for self, J. T. G. B. M. B. J. H. C. I. C. C. J. M. M. C. H. R. L. S. G. J. H. H. L. and J. B.—P. M. Butter-nuts, for self, S. G. R. C. and P. G.—H. G. Oil Creek, (Pa.) for self, J. H. and G. W. L.—Rev. R. T. Buffalo, for self, H. H. A. B. I. O. M. A. F. N. L. C. and H. S.—W. S. Middlefield, for self, A. S. A. G. S. S. B. D. N. W. A. D. G. W. C. J. G. C. V. J. S. and D. G.—P. M. Borodino, (Ma.) for F. H. M. and J. P.—G. T. B. Moriah, for self, J. R. E. J. H. D. and E.—R. S. Medina, for Z. H. and G. D.—J. L. Sandy Hill, for self, R. P. S. G. D. H. G. B. J. H. S. J. F. and J. C.—P. M. Summerfield, (Mich.)

POETRY.

For the Magazine and Advocate.

LINES,

Suggested by the anticipated removal of the remains of a distinguished Father,* to the Cemetery of Mount Auburn.

BY MISS S. C. EDGARTON.

Ay, build his tomb in twilight shades,
Or where the morning sunlight plays,
And thro' the leaves of green arcades,
Steal in the evening's silver rays—
They'll fall upon the dewy flowers,
And kindle there a vestal light,
To hold the watch of midnight hours,
And keep his grave forever bright.

Ay, build his tomb on sacred dust,
That never feels a reckless tread;
Where genius guards her valued trust—
The great, the good, the gifted dead!
There build the lonely pilgrim's bower—
And let a holy incense rise,
From fragrant leaf and beauteous flower,
To meet his spirit in the skies!

No pomp nor pageantry for him!
No storic monument of woe—
No willow sad, and dark, and dim,
May o'er the great one's ashes grow;
But symbols of unshadowed love
Should rise in beauty from his grave,
And light and peace rest soft above
The last of one who came to save.

Shirley village, Mass.

* Rev. John Murray. Ed.

For the Magazine and Advocate.

REMINISCENCE.

BY MRS. Z. PORTER.

How oft my sadd'ning thoughts revert
To joys in distance fading—
My youthful scenes are still my heart
And mem'ry's powers pervading.

O, hallowed days of childhood's bliss!
Can I forget thee? never!
Maternal love—the fond embrace,
With me shall live forever.

Fraternal friendship, truth and joy,
Where pleasures undivided
Gave zest to time, without alloy,
And all, in each confided.

Ah! do I dream, or do I hear
Your voices in the breeze?
Soft, gentle sounds, come ye to cheer
A spirit ill at ease?

Alas! 'tis fancy's wild control,
A vision of the mind,
That back my spirit's thoughts would roll
To years left far behind—

To hearts once warm, now cold and dead;
Their place no more is found—
O'er them, oblivion's pall is spread,
And drawn, her curtains round.

Henderson, March, 1837.

For the Magazine and Advocate.

THE TIME TO DIE.

There is a time of sweet repose—
A time to yield our breath
To God, and gently close
Our eyes in silent death.

The time to die—O, happy thought!
Why should we dread the word?
A Saviour on the cross has bought
Our ransom with his blood.

The time to die—why should we fear?
Tis like the shades of even,
A brighter world will be our sphere,
The glorious orb of heaven.

The time to die—O, heed it not,
'Tis God who bids us come,
We're travellers on this dreary spot,
Pilgrims far from home.

J.

Perryburg, Ohio.

Divine aid is so needful, when our thoughts stray from
the common path, that the highest minds most require
an superhuman care.

NATURAL BRIDGE, VA.

Every body in this vicinity will tell you that the distance from Lexington to the Natural Bridge is twelve miles; but the shortest route is fourteen miles, six of which being supposed to be impassable, in consequence of the superabundance of rain, the driver of my hack, by name Oliver, (a *melanchrope* of great skill in his art), pursued a route three miles longer. Not being aware of the inconceivable badness of the road, and being naturally averse to early rising, I did not leave Lexington until nine o'clock. Oliver soon horrified me by turning into the road we travelled last evening, and informing me we must pursue it for six miles, and then take a cross road for three miles to get into the direct route. This was bad news, for in a region of bad roads, the cross roads are the worst, and are as bad as the cross women. And indeed, until within two miles of the bridge, the road is so pre-eminently abominable, that it has won to itself the title of purgatory, and like that uncomfortable place, when once in, it requires much whipping to get you out.

Notwithstanding the difficulties of mud and mire, rut and rock, hill and hollow, the skilful Oliver lauded me safe at the house near the bridge, at two, P. M.—A *melanthropic* guide conducted me immediately down a winding rocky path to the bottom of the deep chasm, in which flows the little stream called Cedar creek, and across the top of which from brink to brink, there still extends an enormous rocky stratum, that time and gravity have moulded into a graceful arch. The bed of Cedar creek is more than two hundred feet below the surface of the plain, and the sides of the enormous chasm, at the bottom of which the water flows, are composed of solid rock, maintaining a position almost perpendicular. These adamantine walls did not seem to me to be waterworn, but suggested the idea of an enormous cavern, that in remote ages may have been covered for miles by the continuation of that stratum of which all that now remains, is the arch of the Natural Bridge. I do verily believe that this stupendous object is the *ruin of a cave*, one of those antres vast, in which our limestone regions abound, and which perhaps existed previous to the upheaving of our continent, and was tenanted by Naiads, Tritons, and other worthies of the deep.

The first sensation of the beholder is one of double astonishment; first at the absolute sublimity of the scene; next, at the total inadequacy of the description he has read, and the pictures he has seen, to produce in his mind the faintest idea of the reality. The great height gives the arch an air of grace and lightness that must be seen to be felt, and the power of speech is for a moment lost in contemplating the immense dimensions of the surrounding objects. The middle of the arch is forty-five feet in perpendicular thickness, which increases to sixty at its junctions with the vast abutments. Its top, which is covered with soil supporting shrubs of various sizes, is two hundred and ten feet high. It is sixty feet wide, and its span is almost ninety feet. Across the top passes a public road, and being in the same plain with the neighboring country, you may cross it in a coach without being aware of the interesting pass. There are several forest trees of large dimensions growing near the edge of the creek directly under the arch, which do not nearly reach its lowest part.

The most imposing view is from about sixty yards below the bridge, close to the edge of the creek; from that position the arch appears thinner, lighter and loftier. From the edge of the creek at some distance above the bridge, you look at the thicker side of the arch, which from this point of view approaches somewhat to the gothic. A little above the bridge, on the western side of the creek, the wall of rock is broken into buttress-like masses, which rise almost perpendicularly to a height of nearly two hundred and fifty feet, terminating in separate pinnacles which overlook the bridge. It requires a strong head, (perchance a thick skull) to stand on one of these narrow eminences and look into the yawning gulf below.

When you are exactly under the arch, and cast your glances upwards, the space appears immense; and the symmetry of the ellipsoidal concave formed by the arch and the gigantic walls from which it springs, is wonderfully pleasing. From this position the views in both directions are sublime and striking, from the immense height of the rocky walls stretching away in various curves, covered in some places by the drapery of the forest, green and graceful, and in others without a bramble or a bush, bare and blue.

I gazed upon this wondrous scene for an hour and a quarter, a period ten times too short to realize its grandeur; but having before my eyes, (my mind's eyes, Horatio), the fear of a bad road and a moonless night, I forced my reluctant footsteps up the hill, swallowed my mush and milk too hot, with haste, and at half past three began my toilsome travel back to Lexington.

We met some heavy waggons before we arrived at the place to turn off, and Oliver ascertaining that they came by the shortest road, inferred that he could safely

return by the same; and by dint of tacking and veering like a ship with a head wind, without moon or lamp, he landed me safe at the Jefferson hotel at nine P. M.

Reader, do not allow the coolness of the neighbors, or the heat of the weather, or the badness of the roads, or the goodness of your equipage, or the inertia of your disposition, or the gravity of your baggage, or the levity of your purse, or the notion of your womankind, or any other creature of any other kind to prevent you from going to see the Natural Bridge; you never saw its like before, and never will you look upon its like again.

MARRIAGES.

At Manchester, April 20th, by Rev. S. R. Smith, Mr. SETH B. MERRICK, to Miss LUCINDA J. CARPENTER.

In Clinton, by the same, April 23d, Mr. JOSEPH S. LANE, to Miss SARAH J. KNAPP.

In Fairfield, May 3d, by the Rev. W. H. Waggoner, GEORGE R. PERKINS, Professor of Mathematics in the Clinton Liberal Institute, to Miss AMY J. ARNOLD, daughter Mr. Thomas Arnold, of the former place.

On the 3d inst., by Asa Vickery, Esq. Mr. GARARDUS HICKS, of Russia, to Miss DORCAS VENTON, of Ohio, Herkimer county.

DEATHS.

In Holley, April 3d, Mr. ASAHEL WELLS, in the 64th year of his age. He possessed his reason to the last, and expressed his willingness to live, or to die. He was a good man, benevolent and kind, and has left a companion and five children, with many friends and relatives to mourn his departure. May they be comforted with the bright hopes of the Gospel. The funeral was attended by a very respectable congregation, who assembled in the Baptist church, on the 5th ult, to whom the writer delivered "the words of truth and soberness." For this and other instances of noble generosity, the Baptists in Holley will receive the gratitude and thanks of the Universalist community. C. H.

In Marshall, April 26th, Mrs. HARRIET HART, aged 41 years. Mrs. H. was the mother of fourteen children, who, by her death, have sustained an irreparable loss. She was an estimable woman—lived in peace and charity with the world, was an exemplary believer in universal salvation, and died in hope of a happy immortality. Com.

In the town of Spafford, Onondaga county, of consumption, on the 19th of March last, Miss ELIZINA E. DAY, aged 19 years and 3 months. Miss Day was a young lady of accomplished manners, an intelligent mind, and a spotless character. For about three years previous to her death, she had been a firm and consistent believer in the cheering faith of the final "restitution of all things," and when brought upon her death-bed, and surrounded by those who wished to shake her confidence in the unlimited grace of her heavenly Father, she remained steadfast and immovable, assuring them that her faith was truly good and consoling in the hour of dissolution, and exhorting her weeping mother to mourn not for her, for she was going where "sorrow and sighing shall be no more known forever."

Her spirit, now, has gone from earth,
To dwell with God, who gave it birth;
To sing, in courts of bliss, above,
"Redeeming grace, and dying love."

H. BOUGHTON,

In Kirkland, April 3d, of scarlet fever, CHARLES MILLS, son of Andrew (Jr) and Marilla Mills, and grandson of Elisha and Cynthia Wetmore, aged 7 years 2 months and 16 days.

At Hartford, Conn., suddenly, on the 19th ult., SARAH, wife of Mr. Haynes Lord, of New-York, and daughter of the late David Porter, Esq., aged 34 years.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY.

By A. E. Gresh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MAY 19, 1837.

NUMBER 20.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.....NO. IV.

BY S. R. SMITH.

OF ATONEMENT.

Next to the doctrine of the trinity in importance, is that of atonement. The one being, in fact, indispensable to the other, according to prevailing opinion. For if it were necessary that such an atonement should be made, as is commonly supposed, it is certain that nothing less than a Deity could accomplish the work, or make the sacrifice. And yet such sacrifice, could it have been requisite to vindicate the Divine justice and secure the everlasting salvation of the human race, would furnish one important reason why some persons must reject it, and thereby fail of ever receiving its benefits. For unless some more consistent view of the divine economy should win them to the faith of the Gospel, they must fall into irreclaimable infidelity.

In view of these consequences, we venture to urge the claims of the doctrine of universal salvation in reference to this subject, upon the attention of unbelievers, as well as upon that of believers in the common doctrine of atonement. It appears to the writer, that Universalism comes in between the prevailing infidelity and the popular plan of atonement, as a reconciling spirit—making peace where perpetual discord reigned, by winning one party to consistency and the other to the obedience of faith. For while it ascribes to Jesus the office of mediator, it supposes that the Deity sent him—not to avert the wrath, but to commend the love of God to man—not to endure punishment in our stead, but to impart to us the true knowledge of God, and lead us to the practice of virtue, that we might no longer deserve chastisement. Universalism does not interpose the Son of God between the divine justice and our final destiny; but makes him the distinguished instrument of teaching us how to comply with the requisitions of eternal equity, and thereby enabling us to enter upon a present salvation by ceasing to sin, and to enjoy a present heaven in the hope of a glorious immortality. In one word—it maintains that atonement consists, not in reconciling God to man, but man to God.

The common doctrine of atonement is simply this—man by transgression had incurred a debt of infinite and endless suffering, to divine justice. This debt it was impossible for him to pay—this suffering he could not endure, and yet be saved. Jesus Christ, therefore, being equal with the Father in wisdom, power and eternity, interposed, took upon him our natures, suffered the penalty of our sins, satisfied the demands of offended and violated justice in our stead; and now claims for his own, all those whom God gave him in the covenant of redemption. Hence by this system, those who are the subjects of atonement and consequently of salvation, are exempted from the just punishment of their sins.

This doctrine is liable to very serious charges for its palpable tendency, as well as to insurmountable objections on account of its inconsistency. And it has probably exerted its full share of influence, in driving men into skepticism or open infidelity. And this, not because it is more absurd than the doctrine of the trinity, or than some others which will be hereafter considered—nor yet because it has less foundation in the Scriptures; but because it is so often dwelt upon, and thrust forward as the all of grace, and the only substantial basis of Christian hope. From the perpetual and great stress laid upon it, one might imagine

that it was a paramount object to render the subject so familiar to every mind, that its cruelty and absurdity should be overlooked. Just as intimate acquaintances become insensible to each other's defects, or imperfections.

There are several considerations growing out of this doctrine, which must strike the mind of every reflecting person, as especially incompatible with the character of God, and inconsistent with the plan of his moral government.

1. It supposes that the actual sufferings for sin—infinite sufferings too—are not endured by the guilty who deserved them, but by the supremely innocent Son of God. This is a sad reflection upon the character of the Deity, because it implies that it is a matter of perfect indifference to him, and to the moral attributes of his nature, and to the principles of his administration, who suffers, so long as the whole amount of punishment is endured. It would seem impossible that any man could be serious in thus traducing the divine character, if we had not abundant evidence to the contrary, every where around us, and before our eyes. But how men can permit themselves to ascribe to their heavenly Father, a degree of cruelty which they would never once think of ascribing to man, bad as he is, it is not easy to determine. And should any man endeavor to carry out this doctrine in the government of his family, and punish an innocent and unoffending child instead of the disobedient, the most tenacious believers in its truth would, no doubt, be among the first to exclaim against its absurdity and cruelty.

As the Father of mankind, we can not suppose the Deity indifferent to the influence of his moral government over them. Hence, also, it can not be inferred with any show of propriety, that when punishments must be inflicted, he is indifferent on whom they fall. For as the administrator of eternal equity, he must have motives for the infliction of chastisements which, it may be presumed, might render it inconsistent to punish one in place of another, and especially, one for all. But if there were no obstacles in the way of consistency and propriety, on the supposition that punishment is inflicted on the innocent instead of the guilty and deserving, so far as the Deity, himself, is concerned; still there is at least some difficulty, in reconciling such a course of discipline, with our notions of strict and impartial justice. The nature and principles of justice are eternal and immutable. And they are the same in character, however they may differ in degree, both in God and man. If, then, strict justice in all reason demands the punishment of the guilty—and none but the guilty—on what principle of equity can the innocent be punished, and the guilty spared? Certainly in the eye of reason, this is even more cruel and unjustifiable than those petty inflictions of capricious tyranny, which involve the innocent and the guilty in the same condemnation.

Now, the unbeliever considers it a matter of perfect indifference, as far as equity or consistency is concerned, whether this plan of punishing the innocent for the guilty, be pursued by God or man. And he does, and will regard it in the same light, when falling on the head of Jesus according to the popular doctrine of atonement, as every man would view it when inflicted on an innocent child by a mistaken parent. And however we may regret that such views drive him into the regions of infidelity, it can never be matter of surprise, that his judgment and feelings revolt at the representation which they give of the character of God and the nature of his justice. And he has been

led to identify the doctrine of atonement with the truth of divine revelation, by the common consent of the Christian world, which maintained that it was a part, and a very important part of the plan of the Gospel. He therefore rejects the whole, as a barbarous delusion. Such is the conclusion which many have drawn respecting the subject—and such it will continue to be in too many instances, while the common doctrine of atonement is maintained.

2. But this is not all—the belief that the wicked, who are the subjects of atonement, are not, and never will be punished adequately for their sins, has plainly an immoral tendency. Far be it from us to contend, that the believer of this doctrine is necessarily a bad man. We know many of its advocates, whose morality would do honor to a much more consistent theory. But there are those whose natural dispositions are less favorable to virtue, and who will avail themselves of the license furnished by this doctrine, to outrage morality under the expectation of impunity.

It has been already intimated, that among the obvious reasons why Christian morality is so defective, may be reckoned the influence of the doctrines believed. This one of atonement, seems especially calculated to yield that kind of moral liberty, under which hypocrites may perpetrate iniquity without fear of retribution. For however severe they may suppose the punishment of unbelievers, they still maintain that the sins and the merited chastisements of believers are remitted—being imputed to Jesus, who suffered for them on Calvary. They also maintain, that however deeply the believer may involve himself in sins, or however frequent may be his indulgence in them, he is still considered righteous on account of his faith. If this is not offering high inducements to sin, we know of no consideration which could tempt men to transgression. And could Adam in paradise, have understood and believed the modern system of atonement, he would scarcely have needed the aid of the serpent to secure his fall.

Besides, unlike every doctrine and precept of the Gospel of truth, the more firmly this doctrine is believed, the more vitiating and corrupting will obviously be its influence. And as many have believed, and still do believe it, with the full conviction that to do otherwise were to peril the soul, there can be no doubt, that it has appeased the anguish of many a guilty conscience, by the assurance, that the Son of God absolves them from all punishment, by the substitution of his own sufferings. But men of warm temperaments and strong passions, should not be too severely tried with allurements to sin; and we can not but hope that the advocates of the common doctrine of atonement, will reconsider their system, and without sinking into infidelity, find more purifying principles in the Scripture doctrine on that important subject.

That the common doctrine of atonement, is not taught in the Bible, will appear from the following considerations.

1. At the time when the death of Christ first began to be considered as a proper sacrifice—that is, as a *substitute* for the punishment of fallen men—the advocates of that theory were greatly perplexed to determine to whom the atonement was made. It certainly did not enter into their minds, that the *justice of God* required—that the Deity could receive the sufferings of Jesus as a proper substitute for those of guilty man. The most distinguished fathers of the church, concluded, therefore, that the sacrifice was made to the devil—the great adversary of the human race. And

they argued thus—if mankind, by transgression, had sold themselves to the enemy, the price of their redemption should, of right, be paid to him by whom they were held in bondage. Ridiculous as this opinion is, it possesses one feature far less offensive than the common view of atonement—it ascribes the demand for a vicarious sacrifice, to a being whose character will not suffer in consequence.

Now, if the Scriptures had authorized the common view of atonement, those early Christian fathers could not have entertained the opinion, that the sacrifice and sufferings of Christ, were made to any other than the Deity. All the present elements of the popular doctrine on this subject, were then laid. Christ was supposed to step in between the claim for punishment, and the victim on whom it was to fall—and to endure the sufferings which human nature could not, and yet be saved. Hence, the only important difference between the theory above given, and the prevailing doctrine of atonement, consists in the supposition that the sacrifice was made to a very different being. And it must be evident, that if the Bible had stated any thing definitely respecting a vicarious atonement, so important a part as that which related to the recipient of the sacrifice, would not probably have been omitted. This consideration should induce its present advocates to reconsider the subject, with great attention.

2. Another reason for believing that the Scriptures do not teach the common doctrine of atonement, is contained in the fact, that they do teach what is absolutely incompatible with that theory. Thus, instead of so much as insinuating that Christ came to appease his Father's wrath, they expressly assert that he was sent because God loved the world. Neither is it a Scripture doctrine, that divine justice required a kind or degree of punishment of man, which was in any sense inconsistent with his salvation; or that the death and sufferings of Christ were necessary, in order to make it just for God to save sinners. On the contrary, they are wholly silent on that subject. The Bible is also entirely silent respecting saving us from punishment; but it represents Christ as bearing away our sins, as a physician does our diseases—not by assuming, but by curing or removing them. Finally, instead of teaching that mankind are exempted from punishment because Christ suffered, the Bible asserts in a great variety of intelligible forms, which neither admit of misapprehension nor evasion, that every man shall suffer for his own sins, and according to, or in proportion to their demerit.

In view of the foregoing objections to the common doctrine of atonement, and the certainty that the Scriptures teach a very different system respecting the mission, labors and sufferings of Christ; the Universalist, while he has no faith or confidence in the popular theory, devoutly believes the Bible to be the record of the revelation from God to man. And we are very confident, that his views of this subject must be adopted, before Christians will, as far as the atonement is concerned, be able to defend their opinions against the assaults of skeptics and unbelievers. Indeed, while the latter identify this item of the popular creed, with the doctrines and truths of the Bible, there is every reason to believe that their infidelity will become more and more inveterate and incurable.

If we are correct, and it is believed that enough has been said in the brief view here taken of the subject, to show that we are—then the advocates of the prevailing doctrine of atonement, are to some extent responsible for the infidelity of which they complain. And it is very certain, that a vast majority of modern unbelievers were once, directly or indirectly, connected with the sects which profess that doctrine. This fact, if no other consideration can be adduced with those who maintain a vicarious atonement, should induce them to reflect on this further truth—that it is their own creed, and not the arguments of unbelievers, which has led so many into stark infidelity. We have no

pleasure in this remark—it were very desirable that all Christians should maintain no doctrines or opinions, but such as are reasonable, scriptural, and consequently defensible.

In the mean time, we think it must be tolerably plain to the unbeliever, that his objections to the truth of the Bible on the score of the common doctrine of atonement, are unfounded. And if so, then it must be equally clear even to him, that one of his arguments against a divine revelation, proves to be no argument at all—and consequently, that the various inconsistencies, contradictions and abominations with which he is pleased to think the doctrine of atonement overwhelms the Bible, has no relation to that divine book. He may amuse himself with the absurdities of a popular article of certain creeds, but he must recollect that it has nothing to do with the Scriptures of truth. They never required nor authorized the modern system of atonement—nor are they directly or remotely answerable for the mistakes into which Christians may have fallen, respecting that, or any other subject. A duty hence devolves upon the unbeliever—to examine the Bible, as well as the creeds of Christians. And when he is as well informed respecting the doctrines of the Scriptures, as he probably is concerning those of some Christian sects, he will doubtless discover that he was mistaken in his views of the teachings and truth of the Bible.

For the Magazine and Advocate.

PERSEVERANCE.

BY REV. J. CHASE.

Numerous and responsible are the moral duties which devolve upon the professed follower of the Son of God. We will only refer to a few of them, and then proceed to a few remarks, designed to inspire the reader with a spirit of manly perseverance in the faithful and prompt discharge of them. Every professed Christian is solemnly bound by the sacred nature of his profession, to be strictly honest in his intercourse and commerce with his fellow-beings. This will not be disputed; for the principle of moral honesty is universally approved and extolled in all the theories of Christendom; yet how prone we are to violate, pervert, and abuse it! All who declare their belief in the Gospel, are also firmly bound by the purity of their faith, to be prudent in every thing they engage in. This we have endeavored to show in a previous article. All who profess to love God, are likewise most sacredly obligated to exercise the spirit of universal charity; for without this Christian grace, every profession, and every exertion to promote and enjoy the blessings of Christianity, will amount to nothing more than an empty sound without substance. Watchfulness is another indispensable duty of Christ's professed friends; for without it, they are in constant danger of being led astray by a numerous host of internal and external foes to their steadiness and their peace.

The above are a few of those moral duties which revelation and reason imperiously require the followers of Christ faithfully to perform. But a spirit of unawed and unflinching perseverance in the discharge of these duties, is the only sure means of securing the blessings promised to obedience and faithfulness.

Without a steady and uniform perseverance, it can not be rationally expected that any important enterprise should be accomplished or crowned with any tolerable degree of success, particularly that valuable enterprise which virtue and truth have engaged in, against superstition, iniquity and falsehood. It has, however, generally been the misfortune of human nature, to run well for a season; but before any thing great, and glorious, and good, could be fully effected and secured, to sink back into apathy, inactivity and indifference, from its own mutability of purpose; or, to give up the contest in despair, and desert the field in the first hot engagement. However, there has ever existed such a thing in the world as steadfastness of character. And truly is it an estimable virtue, and

one which seldom fails of securing general confidence, esteem and praise. It is manifestly true, that a manly and well directed spirit of perseverance, accompanied with fortitude and patience, is adequate to the accomplishment of almost any honorable enterprise, even the greatest seeming impossibilities.

As an illustration of the last remark, I would cite the history of the American Revolution. Contemplate for a moment, the veteran and well-disciplined forces of a powerful and popular kingdom, furnished with every necessary means—arms, implements and munitions of war—clothed with royal authority, and rendered invincible by the many splendid victories which had adorned the diadem of their nation's glory. Contemplate them, I say, opposed, out-generalled, overcome, conquered and disgraced in the eyes of the whole civilized world, by the little, untaught, unorganized, unprovided for, and half starved band of spirited patriots, who, without preparation, pecuniary resources, regular discipline or munitions, secured that national freedom and independence, both civil and religious, which we now so richly enjoy, and which the whole world admires. And what but steadfastness of character and undaunted perseverance of action could ever have wrought such a wonder—such a miracle!

From this historical reference it may be clearly seen, that a well-directed perseverance in the cause of liberty, truth and virtue, is absolutely indispensable to the assurance of permanent success. We might enlarge upon this important subject, but our limits forbid it. We would, therefore, only remark in conclusion, that if believers in the Abrahamic faith have any desire to maintain their ground, promote their cause, and extend its salutary influence, they should not forget the momentous importance of *unwavering perseverance*. They should "press forward toward the mark for the prize," and never be "weary in well-doing."—"No man, having put his hand to the plough and looking back, is fit for the kingdom of heaven." Though they "faint," like the faithful Gideon of old, in promoting the early conquests of Israel, they should still persevere, till their spiritual triumph is complete over false theories and all vicious practices. "Beloved, beware lest ye also, being led away with the errors of the wicked, fall from your steadfastness."

East Bloomfield, April 25, 1837.

Br. GOSH—I noticed in a late number of the Magazine and Advocate, a request for "short articles" from your correspondents, accompanied with the very just remark, that long articles were much easier written than short ones. Being disposed, therefore, to claim the title of a "correspondent," though one of your poorest,* I have ventured to send you the foregoing, hoping that the hint it contains will prove of some service to my respected brethren in the faith of a world's salvation.

J. C.

* Br. Chase's humility has led him to take the "lowest seat"—our readers, however, better understand his merits, and will fulfil the declaration "in such cases made and provided." See Luke xiv: 7-11.

A. B. G.

For the Magazine and Advocate.

THE CONVERSION.

BY MRS. S. BROUGHTON.

Night reigned in sable gloom. The raven wing of darkness brooded on the waters—the winds were hushed in their quiet caves, and the whisperings of the foliage were stilled. A mother bent over the couch of her only son, watching with intense anxiety the fitful and unquiet slumber that, for a few moments, steeped his senses in forgetfulness; and the burning tears fell fast, as she saw how he was daily wasting away beneath the scorching band of disease. Day after day had she sat by his side, to bathe the burning brow, and soothe, with a mother's tenderness, the ravings of delirium. The watchful stars grew pale in the morning's splendor—but still she trimmed the flickering lamp;—the last glimmering beams of day had faded from the rosy West, and yet she was at her post, with unremitting vigilance, to hold the cor-

dial to his parched lips; and the blest angel of hope, still cheered her with the assurance that he should yet arise from his bed of affliction, to be the stay of her declining years. Nor was her hope in vain.

Sorrow and agony for the loss of a beloved father had laid her child low, and sent the hot blood in eddying circles to his brain, and insanity—wild, fearful insanity followed. His father, too, had been insane; but his was the moody melancholy madness, that settles upon the spirit when the mind becomes convinced that mercy is forever past—that the God of love is a demon of vengeance; terrible for his power, and the hatred which he bears toward his frail earth-born children! And when the shades of night had curtailed half the world in gentle slumbers—while the meridian splendors of night's silver noon bathed in a flood of glory, the glittering spires, and waving woodlands; or played in fitful radiance on the glassy mirrors of the rippling streams—he had left his bed, and his quiet mansion, to calm his troubled soul beneath the starry canopy; or charm away the furies that were busy at his heart. In vain he essayed to lift his thoughts in prayer; the darkening frowns of vengeful justice were ever present to his bewildered imagination; and before the rosy dawn waved her blushing pinions in the East, he lay a clay-cold corpse not far from his own dwelling! He had forced the portals of death, and rushed uncalled, into that unknown country, where gloomy fancy builds her dismal hell, which, by wild fanatics is represented as replete with the untold horrors of undying wretchedness—the enduring agony of the helpless victims of unutterable woe, until the blood chills at the recital, and reason reels for a moment on her throne, and then flies forever!

As the mother watched beside her son, while the world was mantled in gloom, a voice seemed to whisper, "Is this the fruit of religion? Has the proclamation ceased to be, 'peace on earth, good will to men'? In the times of the holy record, religion brought 'peace and joy in the Holy Ghost;' now it scatters 'firebrands, arrows, and death.'"

Thus mused the sorrowing mother while the son sank into a sweet and quiet repose. Anxiously did she gaze upon his pallid brow; she knew the crisis in his disease had arrived, and she tried to school her heart into resignation, should it be her lot to yield him up to the fell destroyer. But oh, there was bitterness in the thought; for he had never manifested that miraculous change which she thought necessary for his eternal weal! Soon he awoke, and opened his languid eyes upon her, and her heart thrilled with joy as she saw the light of intelligence in their gaze. He pointed to the Bible—she opened and read to him from the sweet Psalmist of Israel. "Mother," he whispered, "does it say that 'the Lord is good unto all, and his tender mercies over all his works'?"

"Yes, my son."

"Then I shall have no more fears for my father," replied he; "for it says again, that his mercy and his lovingkindness endureth forever."

Reader, if perchance you are a Partialist mother, what would you do in a situation like this? Would you still the tremulous breathings of hope, that vibrated in healing tones upon his heart-strings? Would you shroud in terrific darkness the beamings of its silver star? She could not! Affection's holy strength prevailed; she still continued to read to him from the oracles of truth, and before he was recovered they both rejoiced, that their feet were set upon the Rock of Ages; and that they had learned a new song, even the song of redeeming love!

The young led the aged, and they went up to the temple of the Lord, singing praises to his name, that the light of his glory had illumined their path, while they sat in the valley and the shadow of death. The veil had been taken away, and they saw in the dim vista of the future, a glorious immortality beyond the dark regions of death.

For the Magazine and Advocate.

INFINITY OF SIN.

The advocates of endless misery, adhere with a peculiar tenacity to the infinity of sin. And well they may; for otherwise, their whole fabric of endless wretchedness falls to the ground. Unless they can make it appear that transgression is infinite, it is folly to talk of endless punishment, as a penalty of sin.

It is said that the magnitude of sin depends on the being against whom we transgress. Hence, as we sin against God, or against the laws which he hath established for our observance, we are *infinite* sinners.

All sin is committed in opposition to the command of God; therefore, according to the foregoing reasoning, all sin is infinite; which destroys the possibility of degree in crime. He who burns your house is no deeper in guilt, than he who plucks an apple from your orchard; unless there be a greater than an infinite.

But it is contended that, because God is infinitely great and good, it is infinitely wicked to transgress against him. Then, because General Washington was a greater and better man than his servant, it would have been as much greater sin to steal his hat, than that of his servant, as he was the greater and better of the two.

Let us follow this mode of reasoning a little farther, and see where it will lead us. St. Paul was a very great and good man; therefore, it would have been a very great crime to have stolen his cloak, though he may have had fifty others. The poor lame beggar, who lay at the gate Beautiful of the temple, was remarkable neither for his greatness nor goodness; therefore it could hardly be called sin to have stolen the only coat the unfortunate man possessed. The traitor Judas, who betrayed his Master, was a servile, wicked man; therefore to have stolen a garment of his, would have been a virtue! What thinkest thou, reader?

EIMI.

For the Magazine and Advocate.

GOD'S TRUE CHARACTER.

It has frequently been a matter of wonder to me, how people could be content with the views they entertain of the divine character. I now allude to those who believe the Deity will punish some of his children eternally. They can not call it a *parental chastisement* to those who are thus punished, because it is the opposite of every thing their own hearts concede to be parental. But notwithstanding this, they are zealous in attaching that character to God which will accord with such infinite inflictions. It can not be matter of deduction from their knowledge of what is fatherly, and in accordance with goodness and justice; neither is it true that they *love* the character they give to God. Still they persevere in affixing it upon him. Hence, it is a truth, that Partialism has no tendency to move the inquirer to search for loveliness, benevolence, and parental goodness. It denies those attributes upon which parental kindness and loveliness are based. It seeks not to robe the God of heaven in that which, and which only, can attract the heart of man and enlist his affections; but puts into his omnipotent hand a sword of wrath and eternal vengeance, and gives to him a spirit to wield it, repulsive to every feeling of the better part of the human heart.

And when these persons are reminded, by Universalists, of the cruel character they attach to God, they respond by saying—"Well, if your doctrine be true, it is just as well—beside we stand two chances in believing the doctrine of endless punishments."

They seem to view it as a matter of entire indifference what character they attach to him. Yet they teach, or *ought* to teach that such a course toward sinful fellow-men would be highly evil in morals. Is it a matter of no consequence what we think of a neighbor's character? Is it right to believe and teach, or report the character of a truly good man to be cruel, unjust, unmerci-

ful and wicked? Is it right to say of a parent who loves all his children, and makes provision for all their wants, that he is a vindictive creature, and will burn up part of his children, or whip them to death?

Shall we think evil? Yet will not our thoughts be evil (erroneous) unless they are in accordance with truth?

Suppose a family of children, whose parent is absent from them, have various opinions of their father and introduce the subject of his character as matter of conversation. Some say, "we believe our father is full of *wrath*, and will make some of his children miserable on his return home, as long as they live, if he shall find they have disobeyed him." Others say, "No—no, he will not. He will provide for all the wants of his children, through their lives, although he will adequately punish his children for their disobedience—you attach a wrong and cruel character to our father, in supposing he can make his children miserable for life, when his kind and parental heart forbids it." "Well," reply the others, "if your belief is true, it will be just as well for us, and we can believe our father to be a monster as well as any wise, for we are sure of his blessings and protection."

So it is—Partialism arrests the mind in its researches for that which is parental, glorious and lovely; and lulls it into content in attaching to our Father in heaven, a character which is cruel, monstrous and vindictive. But how people can be content with such views, is to me a matter of wonder. I think the better opinion is always to be sought for and desired. VERITAS.

For the Magazine and Advocate.

REV. A. F. McCABE.

The following letter from this gentleman in reference to a statement noticed in it, we give to our readers at its writer's request.

EDITORS.

Skaneateles, May 9, 1837.

Messrs. EDITORS, GENTLEMEN—The announcement, made by the "Trustees of the First Universalist society of Hamilton and vicinity," respecting my "conduct and character," contained in your paper of the 21st ult., would have had an earlier notice than this, had I observed it sooner than I did. Lest mistaken conclusions might be formed, I have now merely to write—that I consider that article an untrue and unfair statement. In due time, before other judges—persons who may not be influenced by sectional feelings, from other data than an *ex parte* statement, and before another tribunal than public opinion, the said "trustees," etc., etc., may have occasion to substantiate or retract what they have published respecting me. Their announcement will be, no doubt, detrimental to me and my interests, at least for a time; but I yet hope, yea even believe, that, through the Divine mercy and goodness, I shall obtain a support for myself and family, notwithstanding the exertions of the above trustees, together with the efforts of their prompters and coadjutors.

A. F. McCABE.

For the Magazine and Advocate.

ANOTHER LABORER.

Brs. GROSH and HUTCHINSON—I am happy to inform you and the numerous readers of your paper, that we were interested and delighted, last Sunday afternoon, at our place, by a discourse from Br. WILLIAM HULINGER, who has lately commenced preaching the faith which God preached to Abraham, and with whom I have been acquainted for a few months, and who has formerly been a physician, of respectable standing in his profession. He has wholly discontinued his medical practice, to devote himself entirely to the ministry. Br. H. is possessed of good mind, and promises well as one of the helps in Zion. His labors were well received, both here and in other places where he has labored, and his whole soul is in the work.—God grant him all needed aid in his high calling.

J. POTTER.

Lockport, May 2, 1837.

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER FIFTH.

MY DEAR CHILDREN—I have received with much satisfaction your conjoint epistle. I approve very much of your proposed plans of study and improvement; both those which you propose to pursue in communion, and those which the eldest among you are to pursue by yourselves. To your request that I should accompany you in your studies, by furnishing you with such hints and illustrations as I was wont to address to you personally, I will cheerfully respond.

You inform me that you have determined to exercise your minds upon, at least, one verse or short paragraph of the New Testament, every day this year, and that you are to talk over, among yourselves, the daily subject every evening. You will, I doubt not, be often tempted to forget this daily task, but resist and overcome the first temptations that would withdraw you from your assigned tasks, and having thus acquired and strengthened the power to resist and overcome difficulties, and feeling the confidence and pride of successful combatants, you will find that former difficulties less seldom occur, and that temptations to swerve from the path of right and duty become more and more feeble in their assaults, and at last, flee before you.

I will endeavor to keep pace with you in your progress through the New Testament, and will forward to you a summary or outline of such remarks as I would address to you, in greater detail, were you here present with me. And, first, I will give you a few prefatory or preliminary remarks which tend to elucidate the whole Gospel or narrative by Matthew, before making any remarks upon particular passages of the history.

Let us attend, first, then, to what is known of the *writer*. In speaking of himself he calls himself Matthew (ix: 9); Mark calls him Levi, the son of Alphaeus (ii: 14); and Luke calls him Levi (v: 27). Probably the former was his common name before he joined the company of the disciples; the latter, afterwards. Though a Jew, he followed an occupation much detested and despised by the Jews—that of a collector of custom-house taxes. The reasons of this hatred and contempt, I may mention now as appropriately as at any other time. The knowledge of them will throw light upon many passages of the Evangelical (or, good-news-telling) historians, and especially on such as mention publicans and sinners together, and such as record the surprise of the Pharisees at Jesus, on account of his associating with these—the lowest classes among the Jews. Take your maps and observe the outlines of that part of Syria, in Turkey in Asia, which is called Palestine or the Holy Land. It is bounded, you will observe, by Phœnicia and Cœlo-Syria on the north; by Arabia Deserta on the east; by Arabia Petrea, on the south; and on the west by the Mediterranean, or as it is called in the Bible, the Great Sea. The country thus bounded comprises Judea, Samaria, Galilee, Iturea and Perea. All this country was conquered and taken possession of by the Romans in the time of Pompey, and at the time of the birth of Jesus, was a Roman province, with Herod as Governor. The country and people were therefore subject to the laws of the Romans, as were the United States subject to the laws of Great Britain previously to their emancipation from a colonial or provincial condition. Like all other countries in a similar condition, it was made to yield a tribute of its property and labor to the superior power which held it in a subjugated and colonial condition. All people, as well as those of Judea, and our own forefathers, dislike this parting with their property to a foreign potentate, and those persons who are employed in collecting the tribute or taxes share in this dislike, and become obnoxious to those who have to pay. Even the collectors of taxes for our own governments

are not very acceptable or agreeable visitors; how much less so, those who are employed to exact exorbitantly and for the use of a government which tyrannises, or treats its people as mere slaves! Some of you, probably, may here be reminded of an illustration of this common state of feeling towards publicans or tax-gatherers, (as *telonia* ought to be rendered) which occurs in the Chronicles of the Canongate. Mrs. B. Baliol, had her loyalty insulted and her ire excited, by some persons suggesting to her to make some alteration in her habitation which would save her some seemingly supernumerary taxation. Indeed she was punctiliously loyal, even in that most staggering test of loyalty, the payment of imposts. She ordered her butler to offer to the person who collected her taxes, a glass of wine, and Sir Walter tells us that the poor man was so overcome by a reception so unwontedly generous, that he had well nigh fainted on the spot. From the subjugated and tributary state of the Jewish people, and from the general dislike to payment of taxes, you will understand, in part, the obnoxiousness of the Roman tax-collectors. To these causes may be added their not unfrequent yielding to the temptations of bribery and corruption—to aggrandize themselves at the expense of their employers. They were liable also to exceed in their demands, and to make the people pay more than the Roman government had imposed. There was a law enacted by the Roman government to prevent or punish this extortion and oppression of collectors, requiring that they should restore four-fold, upon conviction and judgment obtained. Such were the causes that contributed to the infamy and disgrace which attached to the characters of the collectors of Roman imposts from the Jewish people.

All that we know of Matthew, beside the fact of his being a Jew and a tax-gatherer under the Romans, is derived from what is narrated by himself and the other Evangelists in the parallel passages, and in the Acts of the apostles. It amounts to the following. While employed at the custom-house (*telonium*) in Capernaum, on the sea of Galilee, (see your maps) he was invited by Jesus to accompany him, that he might be a witness of his words and works. He obeyed this invitation, and became one of the twelve apostles. With the other apostles, we learn, he was at Jerusalem, after the ascension of Jesus, until the day of Pentecost. That he, a few years after this, wrote his memoir of the life of Jesus, concludes all we know about Matthew.

The *time of writing* this Gospel is generally believed to have been about A. D. 37 to 40 or 41. Some think it must have been as late as 68, but the circumstances of the persons written to, seem to correspond so well with the circumstances of the Jews about the former period, as to make the greater probability rest upon the side of those who have fixed upon the earlier date. Some of these circumstances will be detailed in my next or a succeeding communication.

About the *language* in which this Gospel was written, there has been some variety of opinion. Some think Matthew wrote it in Hebrew; some, in Greek; and some again think he wrote it in both, in Hebrew first, for the use of the Jews and Samaritans; and afterwards in Greek, for the use of those not acquainted with the Hebrew language. There is, I believe, at this day, very little doubt that this Gospel was originally composed in Hebrew. Whether the version into Greek was made by Matthew himself or by some other person, is not known. By those who incline to suppose Matthew the author of the Greek version, it is alleged that it was not uncommon for writers of that age to write in two different languages, and that Josephus, a contemporary of Matthew, wrote his history of the Jewish wars both in Hebrew and Greek. No copy of the Hebrew original has ever been discovered, and there is no improbability in the supposition that the translation into Greek was made by another hand.

These preliminary remarks will be resumed in my next or an early communication.

Your amiable and highly intelligent instructor, in former days, is deceased. I was present at his funeral to pay another tribute to the estimable and amiable qualities of head and heart which poor N— possessed. Some of you will recollect a maxim often in his mouth,—“*De mortuis nil nisi bonum.*” The clergyman who officiated, seemed uninfluenced by this maxim of a heathen, as well as by Christian charity which “thinketh no evil,” and made another exemplification of the saying,

“The evil that men do lives after them,
The good is oft interred with their bones.”

With the words, “It is a fearful thing to fall into the hands of the living God,” for a text or motto, he made such a discourse respecting the ever-during agonies of those who die impenitent, (i. e. without making an open profession of religion,) and such a personal application of his remarks to the highly respected deceased, as was truly revolting, harrowing, disgusting to the feelings of his acquaintances; how much more to his widow and relations! Good taste and the feelings of humanity outraged by a harsh and antiquated creed! Peace to his ashes! Adieu.

For the Magazine and Advocate.

BENEFITS OF ADVERSITY.

BY REV. C. SPEAR.

“A smooth sea never made a skilful mariner; neither do uninterrupted prosperity and success, qualify for usefulness or happiness. The storms of adversity, like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill and fortitude of the engager. The martyrs and confessors of ancient times, in bracing their minds to outward calamity, acquired a loftiness of purpose, a moral heroism that was worth a life of softness and security.”

In the present, imperfect scene, man could not bear uninterrupted prosperity. More persons are destroyed by luxury and idleness, than by starvation and toil: more by fashion and excess than from want of clothing. It is a mistake, that the poor and laboring classes suffer most. But the great object in view now is, to show that even the afflictions of life are designed by the great Author of our being, as blessings.

We know every thing by contrast. We should never enjoy the pure and lovely sunshine, were it not that it is sometimes concealed from us by clouds and darkness. So in human life. We must have the tempests and storms of affliction, in order duly to appreciate the blessings of Providence. Most men look at grief unassociated with its grand and beautiful results. All the afflictions of God are designed as means to further one great end; that end is the happiness of the whole moral and intellectual creation. Hear the apostle:—“Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? For they, verily, for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” Here the apostle recognizes the great principle, which it is the design of this article to maintain. Those who have had the most correct views, have uniformly looked at the government of God in the same light. A charming writer, in allusion to a father on a bed of sickness, says, “* * * All that our mere eyes behold, then, is grief.—But do our hearts, when our eyes are thus occupied with an aspect of evil, see nothing more? Do they not look beyond the moment, and perceive virtue *present* as truly as sorrow, and diffusing her better influence, which is not to be lost, even when the grief has passed away? The little bosoms around that bed, have already acquired a benefit of which they are not conscious; and even when this hour is not present to them, the gentleness of this hour will still remain. There will be a quicker disposition to feel for others what

they themselves have suffered,—a warmer love for those who have wept with them together; a patience, more ready to endure, from the remembrance of that venerable form, who, in resigning his spirit to God, resigned with meek submission to the same Almighty care the happiness of many, whose happiness, far dearer to him than his own, was the last object which earth presented to his thought.* This subject is full of beauty and variety, and, like other moral subjects has no limits, and therefore, we leave the reader to his own contemplations.

Sandy Bay, Ms., April, 1837.

* "Lectures on the Philosophy of the Human Mind, by Thomas Brown, vol. ii: p. 449."

For the Magazine and Advocate.

EXPERIMENTAL TRUTH.

BY BETA.

The die is cast—your damnation is sealed up;—never mind it!—be of good cheer—go away into everlasting burnings!!! Such is the taunting, triumphant language of the Partialist, in view of his own goodness, and of the certain destruction of those, who guided by truth, turn a deaf ear to his false pictures of God's designs, in damning the soul to all eternity; because, forsooth they differ from him, in the belief, that the most High is not the partial Saviour and the Redeemer merely of a few favored ones; but that benevolent Being, whose goodness is extended over all his works, and who, in the fulness of time, after having purified and purged mankind from the contaminating influences of sin, and the dross of earth, will bring them to the full enjoyment of himself in glory.

I never look back upon such sentiments and such feelings, as those cherished by Partialists, but with regret and pity. They were to me the worm-wood and gall of my youth. But they were ultimately the means of leading my mind into those views of divine truth, which have since appeared in my writings. They excited me to read, and think, and pray with more earnestness, than I should have done without them; and if I have judged or written to any advantage since, it was in consequence of what I then learned by bitter experience, and in the midst of many tears and temptations.

I am aware that truth convinces the understanding—motive affects the heart—and the spirit overcomes the will. The great cause, I believe, why truth has produced so little effect, is that its power has been greatly weakened by human devices. Through the influence of Partialism, truth has been eclipsed—conscience stupefied—and the heart allured by unscriptural motives. Truth and conscience are the two great ruling powers in the moral world. Hence the well-being of society requires, that they should be kept constantly in the clearest light. And that man who is the instrument, in giving these chief elements of power the freest action upon the human mind, renders the most important service to his fellow-men.

I consider mere success not full proof of the truth of any creed. The aim of a system, and the quality, rather than the quantity of its success, constitute the proof of its goodness. I premise then, that the design of Universalism—of evangelical truth, is to overturn the empire of sin in the human heart, and to build up in its place the kingdom of righteousness—to make the proud, humble—the sottish, active—the revengeful, meek—the selfish, generous—and the impious, devout; and that it is destined to survive the vicissitudes of opinion, and descend as a rich blessing to future generations.

Hamilton, May, 1837.

For the Magazine and Advocate.

BRIEF COMMENTS.

BY REV. T. J. TENNEY.

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye can not come."—John viii: 21.

He had said this before to the same class of people, (John vii: 33, 34;) and he afterwards repeated it to his own disciples, (John xiii: 33.)

The most important questions that occur to us are—1st, What is the meaning of the Saviour's declaration, "shall die in your sins"? and 2d, of the declaration, "Whither I go ye can not come"?

The death mentioned is generally supposed to be that of the body, which shall be attended with all the sins of life through the boundless ages of eternity; but with all deference to the talents of the learned theologian who may have come to this conclusion, we must say it corresponds not with our ideas, nor with the Scriptures of divine truth.

A careful reading of the contexts, with other portions of the word of God, will show the death to be spiritual—a death in sin—in unbelief.—This was the peculiar situation of the Jews to whom the declaration was particularly made: for they disbelieved in him who says, "If ye believe not that I am he, ye shall die in your sins."

But can this be said of the "little children" to whom Jesus addresses himself? Certainly not to the same extent, but if they comprehended fully the reign of the Saviour, why the fall of Judas! of Peter? why the unbelief of Thomas? Indisputably, for the want of a correct knowledge of the length and breadth of the spiritual kingdom of God.

"Whither I go ye can not come"—why? Because of unbelief, for if ye believe not that I am he, ye shall die in your sins," i. e. in darkness—in doubt. Your visions and hopes are of the earth—earthly. The Jews said, "Will he kill himself? because he saith, Whither I go ye can not come." But Jesus answered, "Ye are from beneath; I from above: ye are of this world; I am not of this world."

Peter said, "I will lay down my life for your sake." "Wilt thou?" saith the Saviour, "Verily, verily I say unto thee, the cock shall not crow till thou hast denied me thrice."

Poor human nature was too weak to reach the glorious truth, that, it was necessary for Jesus to go to the Father, that the kingdom might be made ready for the reception of the promised possession. And shall it even be so? No—no—for Jesus saith to Peter, "Thou shalt follow me afterwards"—Paul saith of the Jews, "All Israel shall be saved"—God says, "All shall know me from the least to the greatest"—and John saith, "Behold the Lamb of God that taketh away the sin of the world." Ay, behold him, reader, and thou shalt live and be with him even now. Thy faith shall carry thee from earth and its vanities to the courts of heaven, when thou shalt *already* bask in the enlivening rays of divine love, and be

"Filled with the fulness of God."

Hiram, Me.

For the Magazine and Advocate.

TO PHILIP.

DEAR BROTHER EVANGELIST—I perceive, by a late communication of thine, that thou hast taken exception to my "Dream," as if one was accountable for dreams. Thou shouldst have preferred thy complaint to Somnus or Morpheus. If "dreams were ne'er indicted treason," yet it seems they are liable to be indicted *slander*; and we poor dreamers must learn circumspection.

If thou wilt re-peruse my article, thou wilt find that I "was informed" in regard to the vocation of said equestrian. The title "Evangelist" was one his own friends had given him; and considering the etymology of the term, it was undoubtedly a great misnomer. With respect to his *itinerancy*, "I inquired his residence," and learned very naturally, in answer, that he was itinerant.

I am much at a loss to discover how the mere mention of one's vocation, by way of description, can be rationally construed as "holding up to ridicule" all who follow said vocation. Another of "the personages described" in my article, was "a silk merchant." Now if every body was as captious as thou seemest, brother, Br. Grosh, might be flooded with a ream of communications from Pearl-street, calling on me to explain myself in "holding up to ridicule" all who vend the fa-

bric so dear to all the ladies. "I have never learned that silk merchants are any more generally unworthy men than the venders of woolen or cotton commodities," one would say; "why then hold even the name up to derision?"

Paul once said that a certain coppersmith had done him much evil, and gave out some unfavorable insinuations concerning him. Suppose all the coppersmiths in Asia Minor had taken offence, and called on Paul for an explanation, for "holding up to derision" all their craft. Would it not have been laughable?

One word more. I am represented in thy communication, as having mounted said "itinerant evangelist" on a steed "shod with steel shoes, corked with gun-flints." The word *corked* being italicised, in thy article, some readers would get the impression that thou hadst thought me guilty of a solecism. In the first place, the word *corked* did not occur in my article; and in the second place, if it had occurred, it would have been no solecism, but in accordance with general usage and the authority of Webster. "But, perhaps, there is some error of the press here."

In conclusion, I will inform thee, Br. Philip, that instead of wishing to "hold up to derision" either the office or name of an *evangelist*, I have great veneration for both. I have been, myself, ordained an evangelist. We have one beloved brother most tenacious of the name "Evangelist," whose praise is in all the churches, and who has slain the Goliath of Marion. If this be thy vocation, mayst thou go on *itinerating* and *evangelizing*; and mayst thou be as successful in every tour, as when thou journeyedst from Jerusalem towards Gaza. To speed thee in this work, thou shalt ever have the prayers of thy brother,

APOLLOS.

P. S. When I make another random shot, in my sleep, at the opposers of truth, do not consider thyself aimed at, unless thou findest inscribed upon one of the arrows, "To Philip's right eye."

MAGAZINE AND ADVOCATE

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, MAY 19, 1837.

RETURN FROM THE SOUTH.

Our readers have seen, by our last week's paper, my journal at the South, up to about the time I left Richmond, Va. Since then nothing very remarkable, or worthy of particular notice has occurred with me, and I shall therefore not detain the reader with a long story about nothing.

I left Richmond on the day proposed—Wednesday, 27th ult.—and proceeded by steam boat to Norfolk where I arrived at 4 o'clock, P. M., same day—crossed over the Elizabeth river to Portsmouth, lying on the opposite side, and stopped with our venerable friend, Col. D. Watts, to whom I had a letter of introduction. With him and his kind family I spent most of the time till Sunday.

Portsmouth, lying on the west side of the river, has a population of about five or six thousand, and is on the whole a very pleasant borough. Here are one of the best Navy yards, and one of the most splendid dry-docks in the United States, with a number of large vessels building and repairing—many hands being necessarily employed in these indispensable national services.—Here too, is a very splendid and commodious marine hospital under excellent regulations, calculated to accommodate many hundreds of sick seamen whenever necessity requires. At present, there are about sixty invalids in it. This place must ever be of great importance to the American navy, as it is connected with one of the best and safest harbors on the continent.

Norfolk, situated on the eastern side of the river, is a city of some ten or twelve thousand inhabitants, and is a place of considerable commercial importance, being the principal seaport town in the old Dominion. It lays low and flat, is rather irregularly laid out, but being

mostly surrounded with salt water, is generally considered healthy, and is chosen as the residence of many wealthy individuals who have retired from business and public life, especially sea captains and naval officers.

I preached at Norfolk on Saturday evening and Sunday afternoon, and at Portsmouth on Friday evening and Sunday morning, in the court-houses of the respective places. The congregations were respectable for numbers, at each of the services: but what to me at least, seemed quite remarkable, there were few or no ladies present—none at Norfolk, and at Portsmouth only two the first service, and they so frightened at being found alone, that they fled soon after the commencement of the service. At the second meeting there were three, who, to their great credit, had nerve sufficient to remain to the close of the meeting. I would fain have informed the ladies, could I have got them together so as to have had a hearing, that it was not unfashionable at the North, for even the ladies to be found on the side of benevolence and liberality. The circumstance, however, of the ladies not attending our meetings at Norfolk and Portsmouth was a full confirmation of the fact, which I learned on inquiry, that there has never been any regular or stated preaching of our doctrine, for any length of time, in those places. For wherever these privileges have been enjoyed, we have not failed of having a fair proportion of our congregations composed of females. There have only been a few of our preachers through these places, who, as they transiently passed, at different times, gave from one to half a dozen lectures and then were gone, so that the people hear no more of the doctrine for years. But I have no doubt that a competent preacher located here, would soon gather one of the largest congregations in the place, and be amply sustained in his constant devotion to the preaching of the word.

I had intended leaving Norfolk on Monday by packet, direct for New-York. But I find there is very little reliance to be placed in the advertisements of these coasting packets as to the time of starting. For instead of sailing on Monday, we did not get started till about noon on Wednesday, May 3. The captain (Bedell) of the packet schooner "Kempton," in which I sailed, having waited two days for the purpose of increasing his number of passengers, by taking in about fifteen sailors just discharged from the U. S. brig Brandywine. This circumstance added not a little to the vexation of myself and the five or six other passengers, previously engaged. For we were thus not only delayed two and a half days in our passage, but annoyed by the merry-making and noise of the sailors on the way. However, we had no remedy, and submitted quietly to our lot. We had, after, getting under way, a tolerably quick and pleasant passage, and reached New-York on Friday night about sunset, without any remarkable occurrence upon the ocean. As was to have been expected, I was a little sea-sick on the way; but that was I apprehend, no detriment to my health.

I left New-York on Saturday evening at five o'clock, by the steamboat "Rochester," thinking to reach home on Sunday in season to attend meeting in the afternoon; but by some unaccountable delay in the rail road cars between Albany and this city, we did not arrive till between three and four o'clock; of course, not in season for divine service. I was, however, very glad to find my desk supplied by Br. Grosh. I had the happiness of finding my family and friends generally, in comfortable health on my return. As to my own health, it was much improved in general while at the South, and I was coming home much elated with the same: but unfortunately for me, by the sudden change on Saturday evening, from extreme heat to extreme cold, (and perhaps some carelessness on my part,) I took a new and severe cold, which has given me great hoarseness, considerable soreness of the throat, and nearly laid me up for several days. However, whether I shall be obliged to go to the South again for my health, before the return of the genial season of Summer to this cold and chilling region, I know not.

As hope is the balm of life, I indulge the pleasing expectation of being soon in the enjoyment of good health again, and able to attend to the duties of my station. And for all past and present blessings which a kind Providence has showered upon me, I return to Heaven unfeigned gratitude and praise. D. SKINNER.

P. S. The foregoing was intended for our last number, but was crowded out.

BIBLE SOCIETY.

Whether any other than our own misnamed American Bible Society makes great professions of liberality, unsectarianism, etc., merely to break them, we know not—but certainly the Bible society named below have proved themselves as ignorant of the doctrines contained in the Book they profess to circulate, as they have shown themselves bigotted and illiberal to a denomination of fellow-Christians.

One word more. We copy the following from the Brockville (Upper Canada) Recorder, a secular, political paper, where it appears as a communication. From what I have seen of the Canadian papers, they appear more independent in admitting occasional articles in defence of the religious reputation or freedom of any denomination, than similarly situated papers in the States. The abolitionism advocated by an Editor in Bradford county, Pennsylvania, is much needed—he goes for the emancipation of newspaper Editors from slavery of public opinion! Such an emancipation is needed in many cases, in order to allow the persecuted, slandered and unjustly condemned to be heard—but so long as so many Editors are supported rather for their servility than their honesty, the day is distant when it will become general.

Merrickville, 27th March.

MR. EDITOR—By giving the following a place in your respected journal, you will confer a favor upon a numerous class of its readers.

To the Rev. William Smart and Joseph Wenham, Esqrs.

GENTLEMEN—On looking over the report of the Brockville Auxiliary Bible Society, published in No. 13 of the Brockville Recorder, 1837—we find the following report made by you, relative to the Merrickville Branch Bible Society, "that nothing had been done within the last year, and that you considered the station a highly important one, from the prevalence of the anti-scriptural heresy of Universalism, and therefore recommended it to the care of the future committee." Now, gentlemen, do you think you were in possession of that charity which hopeth all things, at the time you gave in this Report? have you made yourselves acquainted with the doctrine of Universalists? are you aware that they take that precious book which you are so anxious to disseminate, as the rule and guide of their faith and practice? Did you wish to impress the public with an idea that we as a Christian body, are hostile to the principles inculcated by the ever blessed Gospel.

Did you know that Universalists teach mankind to love God, with all their heart, soul, strength and might, and their neighbor as themselves?—Would it not have been more compatible with the character of Christian ministers to have proved us heretics before condemning us as such, "for after the way which ye call heresy, so worship we the God of our fathers, believing all things which are written in the Law and in the Prophets."

We do not say there are such characters in Merrickville, as described in Revelation xxi: 8; but this we do assert without the fear of being successfully contradicted, that should such be found in our little village, they are not in the ranks of Universalists.

Would you be so kind as to enjoin it upon your committee, at their next annual visit to pay a little attention to this hint, and furnish the readers of the Recorder with a correct report.

We are led to believe that the same spirit which influenced John Calvin, the Genevan reformer, when he persecuted the innocent Michael Servetus to death for heresy, gained the preponderance

over your better judgment, while you were preparing the afore-mentioned report. We hope we shall not be thought uncharitable in thus interrogating you, for we do believe your unfounded assertion is more an error of the head than of the heart.

It is our exalted privilege to be persecuted for the cause of Christ, and with an apostle to suffer reproach because we trust in the living God, who is the Saviour of all men, but we hope to live down or outlive mere assertions and thus put to silence the vituperation of the slanderer.

As for you reverend gentlemen, we entertain much respect, and are sorry we are necessitated to make these remarks, but we believe we are called hereto, from a sense of duty, and we trust that if at any future period we should be called upon to give a reason for the hope within us, we shall do it with meekness and fear.

We remain, reverend gentlemen, yours respectfully,

B. R. CHURCH.

THOMAS GOFF.

On the part of the Universalist society of Merrickville.

REV. ALIHU BORDMAN.

I noticed this gentleman in volume 6, p. 247, by merely calling for information respecting him, and various reports concerning him, and concluded by saying, that if those reports were correct, the subject of them is a dangerous man. On page 309, I published a letter from Mr. Bordman in reply to my interrogatories, and in defence of his character against the charges rumor made against it, and prefaced said letter with a very few remarks, in explanation and defence of my course on the subject.

I have now before me two letters on the same subject—the first from a gentleman in Utica, Michigan, the second from a ministering brother, residing in Genesee county, this State. The substance of both will be given, from which our readers must draw their own conclusions.

Dr. Schetterly, the writer of the first letter, animadvert with great severity on my conduct in the affair, and speaks as if I had charged Mr. Bordman with being guilty, etc. I made no charges, but merely stated reports and called for information. He thinks I would not have done so, if Mr. B. had belonged to an associated body. But I would have forwarded those statements to that body for information—so that I have not answered his queries in the negative, nor afforded proof that religious associations lead to persecution. I did not either persecute or denounce Mr. Bordman, unless a call for information can be called such. As a public man—an Editor—I did my duty, and feel an approval of conscience for the act, though I may regret some unforeseen consequences that will attend my doing it. So much for myself—now for the letter.

Dr. Schetterly says—"I have made numerous inquiries respecting his character, conduct and standing in society, wherever an opportunity offered and he was supposed to be best known; and the result is, that his moral conduct is altogether unimpeachable. Nor have I alone been busy in this matter. Ephraim Calkin Esq., and Rev. Thomas Wheeler, men whose veracity is unquestionable, bear me out in the above assertion."

"There are also living in this vicinity, Methodists of respectable standing, who 'know Mr. Bordman well,' and who say that the charges you have published against him are false; and have been publicly contradicted by their own denomination."

"When your publication appeared against Mr. Bordman, he considered it necessary to return and face his accusers. He then had a little home of his own, which he converted into money to defray his expenses to York State; whence he returned about a year ago, and arrived at my house, just as the weather was breaking up, in an almost destitute and forlorn situation; having travelled the whole distance on foot, and injured his health, so that he is not able to preach steadily, though he has a wife and child depending upon his exertions for bread."

One or two remarks here. It is evident that Mr. Bordman himself did not consider me one of "his accusers," for he never met me "face to face." Also—that his meeting his accusers has produced no published results, with which to meet the reports circulated respecting him. It also appears singular that so much travel (more fatiguing and expensive, too, than was necessary, if any journey was necessary) should have been made for no purpose, as the event appears to show. However, what yet remains to be offered, may serve to explain the singularity of Mr. Bordman's conduct, as well as the reasons for the numerous unfavorable reports that still are circulating respecting him, in this State and in Michigan. To that explanation.

The second letter respecting Mr. Bordman was not written for publication, and perhaps it may not be proper to give the name—but Br. Flagler's opposition to some associated bodies—his well known decision of character and firmness of purpose, as well as his unimpeachable veracity, all render it highly important that I should declare him the writer of it. On account of its closing statements, I omit a detailed statement of the charges generally circulated against Mr. Bordman, as only calculated unnecessarily to wound his feelings.

Br. J. S. Flagler says—

"On the subject of gross immoralities, and suspicions afloat concerning him, they are so many, and of such long continuance, that to write a detailed history of them, would be quite a task..... That he has been in a state of committal in regard to the above evils, is to my mind satisfactory—but then I am equally as well satisfied, that these things have had their origin from the influence of mental derangement; the commencement of which, as far as I have been able to trace it back, was at the time he made his journey to the South, to the city of Washington, the period or time he was accused of stealing a horse.....To give you a history of all the circumstances that have confirmed me in this belief, would be more than I could crowd in a single letter—let me conclude by saying, that I believe him to be an unfortunate—an abused man. In this opinion I am backed by very many respectable and impartial inhabitants of this town."

Since receiving the foregoing, I have conversed with a Methodist clergyman in high standing, who confirms the foregoing, so far as to say, that when Mr. Bordman was accused before them, of attempting to administer a dose of poison to his wife when she was sick, (a charge also named by Br. Flagler,) Mr. Bordman's friends offered in excuse that he had been injured by (my informant thinks) the fall of a limb of a tree on his head; since when he was erratic and singular in his conduct. This Methodist clergyman further confirms Br. Schetterly's statement, that the Methodists cleared him of the charge of *guilt* in that action.

I have thus gone through with this most painful and disagreeable duty, after one year's inquiry, some severe censure from Br. Schetterly who has mistaken my motives, and some thanks from others, who acknowledge the necessity of publicly calling for information respecting the moral characters and identity of professed preachers of Universalism, when it can be procured in no other way.

That my course was the best one I am not prepared to say—but that a call for information was proper—that it involved neither persecution nor denunciation—and that I then thought it the best, the only good course I could or should take, I do most conscientiously declare. I have published all in defence of Mr. Bordman that was offered me—I have called on the friends in Michigan not to judge him by his views of church government, but by his *fruits*—and I have offered all the light my inquiries could furnish whether for or against him; and in doing all this, I have done as I expect and ask to be done by. Of course having the approbation of my own conscience, the thanks I have received are dear to my heart, and the censures of Br. Schetterly, based, as they are in part, on

a misapprehension of my views and motives, I can well bear, and thank him for the kindness *meant*, as well as forgive the injury done, unintentionally I believe.

As to Mr. Bordman I have felt, and yet feel compassion, for him—formerly as doubting his innocence—now as unfortunately imprudent in his conduct while residing in Genesee county, in this State. Had he written to me, I would have given him the sources whence I derived my information, and aided him in ascertaining its incorrectness; for truth was what I needed—all I asked. His visit to this State, not being advised by me—not even having me for its object—nor even my informant—I can not consider myself in any wise responsible for it, either in its first steps, nor in its consequences. His paper I have already noticed, save to add, that Br. E. Gage, of Bloomfield, has become a partner in it. I can not recommend it, or I would. A. B. G.

BANK BILLS.

Agents and others will please exercise a little care in remitting to us bank notes. They are now our only dependence, and although specie cannot be had for them, we must take them. Let them send those bills of good responsible banks, which are located nearest to us, or to the cities of Albany and New-York, or those on the great thorough-fare East and West.

Travellers going East and West, will find it an advantage to supply themselves with bills of banks on their route, and in the vicinity of their destined locations. We have a considerable number of Eastern, Western, Canada and a few Southern and South-Western bills, which we will gladly exchange on fair terms, for bills on good banks near to our vicinity. Will our friends aid us, by making these facts known to their travelling acquaintances who may be passing through this city? It is a time when we all need aid; and the difficulties of which may be much ameliorated if we will but "help one another."

Let our friends every where stand by their preachers and publishers, who are *wholly* dependent on them. Prompt ready aid is needed from every one.

A. B. G.

STATE EDUCATION CONVENTION.

Believing that our readers will be pleased to hear some what concerning this Convention, I will briefly state that it was organized in this city, on the 11th inst. Hon. J. D. Hammond, of Cherry Valley, President—Professor Potter, Union College; Dr. J. McCall, and Rev. J. W. Mitchell, Utica; G. W. Hungerford, Esq., Watertown; H. H. Ingraham, Poughkeepsie; B. N. Loomis, Binghamton; and E. Wilson, Troy, Vice Presidents—and Professor S. N. Sweet, and G. B. Glendinning, Secretaries.

Lectures were delivered during the session, in the second Presbyterian church, as follows:—Introductory Address by Prof. Potter, of Schenectady; on the present laws relating to schools, especially common schools, by the President; on the qualifications and responsibilities of teachers by myself; on the appropriate branches of study for schools, and the order in which they should be taught, by J. W. Bulkley, of Troy; on constructing and furnishing school houses, and organizing school Lyceums, by C. H. Anthony, of Troy; on vocal music as a branch of common school education, by A. C. Carter, of Whitesborough; and on Elocution as a branch of general education, by Professor Sweet.

Various resolutions on as many various subjects were offered and passed, generally, with considerable unanimity. A State society was formed and organized, to be known as, "The New-York State Society for the improvement of Schools." An attempt made to effect a union with the "American Society for the diffusion of useful knowledge," (another national mammoth professing *general Christian principles*), was voted down, and an ambiguous resolution was all that was obtained in its favor in the hurried close of the meeting. The Convention was smaller than was anticipated, and though, at times, it verified my belief that clergymen, school teachers and sea captains, by being too much

accustomed to implicit obedience from others, become the most dogmatic people on earth, yet on the whole, much good humor and friendly feeling prevailed among its members generally. It is to be hoped they will be cultivated more and more, and the much neglected, little appreciated cause of education—untrammelled, unsectarian education, be greatly promoted by this beginning.

Will the Universalist clergy, as well as others, show their public spirit and cordial feeling in the cause of a *people's education*, by heeding the following resolutions, taken from the minutes of the Convention?

"On motion of Mr. Wilson, of Troy, *Resolved*, That in the opinion of this Convention, the clergy do not use their influence to the extent they ought, in advancing the interests of education in this State."

"On motion of Mr. Ledlie, of Utica, *Resolved*, That the visitation of schools by the clergy and other professional gentlemen, is earnestly desired by this Convention." And,

"On motion of C. H. Anthony, of Troy, *Resolved*, That we respectfully invite the clergy, throughout the State, to preach on the subject of education on the first Sunday in July next."

There is also a resolution for the ladies, with which we will close this notice—"last, not least."

"On motion of S. N. Sweet, *Resolved*, That this Convention highly appreciate the influence of ladies on our social condition, and that we invite them to exert it in the cause of education, especially by the frequent visitation of schools in their several districts." A. B. G.

BUSINESS.

Mr. Hutchinson, the business partner of the firm, has been confined during the past week with the measles. I have been deeply engaged in extra business, not connected with the paper, during the same time. These two unavoidable and unforeseen circumstances must be our apology for any omissions or errors that may have been discovered during the past and present weeks.

A. B. G.

Streeter's Hymn Books, of the different sizes and in various bindings, just received and for sale at this office.

Br. Skinner's Reply to Mr. Campbell in our next. His indisposition has prevented its appearance this week.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst. (next Sunday,) by Br. C. B. BROWN in the red school house, Hastings, A. M., and in the new school house, near A. Church's, Mexico, 3 P. M.—Br. FOSTER at Caugheney—Br. C. S. BROWN at Crane's Corners, Pharsalia—Br. L. C. BROWNE in St. Johnsville at half past 3 P. M.

Br. T. J. WHITCOMB, of Schenectady, will preach in Sharon on the fourth Sunday inst.

There will be preaching on the fourth Sunday inst., by Br. BRITTON in Brownville—Br. J. FRENCH at Field Settlement, and at Talcott's schoolhouse at 5, P. M.—Br. WAGGONER at Newport, instead of Middleville.—Br. W. MARTIN at South Onondaga—Br. C. B. BROWN in the school house near Mr. Corley's, Hastings, and in Parishville, at 5 P. M.—Br. CHASE in Salina, and Br. BARNES in East Bloomfield—Br. C. S. BROWN in McDonough village.

There will be preaching on the first Sunday in June, by Br. A. C. THOMAS of Philadelphia, in this city—Br. C. B. BROWN in the school house near Mr. Raymond's, in the vicinity of Kirkville, and Br. FOSTER in Mexicoville—Br. CHASE in Salina and Br. BARNES, in North Bloomfield—Br. E. M. WOLLEY in Fort Plain—Br. C. S. BROWN, Harford.

The Eucharist will be administered in this city on the fourth Sunday inst.

The New-York State Convention of Universalists, will meet in the city of Albany, on Wednesday, May 31st, agreeably to notices heretofore published in this paper.

Ministers and delegates attending the Convention will please call at Br. S. Van Schaack's, 392 South Market-street, for directions to their places of entertainment during their attendance. D. SKINNER, Clerk.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

Ev. J. L. Boston, for self, S. N. L. R. jr, G. B. S. H. M. B. T. A. F. J. W. P. S. B. W. jr, D. L. S. A. L. A. E. D. C. T. C. M. G. C. G. L. J. A. H. A. and J. W. per P. C. Esq.—D. H. Cohocton, for self, A. M. S. H. P. H. W. B. D. and A. H. N.—Rev. J. S. F. Darien Centre, for C. M. W. W. J. D. R. K. J. L. S. A. W. S. and W. T.—P. M. Cooperstown, for W. G. M. L. C. T. J. K. M. S. H. T. P. J. K. W. S. L. P. and J. A.—A. North Somers, (Mass.)—J. H. Liberty (Ill.) for self, C. D. J. H. E. H. S. P. W. L. and E. E.—Br. J. F. Denmark, for self, S. F. J. R. W. C. M. P. R. and P. G. M.—G. F. Cleveland, for M. C.—Rev. C. S. B. Upper Isle, for M. W. J. D. S. P. S. H. B. M. W. and E. R. per W. L.

POETRY.

For the Magazine and Advocate.

ADDRESS TO DEITY.

BY MISS S. C. EDGARTON.

Veiled Omniscience! shall a mortal voice
Aspire to speak thy greatness? shall the soul
That knows Thee not, yet feels itself rejoice
To think of Thee—Oh! shall it dare control
Its mightiest powers, to breathe one human thought
Of what Thou art—one mere imagining
Of what Thou canst be—Thou, whose power hath wrought
The sky, the earth, the soul, and everything?

If I might dare to speak, Eternal One!
Of thy mysterious nature—if one word
Could half express Thee—Thee, of whose being none
Of all thy creatures, tho' they oft have heard,
Can comprehend the greatness—that one name,
That would define Thee best—written above,
And all around upon the earth's vast frame,
In characters of light—that name were *Love!*

For the Magazine and Advocate.

MORNING HYMN.

BY MRS. BROUGHTON.

Tune—Araby's Daughter.

Awake, for the crimson-fringed banners of morning
Are heralding on the proud monarch of day;
The bright silver star that foretold of the dawning,
At his glances of fire, melts in glory away.
The dim, misty shadows of twilight are creeping
Along by the side of the verdure-crowned hills;
And drenched with the night-dews, the flowrets are weeping
With joy, as the sunlight streams over the rills.

How gently the breeze, from the wild woodland straying,
Bears on its soft pinions the forest notes clear;
How sweetly amid the young rosebuds 'tis playing
And scattering their perfumes abroad on the air!
The bright flashing waters now gaily are ringing
Their silvery chimes, as they dance down the vale;
And the dew-spangled leaflets melodiously singing
To the tones of the wind-harp, that sighs in the gale.

Awake, and prepare a sweet song of devotion
To Him who spread out the cerulean bright,
Above the fair earth; where with tremulous motion
"The sentinel stars" hold their watch through the night.
Roll on the loud anthem—"Thanksgiving and honor,
And glory and power to our heavenly King;
Of life and salvation the Author and Donor,"
Till the arches of light with the echoes shall ring!

For the Magazine and Advocate.

CHILDREN.

BY MRS. Z. PORTER.

"Suffer little children to come unto me."

They're bright blooming treasures of earth—
How they sweeten the blessings of home!
Enlivening and chastening the hearth
Wherever their mild shadows come.

'Tis a sanctified pleasure to love
Such emblems of heaven's repose—
In innocence so like the dove,
And pure as the opening rose.

Fair plants, that adorn the world's waste—
Fresh buds, that but blossom to bless—
Making earth a bright Eden, when graced
With the charms of their loveliness.

Their pleasures give pinions to time,
"They heed not the speed of its flight"—
They know neither sorrow nor crime,
But soar on the wings of delight.

Their mirth is so holy and sweet,
That angels may list and approve—
Their hearts, of affection the seat,
Where joy is embodied with love.

They give back in vision, the hours
That never again can return—
My childhood's bless'd home and lov'd bowers,
That still in my memory burn.

Their days are a roseate dream,
They wist not that storms may arise
To ruffle life's musical stream,
Or darken its ambient skies.

O! quench not their spirit's warm glow—
To them a rich mercy 'twas given!
O! check not their soul's lively flow—
They're bless'd of their Father in heaven!

Henderson, 1837.

A FEW STRANGE THINGS.

It is strange, if, as Paul says he is, God "is the Saviour of all men," how a portion of them can be eternally damned.

It is strange, if "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God, the Father," how any can spend a ceaseless eternity in blaspheming God.

It is strange, if all shall in the resurrection be made alive in Christ, and if to be in Christ, is to become a new creature, how any can eternally remain old creatures, with all the sins and imperfections of earth upon them.

It is strange, if Christ will "destroy him that hath the power of death, that is, the devil," how he can continue to exist and unceasingly torture a portion of the human family.

It is strange, if, as Christ assures us, all "who shall be accounted worthy to obtain the resurrection from the dead" (i. e., all mankind, for all surely will be raised) shall become "the children of God and equal unto the angels," how any can be cast off, the children of the devil and the companion of fiends.

It is strange, if "the Lord God will wipe away tears from off all faces," how any can continue to mourn and shed tears of endless and unutterable anguish.

It is strange, if Paul believed the doctrine of endless misery to be true, and was possessed of the feelings of a Christian, how he could hope for the resurrection of the unjust.

It is strange, if Peter believed this doctrine to be true, how he could say, "believing we rejoice with joy unspeakable and full of glory."

It is strange, if Paul had ever taught this doctrine to the Philippians, how he could afterwards write to them about their being possessed of "the peace of God which passeth all understanding."

It is strange, if he had been teaching the Romans that this doctrine is true, how he could speak to them of being filled "with all joy and peace in believing."

It is strange, if Christ made known the existence of a state of unending wretchedness and pain beyond the tomb, how Paul could say that he died, "that through death he might deliver them who through fear of death were all their life time subject to bondage."

It is strange, if the Gospel reveals the endless damnation of a portion of the human family unto us, why it should particularly be called "good tidings"—"the glorious Gospel"—"the Gospel of peace"—and "the Gospel of salvation," while it is never so much as intimated, that it is the Gospel of damnation—that it makes known unto us any tidings that are bad, or that it brings us any news in the least calculated to make us unhappy.—*New-Hampshire Universalist.*

TO FORM A VIGOROUS MIND.

Let every youth early settle his mind, that if he would ever be any thing, he has got to make himself; or in other words, to rise by personal application; let him always try his own strength, and try it effectually, before he is allowed to call upon Hercules. Put him first upon his own invention; send him back again and again to the resources in his own mind, and make him feel that there is nothing too hard for industry and perseverance to accomplish. In his early and timid flights, let him know that stronger points are near and ready to sustain him, but only in case of absolute necessity.—When in the rugged paths of science, difficulties which he cannot surmount impede his progress, let him be helped over them; but never let him think of being led when he has power to walk without help; nor of carrying his ore to another's furnace, when he can melt it down in his own.

Common swearing argues in a man a perpetual distrust of his own reputation.

MARRIAGES.

In Albany, on the 15th of April, by Rev. L. C. Browne, Mr. JOSEPH A. COUGTRY to Miss MARGARET LLOYD.

In Fort Plain, on the 7th of May, by Rev. L. C. Browne, Mr. DANIEL LIGHTHEART, to Miss MARGARET MILLER, both of Newville.

In Rome, on the 7th inst., by Rev. Mr. Andrews, Mr. HENRY VEAZIE, of this city, to Miss JANE M. DAY, of the former place.

DEATHS.

In Leyden, February 10th, of canker rash, WILLIAM P., son of Armstrong and Cynthia Malcolm, aged seven years. May He who chastens us for our profit, that we may be partakers of his holiness, sustain and comfort the bereaved parents and mourning family in this and all affliction, and render it subservient to their growth in virtue and holiness. The funeral was attended on the

12th, and a discourse tendered to the mourners and a numerous assemblage of neighbors and friends by

J. A. A.

In Turin, February 7th, of an ulcer on the lungs, LEVI, son of Mr. Wayne Collins, aged nine years. The funeral services were attended by the writer, on the 8th, and an address delivered to the bereaved relatives and sympathising neighbors. May the God of all comfort support them in this afflictive bereavement, and in all trials—and may they see the hand of a merciful Father employed "in all the good and ill that checker life."

J. A. A.

In Boonville, February 25th, HANNAH MARIA, daughter of Thomas and Sarah Traffern, aged two years, one month and twenty-seven days. May He who wounds but to heal, apply the word of his gracious truth, that the wound caused by the departure of this interesting child, may be healed. Sermon by

J. A. A.

In Boonville, April 13th, of liver complaint in connexion with jaundice, Mrs. HEPZIBAH TRAFFERN, consort of Mr. Cromwell Traffern, aged 67 years. The funeral was attended on the 15th, and a discourse tendered to the assembled relatives, friends and neighbors, by the writer.

J. A. A.

In Boonville, January 30th, of consumption, Mr. ALEXANDER J. MURRAY. He left a wife and three children to lament their loss of an affectionate husband, and a kind and provident father. His patience and resignation in sickness, though not proof of the truth, yet speaks much in favor of the doctrine of the universal blessedness of the human race, in which he firmly believed, and from which he drew comfort in life and support in death. The following tribute of respect to his memory, by a female neighbor, will be responded to by many a sympathising heart, who knew his worth, and lament his departure.

Farewell, dear brother, thou art gone,
From sin and sorrow now released,
Thy pains are o'er, thy race is run;
Then, brother, rest in perfect peace.
Our tears now flow, but not for thee,
For well we know thy rest is sweet—
And faith and love bid us to hope,
With thee a ransomed world to meet.

The funeral was attended February 1st, and a discourse delivered to the mourning relatives, and assembled neighbors and friends, from Ps. xxxvii: 37, by

J. A. A.

In St. Johnsville, Montgomery county, N. Y., at the residence of her brother-in-law, (Moses Davis,) Miss BETSEY HEALY, aged 36 years, 2 months and 10 days. She was formerly a resident of Worcester county, Mass. Will Editors in Massachusetts please copy.

In Van Hornsville, on the 2d of April, RACHEL, daughter of C. T. E. Van Horn, Esq., aged 1 year, 4 months and 26 days. She was the youngest of a numerous and interesting group.

L. C. B.

In Fort Plain, on the 24th of April, HELEN MARIA, daughter of Peter and Eliza Valentine, aged 6 months and 24 days.

In Clinton, Lewis county, Mich., on the 7th of March, LEMUEL DELOS SWIFT, son of Philip Swift of Paines Hollow, Herkimer county, N. Y. He died in the 23d year of his age, and at the time when his prospects seemed the most promising for happiness and honor. By a view of his genius and talents his friends have long been flattered with a hope of his future usefulness and respectability, but soon after his removal to the West their expectations were blighted, for he was cut down in the morning of life as it were, and called to experience the realities of that world from whence no traveller returns. His funeral was attended at Paines Hollow, near the residence of his Father, on the 16th ult. and the consolations of the Gospel presented by Mr. Chappel of the Methodist connexion.—*Com.*

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MAY 26, 1837.

NUMBER 21.

For the Magazine and Advocate.

A VOICE TO YOUTH.....CHAPTER XI.

BY REV. J. M. AUSTIN.

TREATMENT OF RELIGIOUS ERROR.

Mankind have been created with powers of mind, so diversified, that the variety of opinions upon subjects relating to religion, is not a matter of astonishment. It would be far more surprising, when we reflect upon the various degrees of knowledge possessed by mankind, were they all to entertain precisely the same views. This disparity of opinion existing, I deem it of some importance to make a few suggestions, in regard to the treatment of those who differ from you in religious sentiment.

In the first place, let it be remembered, that by the law of nature, others have the same unalienable right to differ from you in opinion, that you have to dissent from them. And in this land of religious freedom, the liberty of entertaining and defending such religious sentiments as they deem proper, without injury to their rights, privileges or immunities, is guaranteed to all its citizens. It is both proper and necessary that you should observe the letter and spirit of these natural and political laws—they should form the basis upon which you found the principles of your emotions and actions towards your religious opposers.—Never, therefore, disparage, despise, ill-treat, or calumniate any of your fellow-beings, on account of their religious views, if you have reason to believe that they are sincere. Such conduct violates the principles of equity and uprightness, and those who are guilty of it, have no just claims to manhood or Christianity. *Hypocrisy* of every form and feature, it is your duty to despise and discountenance, in a decided and proper manner—but *sincerity*, however absurd its object, should ever be respected.

Withhold not the name of *Christian*, from any sect who believe in the Gospel of Jesus Christ. This concession is called for by truth, and by that charity and urbanity which denominations, believing in the same God, the same Saviour, and the same Bible, should ever exhibit towards each other. And it is an incentive to this practice, and a pleasing reflection, that in every class of professing Christians, there are many—very many—who possess the true spirit of Christ.

Avoid also attributing to any sect, doctrines or principles which they deny. They should be allowed to possess the right—which you claim for yourself—of stating their own sentiments, and the grounds upon which they rest them—and for these sentiments, and none other, should they be held accountable.

Never judge of the character of a whole sect, or of the influence of its doctrines, by the conduct of a few of its adherents. From the imperfections of human nature, all are liable to err, although possessing the purest principles. Even the chief of the disciples of Christ, once denied his Master. Judge of every man's character, by his own personal conduct, and not by the conduct of another. And decide upon the influence of doctrines by their general effects upon their believers.

It is a natural and laudable wish, to induce others to adopt our peculiar religious opinions, but to accomplish this end, certain precautions must be observed. You must avoid ridiculing those whose views you would change. This is a favorite measure with many public advocates of religion; but they who resort to it, are not the most successful in winning adherents to their

doctrines. Ridicule is a dangerous weapon—it is a two-edged sword, and can be wielded as skillfully by the advocate of error, as by him who would build up truth. Ridicule seldom reaches the judgment to convince it of error; but it invariably wounds the feelings and upholds the prejudices of those against whom it is levelled. It is one thing, to expose the fallacies of erroneous sentiments in a plain, candid and forcible manner; but another, and different thing, to ridicule those who are so unfortunate as to entertain them. By pursuing the former course, you can hope to succeed in changing the opinions of those you address; but if you fail, you can not be successful in any case, by adopting the latter.

When speaking to religious opposers, or of them, never indulge in harsh epithets. Instead of saying that people are "liars," or "fools," or "destitute of common sense," it is much more polite and Christian-like, to say simply, that they are, or may be mistaken. "No person was ever reclaimed from error, by being insulted or reproached." Harsh epithets can not convince an individual of the falsity of his opinions; but they can, and will arouse his anger, steel him against conviction, and confirm him in his errors.

In all religious discussions whether public or private, never display ill-temper. This would be improper—it would exhibit a lack of courtesy and of a Christian spirit—and it would give an opposer a decided advantage over you. To give reason and judgment that full sway which is so requisite in controversy, the passions should be kept in entire subjection.

In a mixed company, of whom any are strangers to you, be cautious of what you say in regard to sentiments which you deem to be erroneous. These sentiments may be believed by some in your presence; and a harsh word or an ungenerous epithet, may not only prejudice them against yourself, but also against the sect to which you belong and the doctrine you profess—and this too, to an extent which it would be difficult to overcome, even by the power of truth.

In all your conversation and intercourse with those of different religious sentiments—in all your efforts to convince them of their errors—let your manner be characterized by gentleness, kindness and the most friendly emotions. Too much care and attention can not be bestowed on this subject. Indicate by your spirit and conduct, that you respect and love *them*, whatever you may think of their errors—let them perceive that you are interested in their welfare, and that you only desire to change their views, that you may enhance their happiness. I care not how strong are the arguments you call to your aid, if they are but clothed in the language of kindness and respect.—Kindness has an influence in convincing opposers, ten thousand times more powerful than sarcasm, ridicule or contempt. There was much true philosophy in the remark of the little girl. She was asked—"how is it that every body loves you?" "I don't know," she replied, "except it is because I love every body." This was the real secret. An emotion of kindness evinced towards those whom you would affect, will invariably awaken a similar feeling in their bosoms towards you. The icy bulwarks of prejudice can be melted down by the warm rays of love and friendship—and reasonable, well-applied arguments, can then do their work effectually in eradicating error. In fine, in this respect, as in all others, follow implicitly the Saviour's golden rule—"Do unto others, as ye would that others should do unto you."

It may be proper to add here, a few hints in re-

gard to the time and place of manifesting your peculiar religious views. There are some people who are in the constant habit of obtruding their sentiments upon the notice of others. At home or abroad—in the stage, the steam-boat, the bar-room or the street—they are ever proclaiming and insisting upon the peculiarities of their doctrines, for the purpose of raising a flame of controversy. I do not say this of any one sect—for, there are, undoubtedly, those in all denominations, who are amenable to this charge.—This practice is exceedingly unpleasant, as well as ungentlemanly. Circumstances and occasions may frequently occur, wherein it is more proper to remain silent, than to urge your religious tenets. You can all conceive of such cases. I am far from desiring you to cover up, or in any way conceal your sentiments, when it is proper to express them. I would rather urge you firmly and fearlessly to declare and maintain your opinions, whenever such a course is distinctly called for. But I would have you exercise prudence as to the time, place and circumstances. Your good sense and the rules of propriety, will dictate when it would be proper or improper—polite or rude—to express your religious views, and enter into a controversy to maintain them. It may be proper to do so in all those public places above enumerated, under very peculiar circumstances—but such instances are exceedingly rare. I repeat, let prudence and judgment be your guides in relation to this subject, and you will hardly err.

[This chapter concludes the series addressed to youth of both sexes. I shall next separately address the Young Men.]

For the Magazine and Advocate.

AFFECTION.

BY REV. T. J. TENNEY.

"We love to feel within us the bond which unites the most distant crans—men, nations, customs, perish; the affections are immortal."—BULWER.

Sweet is the memory of the lingering scenes of love. O, how often in the "Silly hour of night" have our thoughts revelled in the tender caresses of a departed friend? reverted to some trivial accident which fastened the affections forever? That friend may have been a mother, or a relative, or, perhaps, no otherwise related than by what arises from the tender ties that bind us man to man, and that link together the fates of community—of a world. That friend is gone, but memory still hovers around the era when

"When first we met,"

and the most aged seem to live over again their lives, and enjoy the pleasures of an age long since swallowed up in eternity.

And are these attributes of the present life to have an eternal existence in the kingdom of heaven? Yes—for "God is love," and the memory of this shall quicken the devotions of his kingdom till the glad sound of "glory, and honor, and praise, and power," attests the joy of every son and daughter of Adam. We love because we were first loved, and instead of affection being lessened there, we most firmly believe it will be the nucleus of all its glories—the grand centre of happiness. It will be stronger and purer, and comprehend the whole family of mankind; "for there is joy in heaven over one sinner that repenteth." And when the last wanderer shall be gathered in, and there is one fold and one Shepherd, then will the voices of angels announce the joyful consummation, "and the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever."

Hiram, Me.

For the Magazine and Advocate.
JUDGE NOT FROM APPEARANCES.
BY REV. J. WHITNEY.

It is not certain that those who make the greatest external show of goodness and virtue, possess the most piety and disinterested benevolence. It is written, "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—Charity may be considered disinterested benevolence, which is implied by the following: "charity suffereth long and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." All these appear to be properties of Christian benevolence. Let a man speak ever so many good words, or do ever so many good deeds, or be ever so zealously affected in good things; yet if it be known that he has not the happiness of his fellow beings in view, he is not admired by his impartial neighbors, nor considered worthy of reward or praise.—No external actions are of the least moral value in the estimation of the unbiased, when they are supposed to proceed from that principle which seeketh her own exclusively.

Those who, like the Pharisee, make high pretensions, and a great show of religion, are frequently like them highly esteemed among men. Such people generally lead captive the most weak and silly portions of community. There are some, however, who judge very differently. Those sects and individuals who talk much about their religion, and seem to think themselves the only true Christians, are apt to be looked upon by the serious and contemplative, as either bigots or hypocrites—as being deceived themselves, or trying to deceive others.

It must be acknowledged that men of this character are stigmatised in the Scriptures gross as hypocrites, whether ignorance is or is not the cause of their principles and conduct. But we are not always warranted to call them by such opprobrious names, nor to pass upon them so severe a censure. Our Saviour did, but we do not know who are whited sepulchres or painted hypocrites. Perhaps some who appear to us very ostentatious, may not intend aught amiss. They may be real Christians, possessing piety and virtue, and zeal according to knowledge. Vanity may be with them a constitutional failing, the sin by which they are the most easily beset.

CONTROVERSY WITH MR. CAMPBELL.

Since my last letter to Mr. Campbell was in type, and the proof taken and sent to Mr. C., we have received the following letter from Br. Montgomery, touching the challenge and other matters, more particularly relating to him and the conversation at Auburn, in June last.

D. S.

For the Magazine and Advocate.

TO MR. ALEXANDER CAMPBELL.

DEAR SIR—It is with extreme reluctance I feel myself called upon to notice a few observations in your last letter to Br. Skinner; because it is not well for an individual to interfere between two parties pursuing a discussion. But in the present case, it seems necessary for me to speak, inasmuch as Br. Skinner is not acquainted with the circumstances touching certain of your statements.

1. You think that at the interview we enjoyed in the house of our mutual friend, Mr. Shepherd, I challenged you to a discussion. This is a mistake. It was not my intention to challenge you—it is not my practice to challenge, but to defend—and I did not dream of challenging you, an acknowledged controversialist, fortified by twenty-five years study. And Mr. Shepherd has since told me, that he did not, by any means, consider that my remarks to you embraced a challenge.—It was simply my desire that you would publish and answer a few letters investigating certain positions by you advanced in your reply to my first letter, which positions were not to me, full and

conclusive. And when, by your permission, the subject was transferred to Br. Skinner, I expressly understood that he was to continue the correspondence in reference to the statements embraced in the letters of Spencer, myself, and in your replies.

2. Speaking of my youth, you say, "yet as one does not like to be called a coward, I got off honorably (from the combat) telling him that as I was going 'down East' to the regions of light, I would rather encounter some of the older giants, the Anakims or Zamzummims of Universalism; for if I killed him, these sons of Hercules would say I only killed a mere stripling, which would be unmanly and dishonorable." That the writer is a stripling in the cause of Zion, is true; that he is young, is also true; and if he had known that you attach so much importance to age, it would have been well for me to have painted some wrinkles on my face and worn a grey wig during our interview. You might, indeed, for aught I know, have crushed G. W. M. with one blow of your long sword and "weaver's beam"—but be this as it may, it would perhaps be as well for even Mr. Campbell to despise youth less. You remember the fate of boasting Goliath, when he combatted with David, the youthful son of Jesse.

3. You represent me as saying of Br. Skinner, that "perhaps, he was a more ready writer than any of them," i. e. Universalist preachers. Neither Mr. Shepherd nor myself remember to have heard such a remark, for such an invidious comparison was uncalled for. I told you that he was fitted for a discussion, both as it regarded learning and talents—and that he was in my judgement, well qualified to defend his faith against Mr. Campbell, is evident by my selecting him. And although I spoke in high terms of the talents of Br. Balfour, yet I do not remember to have said that he was the most learned man among our preachers, because, whether it be so or not, such a remark was not needed from me, and because such personal comparisons are not right or proper.

4. But what most excited my surprise, was, your intimation, that instead of challenging a Universalist preacher in Boston to discuss the truth of the restitution, *you expected to be challenged and to be the defendant.* Why, my dear sir, when in the presence of Mr. Shepherd and others, you stated that, as you believed neither A. C. Thomas nor Dr. Ely were wholly fitted for the discussion in which they engaged, and that, as you were going to Boston, *you meant to examine the subject thoroughly provided you could get a person to engage with you,* and I told you that you could have a choice out of fifty preachers, what were we to understand by it? Were we to understand, that when you arrived at Boston, *you meant to invite a preacher of the faith to challenge you to discuss the subject with him?* Why certainly, if you intended to discuss the subject, no person under heaven would have understood you otherwise, than that *you intended to challenge some preacher of our order.* But enough has been said by me, touching these points—the rest of the letter belongs to Br. Skinner, who will do you ample justice.

Yours Respectfully, GEO. W. MONTGOMERY.

For the Magazine and Advocate.

LETTER TO REV. MR. FISK.—NO. II.

DEAR SIR—Your defence, published in No. 6, Vol. 8, Magazine and Advocate, is in part satisfactory, and in part not so, to me. The loss of your subscription list to the "Examiner," by fire, which I learn, for the first time, occasioned the discontinuance of that paper, and which was the severest loss to our brethren in this vicinity, is a very good apology. I feel confident that no member of that Association you call "inquisitorial," knew of this circumstance before. Would it not have been well to have informed your patrons, through the medium of our periodicals, of this loss? This paper, you will recollect, was commenced in 1834, and the charge preferred against you by one of the sufferers, at our next session, in 1835.—Your publications in New-York, the "Gospel Her-

ald," the "Universalist Preacher," and the "New York Amulet," were commenced in 1829–30.—These papers you acknowledge, ceased after they passed out of your hands. Well; did you not receive advance pay for these papers? If so; were you not morally and legally bound to execute your engagements? Had you any right to transfer such patronage to an irresponsible agent, and thus defraud your friends? You must know, that this is also the first information we have ever had of such transfers being made. It is a serious misfortune, that others did not see fit to fulfil your engagements. You are informed, that the paper called "Plain Truth," [query—"Truth Teller"? A. B. G.] which you did not publish as you proposed, but agreed with Br. Everett to supply them with the Advocate (a broken volume I suppose,) was not a subject of complaint before the Council.—The following correspondence will explain one of the charges brought against you, which I assure you, I deeply regret. I offer it, not because of any ill will toward you, but to exonerate myself from the charge of calumniating your reputation, and answer your demand for proof. No one would rejoice more than myself, to find the mystery of this unpleasant affair satisfactorily explained. Will you relieve us on the subject of this correspondence?

"Middleport, Niagara co., N. Y., July 10, 1828.

SIR—As I have been informed that you are settled in Philadelphia, under a salary of \$1000 per annum, allow me to congratulate you on that happy circumstance, wishing you health, prosperity, peace in mind, and a respectable and growing congregation, if your walk through life is such as will merit it; but, at the same time, allow me to remind you of the past. You will recollect, that the last time you was at this place, you preached a discourse in the evening—at the close of the meeting you stated that you had commenced the publication of a monthly work for the term of one year, to be entitled "Truth Teller," for which you solicited subscriptions from those in favor of encouraging liberal sentiments. Accordingly, some ten or twelve inhabitants of this place became subscribers for the work, paid you fifty cents each, which was the price for one year, and received "Truth Teller No. 1, or Jonah and the Devil."—Since that time, we have not received any of the publication, neither have we had any direct information from you in any shape. Please be good enough to explain this neglect; and if satisfactory, I shall remain your friend, with sentiments of esteem.

JOHN CRAIG.

"Rev. Theophilus Fisk, Philadelphia."

REPLY.

"Philadelphia, July 18, 1828.

SIR—Your letter of July 10 is received, respecting what your letter purports to be a *pious fraud!* upon some of the inhabitants of Middleport. I shall only say that my coming to this place was unexpected—that the publication was delayed until it was known whether or no I should remain in this city—which was not determined upon until some two months ago—that the money would have been refunded but for the want of a suitable opportunity, previous to the present time. I must express my surprise at the tone of your letter—more in sorrow than in anger—in sorrow that those who should have known me better, could for a moment suppose me guilty of a *trick*—a connivance to filch from your townsmen a few cents—I only say you should have known me better—perhaps you did not *mean* just as you said. I have the honor to be, with suitable respect, T. FISK.

"J. Craig, Esq."

"Middleport, Aug. 4, 1828.

"Sir—Your letter of July 18th is received, and on perusing it I find it couched in a very haughty style. There was nothing in my letter that would amount to a charge against you of committing a "pious fraud" on the inhabitants of this place, as you mentioned, (but perhaps a guilty conscience needed no accuser). You say the publication was delayed until it was known whether or no you should remain in Philadelphia: but there was

nothing said, at the time you took the pay for "Truth Teller," about the necessity of delaying the publication until you located yourself; but it was expected by the subscribers that the work would be published monthly, whether you were located in Philadelphia, or travelling the country. You say you would have refunded the money, but for the want of a suitable opportunity. There is an opportunity of remitting money through the medium of the Post Office (unless it has been closed without my knowledge), but if it was not convenient to refund the money, a suitable apology, stating your reason for not fulfilling on your part, and telling your intentions to be fulfilled at some future period, would have been satisfactory. But you were silent on the subject: and now, when called on for an explanation, you do not state what you intend to do. You say you "must express your surprise at the tone of my letter—more in sorrow than in anger—in sorrow that those who should have known better, could for a moment suppose you guilty of a *trick*—a connivance to filch your townsmen out of a few cents."

By the by, it was a few dollars, and if you were as successful in obtaining subscriptions at every place where you stopped, on your tour from Buffalo East and South, as at this place, you must have got your coffers pretty well filled; and I have understood since receiving your letter, that there is an inquiry after "Truth Teller," at different places along your track. Again you say, I "should have known you better." Now how in the name of common sense should I have known you better? It was the second time I had seen you, and how should I have known you otherwise than by your fruits? Math. vii: 16—"Ye shall know them by their fruits." Finally, I have shown your letter to a number of the subscribers for "Truth Teller," and they with myself are not satisfied with your put-off explanation of your neglect. It is not the paltry sum of fifty cents each, that we care about, but as you have set yourself about to teach the doctrine of God's impartial grace, we should like to see your back track such as would warrant the people in giving you a liberal support.

JOHN CRAIG."

"Rev. Theophilus Fisk, Philadelphia."

This letter you returned with the following note. "I trust our correspondence is at an end. If reasons were as plenty as blackberries, I'd give no man a reason upon compulsion."

Such, Mr. Fisk, is the testimony I offer you, agreeable to your demand. Will you repeat the declaration, that you "never issued proposals for publishing a paper in your life, without completing the volume for which I had received pay, or making satisfactory arrangements to have it done?"—Will you affirm in the face of your own letter, that you published "Truth Teller," "Examiner," etc. To whom were your arrangements satisfactory? I am authorized to inform you that the subscribers to the four papers I have named, are dissatisfied, that they never received the amount they paid for, in any way, and that no one was ever supplied by your "satisfactory arrangements." This dissatisfaction rose to a complaint before our Association. As I was not the complainant, I shall not debate the subject with you, nor should I have laid it before the public, but for the hope of a "satisfactory" explanation, which I expected from your demand to make it so. Neither time nor distance can absolve you from the demands of justice.—And though eight years elapsed before a legal complaint was made against you, yet, during this period, attempts have been made to bring about a reconciliation. Br. Everett was written to, who offered to write to you, and if you did not make restitution, to lay it before the Association. This, however, Br. Craig declined, hoping to settle the matter without this trouble. Besides, who knew where to find you for several years past? But, at last, after a repetition of a similar offence by the discontinuance of the Examiner, and other papers, published by you, complaint was made. No judgment, however, has yet been rendered.—You have not as yet been condemned. In con-

clusion, I inform you, that I accept your forgiveness, though a little in advance. I will apply it to a neglect in not summoning you sooner to answer the charge against you.

I am pleased with your exhortation to have us exercise charity, and hope that the future numbers of your paper will afford a better commentary upon it than many of the past, so far as your language toward some our New-England brethren is concerned. If I have written plainly, it is because I would have you do even so to me. I pity him who flatters, and him who loves flattery. I trust you will receive this answer to your demand as an evidence of my wish for your prosperity and usefulness, and honor "the committee of discipline" with such an answer as you may feel disposed to return. I am not disposed to honor any further drafts for testimony through the public prints, at present.

Yours,

C. HAMMOND.

Royalton Centre, N. Y. May, 1837.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.

INSCRIBED TO ADELIA.

§ XXX. "EMMANUEL." MATT. 1: 2, 3.—Had we not met with a very lengthy and labored note upon this name, applied to Jesus in the passage referred to, we should have been disposed to suppose and to remark that the more intelligent advocates of Trinitarianism and Partialism, made little or no account of it. We were aware, that in the mouths of village theologians and petty polemics, it still passes as a satisfactory proof-text of the Trinity, and of the Deity of Christ. Let the reader refer to Clarke's Commentary, and read until he comes to that part where he puts the question—"But how could that be a *sign* to Ahaz, which was to take place so many years after?" After reading the Doctor's solution of this question, let him read the following, and decide for himself which is the most satisfactory. He will derive some assistance also from a perusal of the 8th Book of Milman's History of the Jews, in vol. 1st of Harper's Family Library.

It seems to be generally admitted that the words of Isaiah are not prophetic of Christ, and the name and nature he should bear; but are to be confined to the immediate event of which the prophet was then speaking; and that the Evangelist refers to the event recorded by the Prophet, only as *applying* remarkably to, and suiting the circumstances of the Saviour's birth and office. Ahaz, King of Judah, was in fear for his kingdom; the two Kings of Syria and Israel having come upon him; and God promised Ahaz, that before a child soon to be born, should be grown up, whose name, in token of the intended deliverance, should be called Emmanuel, i. e. God with us, the two kingdoms of his enemies should be overthrown. God would be with him, that is, give him the victory. Jesus having come as the messenger of God to save mankind from their great enemy, sin, the Evangelist recollecting the incident in the history of Ahaz, introduces it in illustration of his subject. But as God did not come on earth in his own person, to interpose in behalf of Ahaz, so neither can it be supposed that the Evangelist intended to convey the idea that because he applies the name Emmanuel to Jesus, that God had come in his own person to save mankind from their sins.

Perhaps the true answer to any argument drawn from this verse in favor of the deity of Christ, and certainly the only one to which it is entitled, is found in the circumstance that it was a customary thing among the Jews to give to their children significant names, and very often such as were composed in fact of the word *Al*, or *El*, signifying God. For example, Elijah, means God the Lord; Lemuel, God with them; Elihu, God himself, and so on, so that there is no more evidence to be derived from the name, (that Jesus was God because the name Emmanuel was applied to him,) than there is from the circumstance, that because men have been named Elijah, etc., they were each, therefore, God, by a mysterious union with the divine nature.

But supposing the prophecy to have the strictest application to Jesus, we say that he was called Emmanuel, not in reference to his *nature*, but the office he was to sustain, and the abundant communications of the Spirit of God with which he was to be favored. In this respect he was indeed Emmanuel. God was with him and with us, by the miracles which he wrought, by the prophecies which he uttered, by the doctrines and sublime lessons of piety and morality which he taught; and as really, too, as if mysteriously and personally united to the man, Jesus.

The above explanation does not differ materially from that adopted by Grotius, and is principally derived from the Christian Pioneer. *Valeat quantum valere potest.*

For the Magazine and Advocate.

DR. CHALMERS.

An article in a late number of the Magazine and Advocate, describes the celebrated Dr. Chalmers as passing much of his time in hunting, fishing, etc., conveying to me an impression of frivolity and lightness of character, strongly in opposition to his habits when I knew him. He was then an indefatigable student, and pursued, in the interim of his theological studies, deep researches into the laws of nature, experimenting in chemistry, collecting in botany, etc. acquiring, indeed, that vast fund of knowledge which he afterwards so fully portrayed. He was, at the time alluded to, an assistant in the parish Church of Cavers, in Roxburghshire, Scotland. His salary was very trifling—about fifty or sixty pounds sterling, if I mistake not. But he kept himself always out of debt. By the sternly Calvinistic he was considered a skeptic. He was a man of generous mind, and his liberality was condemned by them. He was then little known, and appreciated only by a few. From Cavers he got a call to Kilmeny, in Fifeshire. He would occasionally return to preach in Roxburghshire. I remember, after a few years absence, hearing him preach,—it must be now twenty-five years ago,—and he evinced a very great increase of enthusiasm. He took the Bible for his text—held it out in his hand unopened—deposited it again on the cushion, and probably seldom has the work had a more eloquent eulogium, certainly never a more zealous, than was then bestowed. All remarked how much more orthodox he had become.

A neighboring clergyman, with whom he occasionally associated, was fond of field sports. I think it not unlikely, Mr. Smith, or his informant, may have confounded the two. Indeed, I scarcely think that Chalmers ever possessed physical strength enough to enjoy such pleasures.

SCOTUS AMERICANOS.

Philadelphia, May, 1837.

For the Magazine and Advocate.

DOUBLE COROLLARY.

1. Universalism is good to live by, as admitted by its opposers, as well as maintained and proved by its advocates. Partialism is the opposite of Universalism—therefore; Partialism is *not* good to live by.

2. Partialism is bad to die by, as is evident from the fact, that no one of *human* nature can be at peace, while the belief of the endless misery of a near friend, presses upon the mind. Universalism is the opposite of Partialism—therefore, Universalism is *not* bad to die by.

D. Cor. Universalism is *good* both to live and die by—Partialism is *bad* both to live and die by. EMI.

UNIVERSALIST WATCHMAN.

Br. John Gregory, late of Woburn, Mass. has entered upon his duties as editor of the Universalist Watchman, published at Montpelier, Vt.—The Watchman is an old and tried friend of our cause—a true and faithful defender of Universalism—and we pray that under the labor of Br. Gregory it may be eminently successful in the same great objects it has hitherto pursued.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 7.—Mr. Skinner to Mr. Campbell.

DEAR SIR—After so long a silence, which has been imposed on me from the impossibility of my obtaining sight of your April letter till after my return from the South, I resume my pen. I sincerely regret that you did not forward me a copy of your letter to *Virginia*, agreeable to my request sent you from Richmond, or that if you did so it never reached me.*

I also regret as sincerely, to find, on the perusal of your April letter, that it is no reply, nor even an attempt to reply to my last. I did hope, my dear Sir, when I engaged in a discussion of the all important subject of controversy between us, that I had found an honorable and high-minded opponent, who would stand forth with Christian candor and manly boldness in defence of what he considers the truth and holy sanctions of the Gospel of Christ—one who felt himself above those little quibbles, and stratagems, those bandying of words about *challenges*, and the substitution of new and multiform questions for debate, unnecessary laws of evidence, rules of discussion, etc., etc., to the neglect of the main points at issue. And I will still cherish the fond hope that what to me appears, in your letter now before me, to be a departure from the course of the honorable and high minded Christian controversialist, is only an exception to your general character—that you will shortly return from this strange digression, resume the discussion of the points on which we are already at issue, and fairly, candidly, and fully investigate them *pro bono publico*. For I am fully confident that all of our readers, and I believe most of yours, are much more desirous of, and would be more essentially benefitted by seeing a thorough and candid discussion of the points of difference between us, than by seeing an *everlasting controversy* ABOUT a discussion.

I have too often been disgusted with long controversies about a *challenge*, as to which party had given it, when perhaps both parties had virtually, but neither verbally, given it.

You make a labored effort to prove that you have been *challenged* by the Universalists; but I think you do not succeed in the effort. For certainly I have not challenged you—Spencer did not challenge you—and though you say Mr. Montgomery did, the proof you give of it only shows that he modestly inquired of you, “*Will you continue to publish letters from me, if I continue to write on the subject of my letter to you?*” Suppose A. B. C. and D. to meet in social mood at the house of C.—A. converses with C. awhile on the subject of religion. He then retires, and B. resumes the conversation where A. left it. They are soon interrupted, and B. says to C. I should be glad to converse longer on this subject for mutual edification, if convenient, for I deem it of vast importance; but as it is inconvenient for me, I would like to hear you and D. converse further on the points whereon we differ. C. and D. both assent to the proposal. Now, in all this there would be no challenge given or received, or requisite. It is a mutual agreement for a conversation on a particular subject. Precisely so stands the case with us in my view.

I must however confess that, taking every thing into consideration, pertaining to this matter, you occupy a somewhat singular position. You first appear very anxious the subject should be discussed—say to Mr. Montgomery, you have fully made up your mind to canvass it—think justice was not done to it by Messrs. Ely and Thomas, and resolve if a fair opportunity presents of getting glory in the controversy, to engage at once. But as Haman of old scorned to lay hands upon Morde-

cai alone, lest he should not by his death exterminate the whole race, so the celebrated Mr. Campbell scorns to re-engage in the controversy with an amiable young man “in the bloom of 25, or thereabout,” though he acknowledges him to be “a promising Goliath.” He resolves on “encountering some of the older giants, the Anakims, or Zamzummins of Universalism,” and to let “these sons of Hercules” know that he could kill something more than a “stripling.” Well, he reaches the land of the giants, the far-famed city of Boston, and there is introduced to one of these mighty men of Universalism, preaches in the presence of most of them (*perhaps* they hear him allude to their dogmas,) and is very anxious to start a controversy with the mightiest of them all; but—* * * as he never challenges others for controversy, only accepts challenges when others give them, he could only say to them, or hint by his actions, “Come, gentlemen giants, you Anakims and Zamzummins, just give me a challenge for a discussion—I’ll meet the stoutest of you if you’ll only challenge me to fight.” But, alas! no man challenges him—he was either not large enough to attract their notice, or else they were afraid of him and did not dare to encounter so mighty a champion, or else they had not the bump of combativeness very strongly developed! And Mr. C. returns to the shades of Bethany, without having won a single laurel in battle with any Universalist, save the little one he picked up at Lockport, N. Y.!

Having returned from the East without starting there any controversy with what he is pleased to style the “sons of Hercules,” it was expected that my friend Campbell would have so good an appetite for the prosecution of the controversy already begun, as to need no other stimulus to engage right heartily in it, but to be reminded of the engagement already entered into with Mr. Montgomery.*

Accordingly, without allowing myself to doubt your intention to fulfil the agreement on your part, I wrote you November 14, merely to remind you how I understood that agreement, and to consult you about the *time* of re-publishing in our paper what was already before your readers, and then continuing the discussion of the subject already under consideration. You replied November 29, tacitly admitted the correctness of my understanding of said agreement, but offered another alternative, viz. an *oral debate*, (which some of my friends, though I doubted it myself, supposed to be a stratagem to get rid of the discussion already commenced,) leaving the acceptance of the alternative optional with me; and saying in regard to the *time* of resuming the discussion, that your attention would most likely be wholly engrossed with the Catholic discussion till the first of February, and hence it would be injudicious to divert your attention from it till after that period. I answered this, December 23, informing you that I chose to adhere to the engagement already entered into, rather than accept of your proposed alternative, and should accordingly re-publish the articles from the Harbinger, in season to follow them with “*my reply to your last article between the first and middle of February.*” To this you made no objection, no reply. Accordingly on the 10th of February, 1837, the 5th number of the Discussion, viz. my Reply to yours in the Harbinger of February, 1836, was duly published. It was re-published in the Harbinger in March last: and now, after waiting about *three months* from the date of that letter, I am permitted to see your April No. of the Harbinger containing your last letter to me! And what do I see? Why, my opponent horrified at my eagerness for the debate, and at my entire want of method; nay, even more, I have no proposition to discuss, and am “without law, or rule, or stipulation in the case.” You would fain persuade our readers that I have “been too eager for the combat,” have “gone a-head as though I were hasting out of cannon shot of the enemy,” and

although I have “spread the controversy over the whole face of the Atlantic,” and have “got a little of every thing” in my letter, yet I have only been beating the air, not knowing what I was about, and in all that I have said, you can not find a single proposition to controvert, not one on which you are at issue with me. Hence you very quaintly ask, “What are the propositions which we have agreed to discuss? What are the rules of this discussion? How long is it to continue? Who is to open and close it? What are the rules of evidence to be relied on? What the authorities to be admitted? etc., etc.” But my dear Sir, permit me to query in my turn. Why are these questions now propounded in the 6th letter of the discussion? Why not proposed to Mr. Montgomery when you agreed to continue the discussion, only accepting of me instead of him, as the defender of Universalism? If you forgot to put them then, why not put them to me in your letter of November 29th? Or if you forgot it then, why not propose them after you received mine of December 23d? in which I informed you I should *reply to your last, early in February*. But no, you never thought of these questions then, nor till after my reply had been published, nor am I permitted to see them till near *three months* from that time! Is it not fair, then, to infer, and will not your readers naturally infer, that not until you read my letter of February 10th, did you *think* of proposing any such questions?—that you then found, that in order to reply to the arguments therein contained, *hic labor est, hoc opus est*? And hence that you had recourse to the *ruse de guerre* which your April letter exhibits, in order to divert the attention of your readers from the real points at issue between us? But, Sir, “they are silly birds that are caught in such a snare.” And after the perusal of this specimen of your controversial talents, and the first question which you gravely propose for opening the discussion, viz. “Is there any *punishment* for sin,” I should expect you would be the last man in Christendom to accuse your opponent of having recourse to the “*ad captandum* style of controversy.”

What, Sir, no question at issue between us for discussion! And yet you say you are now “before the public in defence of the *sanctions* of the Gospel, of the basis of God’s moral government, and of all political government, against a system of religious and moral belief which makes *satan* a metaphor, *hell* a fable, and *punishment after death* a mere bugbear!” And pray, Sir, what are those *sanctions* in defence of which you stand before the public? (and, by the way, who is the advocate of the “system of religious and moral belief” of which you speak? for surely I know of no such system, and have seen nothing in this discussion thus far, that savors of it in the least.) Do you suppose our readers are all perfectly purblind, when you say, “neither of these gentlemen” (Spencer, Montgomery or myself) “were ever parties to a discussion with” yourself?—that “there was no controversy begun?” and that you “had no controversy with” Mr. M. “about terms or inferences?” Why, really Sir, did not Spencer lay down certain premises and introduce certain terms, and hence draw conclusions in favor of Universalism, and did you not *controvert* at least his conclusions? Did not Mr. M. *controvert* your arguments, and you his again in turn? And did not I formally reply again to yours? and yet *there was no controversy begun!!!* Why, really Sir, are we to infer from hence, that notwithstanding your pretended arguments against these Universalists, you in fact and mentally acceded to all they have said, and are yourself a true Universalist? Very well, then, come out honestly and own it, and let your readers “have no more of this lure” to lead them back into a system which you do not believe yourself.

As to your question, What are the propositions which we have agreed to discuss? I will shortly point out what propositions are *already under discussion*, my arguments on which remain *unanswered*. “Who is to open and close it?” It is *already*

* On arriving at New-York, I found a copy of Mr. C’s letter which had been mailed to Baltimore sometime (date not in the post mark) to the care of Rev. L. S. Everett, for me and re-mailed to New-York between the 20th and 30th of April. But as I had made no request to have any letter thus addressed for me *later than March*, and Mr. E. did not know whether to forward it at so late a season, I did not get it, while in Virginia.

* See “Remarks on the state of the Controversy,” and two short letters of Mr. M. relative to it, published in this paper of February 3, 1837, which Mr. C. has not yet seen fit to publish in the Harbinger.

opened—how, when and by whom, you, and I, and our readers all know: and it will be closed by whom and at such time as we shall hereafter agree. These are not necessary questions at this stage of the controversy, though I have no objections to having them settled fairly at any time. As to the rules of the discussion, the evidence and authorities to be admitted, etc., I consider that honorable controversialists never need be concerned about these, when they engage with honorable opponents. If either party should at any time depart from the common rules of courtesy and propriety, or attempt to bolster up his cause by inadmissible or disreputable authority, the other party would not fail to take advantage of it and turn it against the aggressor. The self respect of each party ought to be a sufficient guarantee on these points.

But to show you that I am disposed to accommodate you in any thing and every thing reasonable—to have distinct and well defined questions and propositions to discuss, and all reasonable rules, regulations and limits fixed, I will proceed

First, to the questions and propositions for discussion.

1. Are *sheol*, *hades*, and *gehenna*, (separately or together) ever used in the Scriptures to express a place or state of endless misery?

Although I honestly supposed you had relinquished the affirmative of this question, from the fact that you said, "to save time and labor, I will concede the whole," (which Spencer advanced concerning these words,) and though Mr. Montgomery appears to have understood you in the same way when he declares, "it gave me much satisfaction to perceive that you also was much pleased with it," (Spencer's letter,) "because you admit the truth of his quotation, simply excepting his inferences," yet, as you have now taken back that concession, which I am perfectly willing you should do, as you appear to have more time and labor to spare at present, you have now the affirmative of this question to sustain. I take the negative of course.

2. Do the words *olem*, *aion*, *aionos*, etc., when applied to the punishment of the wicked, mean duration without end? You have already taken the affirmative and I the negative of this question.

3. Is there "any word in human language that expresses duration without end, which is not applied to the future punishment of the wicked," or which can "certify us that God, angels or saints shall have duration without end?" I have already taken the affirmative and you the negative of this question.

4. "Shall eternal life (meaning thereby endless holiness and happiness,) be, according to the Scriptures, the ultimate destiny of all mankind? Here I have the affirmative and you the negative.—This question is already in discussion before our readers substantially, in your statement that this doctrine is "out of the Record and to you a new revelation," and my proof by a multitude of witnesses adduced in my letter of February 10th, that it is in the Record.

Thus we have each of us, two affirmatives and two negatives to sustain, and the laboring oars are equally divided between us, as they should be.—It is but fair and equal that each should have an affirmative as well as a negative to defend. And this you will not object to, unless your system is a system of negation and your faith consists in unbelief, especially after declaring that you are "before the public in defence of the sanctions of the Gospel," etc. This would be but fair and equal, even if a challenge had been given, though I have shown that none has been given on our side.

Secondly. As to the evidences admissible, I have no objections to the rules you mentioned, except that I would prefer that neither of us should be denied the advantages derivable from the subordinate lights of nature and reason, and the translations and comments of men of acknowledged eminence and standing in the republic of letters.

Thirdly and finally, for the rules of discussion. I will not object to any of the seven rules you pro-

pose except the first, which as you see above, is by the state of the controversy somewhat modified, and the second and fifth, of which I will offer modifications or substitutes, which I think all impartial judges will acknowledge to be fair and honorable. I object to the rule that "the respondent, (meaning yourself,) shall close the discussion," that is unqualifiedly, by occupying six pages of the Harbinger after seeing my last letter, to which I shall be absolutely inhibited from replying. For it would not only be contrary to all rules of forensic debate, but would give you great advantage, by affording you an opportunity of introducing new and labored arguments in a new field, to which you knew no reply could be made, and thus afford a plausible pretext for claiming the victory from your last broadside, when in fact the enemy had quit the field before it was fired. I propose therefore two alternatives, each equally fair for both parties—take your choice. 1. After the stipulated number of letters of equal length shall have been exchanged of the controversy proper, each party shall write one of the same length in reviewing, summing up, and making the most he can for himself of the discussion, and these two last letters shall be published simultaneously (the time being before agreed upon) in our respective periodicals, neither of us seeing the last letter of his opponent till he has published his own. Or 2. After the stipulated number of letters of the controversy proper shall have been exchanged, the first writer shall occupy, in review or reply, one-half the space of the last: the last shall then occupy one-half the space of that; the other again one-half of that, and so on till the length of the letters is reduced to half, or a quarter of a page of the Harbinger, so that no labored argument on either side should remain unnoticed.

In relation to your 5th rule, that the number of letters shall be limited to twelve on each side, I would prefer it should not be limited to so small a number: nevertheless, if you insist on it I will accede. I would prefer saying it shall not be less than twelve nor more than twenty, on each side: and either party shall have the privilege of closing the discussion at any intermediate number, by giving the other notice in one letter, that his next letter shall terminate the controversy proper, on his side.

Thus, Sir, I dispose of the subject matter of your April letter. The work is fairly before you. Gird yourself then to the task. Remember, Sir, you have "the sanctions" of your Gospel to defend, and "nine feet of argument" to refute, and that too, "spread over the whole face of the Atlantic."

I am, my dear Sir, in earnest in this discussion. I do believe it to be an important one, and that, although feeble myself, my cause is strong, for truth is on my side. I hope you are also in earnest in your declared resolution fully to canvass the subject. But, Sir, you have a hard task to perform. I really commiserate your condition—not because you are destitute of talents for the task; for I know of no man that has the requisite talents, if you have them not. In most of your former controversies, you have had greatly the advantage from the very ground you occupied: for you have contended on the one hand, with sour and intolerant bigots, whether Protestant or Catholic, and on the other, with cold and and heartless skeptics, whose aim was to prostrate the dearest hopes of humanity. Of course you had the light of nature and revelation, the voice of reason and humanity, the desires of all benevolent hearts and the prayers of all good men and angels on your side. But, now all these are against you. You have espoused the cause of endless malevolence, sin and misery, against that of endless and universal benevolence, holiness and happiness. Wonder not then, if in fighting this battle, your arms are inverted and turned against yourself. In consideration of this your unhappy condition, I am willing to make every allowance that charity itself can suggest, and really hope your courage will not flag till you have at least tried what can be done.

I shall send you a copy of this (in proof) seven or

eight days before it will be published in our paper, so as to afford you time to publish and answer it in your June number, which I really hope will be done, and that, henceforth, nothing will retard the progress of the discussion.

Yours very sincerely,

D. SKINNER.

MAGAZINE AND ADVOCATE

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, MAY 26, 1837.

MOSAIC RITES AND CEREMONIES.

In a former paper I offered some remarks on this subject, explanatory of the peculiar customs enjoined by Moses, showing that however trifling they might appear to us, there were good and sufficient reasons for their injunction. I propose pursuing the same subject in the present article.

We have seen why Moses declared certain animals to be unclean, which were highly revered by the Heathen around him. But many other of his rules in relation to diet, admit of a different explanation. There can be little doubt that where this great Lawgiver had not Heathen rites and ceremonies in view, he regarded the health and other circumstances of the people, in his regulations concerning food. His is the only instance, I believe, of ancient times, wherein a kingdom was not founded on military glory and conquest. Excepting the land of Canaan, which they considered their natural inheritance, and in the attainment of which they believed they were justly punishing its former inhabitants for their wickedness and abominations—with this exception, if such it can be called, the Jews were not bent on foreign conquest, and rested not their fame in it. It is evident, from all his regulations respecting the inalienability of estates—the division of land among the tribes—the years of rest for the land as well as the people—the exemption of those who had newly built a house or planted a vineyard, from military duty, even in times of actual war—that Moses designed the Jews to be an agricultural people. Their secluded and exclusive situation, prevented much commerce—the confinement to the land of Judea of their theocracy, prevented conquest—of course, agricultural pursuits, alone, were left open to them.

This fact will, I think, greatly explain some of the Mosaic laws of diet. It was all important to encourage the raising of that best suited to an agricultural people—to make their wealth consist in flocks and herds, and by every means to attach the Jews to the soil on which they lived, and to the land where they were confined. This, I believe all will admit, was done by the Mosaic laws of diet and sacrifice.

The flesh of swine does not appear to come within these reasons—and is a principle article forbidden. It is generally admitted to be a gross and heating food, and when we consider the climate of Judea, and that its general use in that climate would ultimately introduce loathsome diseases, as leprosy, scrofula, etc., we are furnished with a solution to its prohibition. It is generally rejected by all Orientals, whether of Jewish descent or not.

Blood, so strenuously forbidden as an article of food, is generally allowed to be gross and unwholesome. But it is probable, also, that it was forbidden to the Jews, because it was drank by the Heathen as a mode of communicating with the infernal deities. This would form a strong reason, why Moses should command that it be sprinkled on the altar, or poured out at its foot. For every reader of the Old Testament, must have observed the strong inclination of the Jews to hold intercourse with the fabled deities of the Heathen, and with the supposed spirits of the dead—and the frequency with which they actually did violate the express law of Jehovah on that very subject. Of course, they needed every possible guard against, and prevention of this practice.

Even in our own day, and among Christians, we perceive the same strong tendency to superstition and error.

Silly men and women can be found in abundance, who resort to fortune tellers and conjurers to find stolen goods, or to learn their future destinies—or

"Each finds of love some future trophy,
In settlements left of tea or coffee."

When the Oneida Bank was robbed, some gentlemen deeply interested in discovering the property, it is said, applied to a fortune teller in this city for occult information—and others, I am informed, travelled some twenty-five miles to consult a famous witch doctor on the subject! Nor is this weakness confined to believers in a divine revelation from God, and multitudes of infernal revelations from the devil. Byron and others have been believers in the same folly of sooth-saying and fortune telling, and Abner Kneeland is said to have paid dearly for the information a little girl gave respecting Captain Kidd's hidden treasures, which she derived by looking into a glass of water! Of course, no injunction could be too strong—no precautions too great, to save the Jews, then barbarous and illiterate, from a debasing superstition in which even moderns indulge occasionally.

But before I close, permit me to name one more Mosaic prohibition, which has been beautifully applied by the great Magician of the North. In two different passages—Exod. xxiii: 19, and Deut. xiv: 21—Moses expressly declares "thou shalt not seethe [i. e., thou shalt not boil] a kid in its mother's milk." It was needless for Moses to assign a reason for this injunction; for it was well known that many idolatrous nations around them, practiced this very ceremony. When they had gathered all their fruits, they boiled a kid in its mother's milk, and with magical rites sprinkled the milk over their fields, orchards and gardens, in order to propitiate the gods, and make their grounds fruitful. The practice is worthy of reprobation on moral, as well as on religious grounds. There are certain proprieties in life, which can not be violated without injury to the intellect, affections or moral feelings.

The boy that can take delight in impaling flies, worrying animals, or hearing the cries of birds for their broken eggs, destroyed nests, or murdered young, may have his fiendish passions so cultivated as to become fitted for a public executioner, or the familiar of an Inquisition. It is the law of God in nature, that by a continual perversion and twisting of any faculty, it will at last remain in the unnatural state, and ardently crave no other than the horrid employment, to which, at first it was forced to incline. Parents and instructors of youth would do well to study this law of God; and, if they would have their tender charges grow up humane and benevolent, take care early to wean them from acts of cruelty and malice.

The injunction of Moses in relation to the kid and its mother, as well as several others I might name, comes under the law here spoken of. It is one of the aggravations of cruelty, to turn the streams of life into the cause of death—to make the mother the murderer of its offspring—to seethe the playful kid in the warm fluid which it should have drawn from its parent for nourishment. And the frequent commission of such an act, could not but blunt moral sensibility, dry up the fountains of natural affection, and render its perpetrators unfeeling and unnatural in other respects. Instead, therefore, of blaming, in our ignorance, the peculiar institutions of Moses—instead of scoffing at their apparent superstition or folly, or bowing in shame at their coarseness or indelicacy, let us, in humility, ascribe these appearances to our ignorance of the reasons that led him to adopt them; and adore the manifested wisdom of God in those we can thus satisfactorily explain and justify.

I will close with the illustration of the last quoted passage, by Sir Walter Scott, already referred to.

The readers of Kenilworth will remember the tragical murder of the Countess of Leicester, in Cumnor place, by Tony Foster, and his associate Sir Richard Varney. The Countess was placed in a room, as if under restraint, before which was a trap-door opening into a profound abyss, having for its bottom the lowest vault of the ancient building. This trap-door was so fixed, that when

the Countess attempted to escape, (as they hoped she would,) it would sink under her weight and precipitate her to destruction.

But they waited in vain. The unhappy woman made no effort to leave her prison. At length Varney rushed out, mounted a horse, and riding into the Court-yard, imitated the peculiar whistle by which the Earl of Leicester intimated his approach to visit his adoring wife. The lure was successful. The Countess imagined it was her husband—rushed forth to meet him—"the trap-door gave way—there was a rushing sound—a heavy fall—a faint groan—and all was over. At the same instant, Varney called in at the window, in an accent and tone which was an indescribable mixture between horror and raillery, 'is the bird caught?—is the deed done?'

"Oh God forgive us," said Anthony Foster.

"Why thou fool," said Varney, thy toil is ended I dreamed not I could have mimicked the Earl's call so well."

"Oh, if there be judgment in heaven, thou hast deserved it," said Foster, "and wilt meet it!—Thou hast destroyed her by means of her best affections—it is a seething of the kid in the mother's milk!" A. B. G.

RELIGIOUS INGRATITUDE.

"There are not found that returned to give glory to God, save this stranger."—Luke xvii: 18.

Novelty—novelty—is the prevailing cry of that insatiate thirst of curiosity common to our race. It is always being satiated, but never satisfied—for "it grows with what it feeds upon." The advocate at the bar concludes his train of legal argument with a burst of thrilling eloquence—and his admiring hearers but turn with a whetted appetite to hear what his opposer will reply. The preacher discloses the morality and doctrines of the Gospel to his believing auditory, and scarcely has he done urging them upon their reflection and practice, before they are ready to hear what next he will offer for their consideration. The fashionable gentleman or lady has scarcely been encased in a new dress made after the very latest fashion, before the wonder arises, of what form will be the next fashion that comes from London or Paris.

Nor is the novelty sought for, always of the same kind, as that which has just been presented for the gratification of curiosity. A deliverance from pain is frequently followed by a mad pursuit of so called pleasures—from sickness, by an indulgence in pursuits that must soon injure health—and from poverty, by the most needless, profuse waste of wealth. Sick-bed resolutions vanish with the first breath of fresh air that fans the pallid cheek—and every anticipated emotion of gratitude and thankfulness—anticipated while deliverance was yet anticipated with it—vanishes with the enjoyment that only increases it. Novelty—novelty glitters ahead of us in the roseate pathway of life, and with our eyes fixed on its glitter, we observe not the beauties of our journey, nor the charms of the contrast we have but so lately—so deeply experienced. Such is man—such is poor human nature.

Nor is it only in the affairs of earth that this thirst for something new, hurries its possessor forward in its pursuit to the neglect of the pleasure brimmed present. Religion, too, experiences the neglect it produces in the world—the best and holiest feelings of which our nature is capable, are trampled under our hasty footsteps in the weary, wasteful pursuit of novelty.

Religion with her holiest hopes and purest joys, calls to the merchant behind his counter—but it is the old tale of spiritual joys that long since has become homely to his ear—and a new mine of wealth—a grand speculation is just in sight—he cannot waste his time in hearing her voice. She points the farmer or mechanic to the handy work of God, brimming full of his wisdom and goodness to man, and holds high her lamp of peaceful light that he may examine it and grow happy as he grows wise. But she holds until her patience is exhausted and her arm tired—for he, good man, is just now engaged in thinking

of some new root or grass—some new patent or discovery—by which a fortune may be made—perhaps contemplating with rapture the prospect of purchasing a new farm or house—a new horse or instrument of workmanship.

She turns to the poor victim of disease, just beginning to crawl away from the brink of a grave that has been yawning before him. What speaking volumes of thought are in her beaming looks! But he reads them not. A few days ago, and he had no companion to cheer—no support to uphold—no physician to heal him but religion. Darkness, dismay and fearful apprehensions were before him—bitter retrospection presented errors to regret, vices to mourn, and wasted opportunities to sigh over. The present was filled with pain, languishing and debility—around him weeping relatives and friends to bid the long—the last farewell. Religion came to his aid. Her lamp lit up the darkness of the grave, and dissipated the glooms of eternity with the radiance of faith, and dispelled the dawning of the shrinking spirit with the cheering consolations and assurances of hope. She pointed to the past—but it was only to hallow his repinings into that repentance which while it probes the wound, furnishes also strength to the pain-weared sufferer by with drawing the cause of the malady. And the present—oh, the mingling joys and griefs—pain and bliss of the sanctified sick chamber! The long is but a short—the last, but an occasional farewell. The weeping friends but greet his passage to their common home, with the assurance that soon they also will take up the same journey, and then all will be holy, happy and united for ever and ever.

Such are the scenes which religion would bring into the mind of the slowly recovering penitent—but he reads not her language with a greedy eye—his ears no longer open to drink in the silver sounds of her overflowing consolations. These were things belonging to his sick-chamber—but he is now well. These were themes for one descending into the grave, but he is now crawling from its damp and darksome brink. Though once so overpowering in joy and full of peace—his mind is on gayer themes and filled with brighter dreams. And dreams they are—yes, dreams he will find them to be when again sickness and penitence, anguish and sorrow wind around his heart, and call his wandering thoughts from abroad, to fix them on himself.

Thus, like the subjects of our text, how few are found that return to give glory to God! What a melancholy commentary on human ingratitude—human instability—human heedlessness!

As our Saviour was travelling to Jerusalem through Samaria and Galilee, he entered a certain village on his way. And ten men who were afflicted with leprosy, stood afar off and cried unto him, "Jesus—Master—have mercy on us." And when he saw their deplorable condition—that benevolence which was his distinguishing characteristic, moved within him for relief. And he said unto them, "Go, show yourselves unto the priests." Full of faith in his divine powers, they departed to obey him, and on their way they were healed, and cleansed.

Wonderful deliverance from a previous disease! And were not these poor, diseased men filled with corresponding gratitude to the great Physician? Hear the words of the historian. "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face" at the feet of Jesus, "giving him thanks." One out of ten returned to thank his deliverer! One out of ten glorified God by praising him for the mercy he had received!

And who was this one! Undoubtedly, you will say, it was one who had been carefully grounded and instructed in the best and purest principles of the Jewish religion—one who carefully observed all the ceremonies of the Law—and one who attended diligently on all the services of the sanctuary waiting for the deliverance of his country Israel. Such a one, you will argue, would feel gratitude as a principle of the understanding and a habit.

ual impulse of the heart—having borne the impress of piety from early youth, it would be his meat and his drink to praise God for all his mercy, and to glorify him for his goodness. How, then, will you be astonished to learn that this man—this only grateful being out of the ten, was a Samaritan—part Heathen part Jew! “He was a Samaritan!” says the Evangelist; “and Jesus answered and said, were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this *stranger*.” A. B. G.

LUKE XIV: 26.

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple.”

Our text has created much perplexity in some minds, for want of an acquaintance with Hebrew phraseology, or an attention to the light which Scripture itself reflects upon it. What! does a religion whose sum and substance is love, inculcate hatred? When it is said that “he who loveth not his brother, whom he hath seen, how can he love God whom he hath not seen”; shall we be told that we must not love our brethren, if we would love God, or, in other words, be Christ’s disciples? Can love, and hatred also, be the fulfilling of the law? And must we violate the second commandment, to love our brother as ourselves, before we can obey the great commandment, to love God with all our powers? Can Scripture so contradict itself—can such be the meaning of the passage before us?

No—No—such is not its meaning. The negative expression of love, is a Hebraism, meaning a minor, or lesser degree of affection, which is here required. This is rendered further evident by what follows our text.—“And whosoever doth not bear his cross and come after me, can not be my disciple.” And, also, verse 33.—“Whosoever he be, of you, that forsaketh not all that he hath, he can not be my disciple.” Here, observe, taking up the cross is used as a climax—as a higher degree of sacrifice in the Saviour’s behalf—and in the last quoted verse, the whole is summed up to mean, that a man should “*forsake all that he hath*.”

Now when we remember that Jesus invariably enjoined by precept and recommended by practice, universal love to our fellow men—expressly forbade hatred even of our enemies—and that Paul expressly declares, “For no man ever yet hated his own flesh, but nourisheth and cherisheth it,” and recommends the husband so to love his wife—I say when we remember all this, we see how impossible it was that Jesus should mean, literally, what we mean by saying that a man must hate his parents, and children, and relatives, and wife, and even his own life, before he could be a disciple. And that he did mean only a lesser degree of affection, is evident from the language in which Matthew gives this discourse. “He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me.”

That the term hatred is sometimes used to express only a lesser degree of love, is evident from the passage, where God speaking of the two nations which were to descend from Jacob and Esau, says, “Jacob have I loved, and Esau have I hated.” It is evident that here only a preference of the one over the other, is intended—and the blessing of their father shows how far that preference extended; and that both were actually loved, but Jacob more than Esau. Other proofs and arguments might be adduced; but these may be sufficient.

Now, notice.—Among the various faculties of the mind, there are some superior to others. These should have the government of all the rest. Of these, we place in the first order, or class, the moral and religious sentiments. These embrace the *first* and *great* commandment—“Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.” Or, as I would familiarly explain the passage, thy love to God should regulate all your affections, direct all your

reasoning faculties, and control all the energies of your frame.

Then, next in order comes *general benevolence*. This includes the second commandment, which is like unto the first, “Thou shalt love thy neighbor as thyself.”—And “on these two commandments,” depend all that the Law enjoins, and all the prophets have revealed.—This gives you the injunction, so to consider yourself as connected and identified with your fellow-beings universally, as to regard them in the same manner as you do yourself, to consider their rights and truest, best interests equal to your own—as, indeed, they truly are.

Next in order, and necessary only for this state of being, are the animal passions and propensities, the exercise of which under the government of the foregoing, are necessary for the existence of man as an individual being, for the perpetuation of our race, and for its existence in the social form of families, communities and nations.—Such, in my humble opinion, is the form of government God has established for the constitutional feelings of mankind. To enlighten them, that they may perceive their relation to, and dependence on each other—their relation to external objects and circumstances—and to guide and direct them in their operation, is given us the intellectual faculties.

Here, then, we have the government of the human mind, as established by its Author. First, the centre of the circle, and the standard of affection to our race, we have self—then the immediate objects in whose happiness self is bound up in the silken bands of natural and social affection—then the vast family of which self and those objects, are but individual members, and with whose interest and welfare each is indissolubly bound by the natural and social affections of kindred and friends, and the ties of a common nature, a common origin, and a common destiny—and last, not least, but greatest and most imperative of all, all these concentric obligations are bound together and everlastingly surrounded, by the universal presence of God, the immutable laws of his rectitude, and the endless interests of a boundless eternity of bliss and glory.

We are now prepared fully to understand the meaning, and perceive the propriety of the injunction contained in our text. “If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple.” That is, any man will allow his love for relatives and friends, and his regard for his own life and welfare, to be superior to his love for God, for truth, for righteousness, he can not be my disciple.—And this was eminently correct in that age and country. The Gospel was bitterly, severely opposed. Imprisonment, scourging, death in every form, and amid every cruel and terrible accompaniment, dogged the footsteps of its preachers—hovered around the couch of hospitality—hid its dagger in the hand, and its poison in the kiss of friendship, and treacherously lurked even in a parent’s, child’s, or brother’s bosom.—Mothers were against their daughters—fathers against their sons—wives had unbelieving husbands—and brethren and sisters bowed at different altars, and viewed each other as the enemies of Heaven. It followed as a necessary consequence, that he who regarded relatives, or friends, or life, as the best and dearest object of his existence, would be unfit to proclaim, defend, and urge to the last extremity, the Gospel of Jesus. He could not do it—he would not do it. The father’s command would cause him to restrain the truth—the mother’s entreaty would hush his lips in silent acquiescence to error—the brother’s, or sister’s, or friend’s endearments would cause his footsteps to linger on his errand—to save the feelings, if not the lives of wife and child, he would bow in idolatry of false worship, and to save his own life he would deny the Lord that bought him.

Stern and terrible seemed the sacrifice required of the disciples of Jesus—but it was asked in kindness to them, and in mercy to our race. A period was at hand in which all Jews not enrolled under the banner of the cru-

cified Jesus, would perish miserably by intestine war, famine and disease combined. Yea, all who did not regard the doctrine and precepts and admonitions of Jesus, would then go into that gehenna of temporal destruction emphatically called the everlasting and unquenchable fire prepared for the devil and his angels—a place that had for ages been one of loathsomeness, filth and stench—the place of late execution and of former idolatry and shame, and now the emblem of their national destruction. To save their kinsmen, friends and countrymen from these horrors—to bring as many beloved ones as possible, into the life, and light, and joy of salvation—to secure to after ages the knowledge of life and immortality through the Gospel—the disciples of Jesus were to regard above every thing else their supreme love to God, regard for his truth, and their universal love to their kindred race.

A. B. G.

Br. D. Biddlecom wishes all letters and papers intended for him to be addressed to Clinton, Oneida county, from this date.

APOLOGY.

To our friends at Fly Creek and vicinity.—The sickness of my family prevented my attendance at Fly Creek, on the first Sabbath, of which Br. Smith was seasonably informed, but depending on the exchange, his business prevented his attendance also. In consequence, we regret to learn an unusually large congregation were disappointed—we hope not disaffected. We shall try again ere long. Will our friends in that region trust us once more?

W. BULLARD.

Cortlandville, May 11, 1837.

RELIGIOUS NOTICES.

The Eucharist will be administered in this city on the fourth Sunday inst.

There will be preaching on the fourth Sunday inst.—(next Sunday) by Br. S. R. SMITH in Hampton.

There will be preaching on the first Sunday in June, by Br. A. C. THOMAS of Philadelphia, in this city—Br. C. B. BROWN in the school house near Mr. Raymond’s, in the vicinity of Kirkville, and Br. FOSTER in Mexicoville—Br. CHASE in Salina and Br. BARNES in North Bloomfield—Br. E. M. WOLLEY in Fort Plain—Br. C. S. BROWN, Harford—Br. BRITTON in Depauville, at 10 A. M., and in Lyme near Br. Halloway’s at 4 P. M.—Br. BODEN in Morrisville, and in Pratt’s Hollow at 5 P. M.—Br. D. BIDDLECOM in Marshall—Br. D. SKINNER at Albany.

There will be preaching on the second Sunday in June by Br. A. WILLIAMS at Norwich Corners, Litchfield—Br. C. S. BROWN in Upper Lisle—Br. Sias as Br. Aspinwall may appoint—Br. BRITTON at Pamela Four Corners at 10 A. M., and near R. Fullers at 4 P. M.—Br. DELONG in Lebanon.

Br. Sias will preach in Madrid on Monday, June 26th, as the friends may appoint.

The Allegany Association of Universalists will meet on the first Wednesday and Thursday (5th and 6th) of July, (instead of the last Wednesday and Thursday in June,) in Ellicottville, Cattaraugus county.

The reason of this alteration is, that our friends depend upon procuring the court-house to meet in, and can not procure it on the first appointed days in June, because the circuit court will be held there at that time—and therefore the meeting of the Association is postponed to the 5th and 6th days of July.

L. PAINE.

The Universalist Church in Clarendon, Orleans county, N. Y., will be dedicated on the first Sunday in June. Services to commence at 10 o’clock, A. M. Ministering and other brethren are invited to attend.

The New-York State Convention of Universalists, will meet in the city of Albany, on Wednesday, May 31st, agreeably to notices heretofore published in this paper.

Ministers and delegates attending the Convention will please call at Br. S. Van Schaack’s, 392 South Market-street, for directions to their places of entertainment during their attendance.

D. SKINNER, Clerk.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper

P B R, Jacksonburg, (Mich.) for A S, and L S—S M H, Canada, for self, W P, R H, and J K—G V N, Johnston, for self, J W, and J D—B S, Bristol, for self, E W G, C S, W P, G P, J P, and J A—J S, Byron, for J G D, B C, C L, and J H—W H S, Poughkeepsie, for self, T N P, J N W, W H B, M S, R F and B G—O T, Churchville, for sundry subscribers—Rev. T D C, Watcott, for L S, D K, B M U, F W, L C, and D C—J S C, Laporte, (La.) for self, J B, W C T, and J M—D M, Magnolia, (Illa) for self, L G, P W, and S T—P M, Ganges, (O.) for H A, and W S—F H, Coperly, (O.) for self and C M.

POETRY.

For the Magazine and Advocate.

WHAT IS LOVE?

BY REV. T. J. TENNEY.

Ay, what is love? A glorious theme—
A theme for angel voices,
A changeless, bright and living stream
In which the soul rejoices—
O see it shine, below—above,
And what is bright but love—but love!

A spirit 'tis of light—of life—
Of God an emanation—
'Tis God—'tis heaven—and ever rife
With news of great salvation—
O see it shine, below—above,
And what is bright but love—but love!

The flower that opens to the wind
In gaudy glowing colors,
Reads love to each attentive mind,
Reads love to Nature's lovers—
O see it shine, below—above,
And what is bright but love—but love!

'Tis here, 'tis there, 'tis all around,
'Tis in the depths of ocean,
And may it in our hearts abound,
And quicken our devotion—
For see it shine, below—above,
And what is bright but love—but love!

Hiram, Maine.

From the Star in the West.

INHUMANITY.

"Man's inhumanity to man
Makes countless thousands mourn."

But it is his inhumanity to inferior creatures that I am now about to remark upon. As I was riding along the other day, I saw a boy, who had a little bird tied by the leg, which he every now and then let fly, and the poor little prisoner would imagine itself free till it had reached the length of the string, when it would fall fluttering to the ground; the father of the lad sat within sight amusing himself with the spectacle!—"and why, you little rascal," I inquired, "are you tormenting that bird in such a manner?" "I want to kill it, Sir."—"Want to kill it! and can you not then kill it at once, instead of murdering it by inches! But why kill it? perhaps it has a mate, and little ones, and they may be near by, witnessing its sufferings. Come, my little fellow, set it free; it will be one step towards making a man of you." The little fellow did so accordingly; but alas! it was maimed, and could not escape; and the only service I could render it, therefore, was to have it despatched at once, to terminate its sufferings. The hard-hearted father had wounded it with a shot gun, and then given it to his son to murder at his leisure! "Be assured my lad," said I—to the son, but the lesson was more especially meant for the father—"Be assured that he who can be cruel to a bird ought not to be entrusted with negroes—no, nor with a wife and children; for he will be likely to treat them cruelly too. So think of it my little fellow, and be merciful, and God will smile upon you."

It is certainly true, as the poet has said, that of all our propensities, when unrestrained by culture and discipline,

"None sooner shoots into luxuriant growth,
Than cruelty—most devilish of them all."

and how little care, alas! is taken by parents to repress this disposition: or, more truly, what pains they are at apparently to cherish it in most cases! The darling must have the kitten to maul, and choke, and murder; or a whip with which to chase the dog about the room.—The latter will sometimes growl when too hard pressed, and the former when badly hurt, will sometimes scratch. Mamma will then fall to belaboring the one or the other, for not submitting passively to be tortured by the young master or mistress. It is by such a process that children become depraved; they are not conscious at first of any wrong in the act; and their parents neglect the duty of making them know it; the evil practices ripen into fixed habits or prevailing propensities—and parents seek to shift the burden from their consciences by charging the blame upon Adam and the devil! The doctrine of native inherent depravity solves the whole mystery. "It's a pity—a wondrous pity—that little creatures so fascinating, and to outward appearance so innocent, should be so wholly and radically corrupted from the very birth! but hey day! so it is and we can't help it!"

But you can help it, though. Teach them lessons of mercy, early, both by precept and example; never allow them to inflict suffering upon others for their own amusement; let them even not harm a fly unnecessarily; nor

a worm, nor any other creature. You are more cruel than they, in permitting them to be cruel; for you are conscious of the pain being caused thereby to the subject; they are not: they would weep if they knew it; but you, more hard-hearted, can often laugh. The dogma of native depravity is a wicked libel upon human nature, and, by implication, upon the divine author of that nature:—

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

Man is the lord of creation: but if ever tyrant deserved to be deposed for abuse of his prerogatives to purposes of cruelty, then does man deserve that degradation. Who can recount the wrongs which that noble and servicable animal, the horse, has suffered at his hands? And the ox—the meek and patient ox! Oh! my heart has ached witnessing the treatment of these laborious and uncomplaining servants of man! And the faithful dog! a friend that sticketh closer than a brother; faithful at all times—in weal or woe; through hunger, neglect, abuse of every kind. How oft is the faithful creature repulsed with kicks, when he runs to his master with every demonstration of joy, to greet him on his return home!—and how often when he whines with hunger, and asks, in such language as he can, for bread, does he receive a stone! I have known men to allow their dogs to follow them for miles from home, and never trouble themselves to see them fed when they stopped; nor even to defend them from the larger dogs by which they were assailed on the way. When the time comes to return, the poor brute follows, hungry, and panting with fatigue:—arrived at home, the master revels in the delights of rest, and refreshment after the journey; and should his half-starved fellow traveller venture in to suplicate a small share of attention, he is repulsed with a kick, and the door shut against him! Poor Tray, or Juba, or Towler, whatever thy name! thou hast a long account of ill to file, against those from whom thou certainly hadst a right to look for better things! But thou art only a sufferer from man's ingratitude and tyranny in common with all animals, that have rendered him service and relied upon his honor and kindness for an equitable return. It is a pitiable sight to see the live stock which are brought from the country to be sold in market towns; calves, and lambs, with their legs tied together, denied food the whole twenty-four hours, poor things, and drink—they are thrown out of the waggon on to the ground very unceremoniously—where they are subject to be trodden on—and preyed upon by flies, without the means of self-protection—it is truly affecting to hear their baying and bleating: could not some of this misery be avoided? Is it essential that they suffer hours of hunger and thirst, and confinement in one painful posture, with other incidental injuries, previous to their being killed? Surely, since their lives must be sacrificed to our convenience, it behooves us to do it in a manner compatible with humanity. If the groans of a fellow man were to greet our ears as we walked the streets, and we found him thus bound—a hungered—athirst, and in bodily pain, would it not awaken our sympathies? would not every sensibility within us be enlisted on behalf of the sufferer? By what rule of right then, do we deny all sympathy to the poor brute, merely because he can not articulate his tale of wrongs?

I have often thought the practice of forcing peculiarly cruel. What creatures of God seem to enjoy their brief being with so high a zest as birds? How eloquently do their various notes of praise roll from their little throats up to the throne of their Creator! And yet a score of their joyous lives are unfeelingly sacrificed, to supply sovereign man with one dainty meal! Nor is this the worst; for who can sum up the misery endured by the wounded, which the sportsman (hard sport for the poor little birds) leaves to die by slow degrees in thickets and morasses which his dogs can not penetrate; and the misery too endured by bereaved mates and little ones; for birds have their attachments and sympathies as well as we? There seems plausible ground enough for sacrificing the huge ox to man's necessities; for in that case many lives are maintained at the expense of one, and that one of inferior consequence: but think of destroying a little bird, when it is revelling in the warm sunshine, amongst the budding trees and opening flowers; and from the bottom of its little heart pouring forth a song of welcome to the spring, and of invitation to less susceptible man to walk forth and enjoy its glories—think of sacrificing such a life for mere sport—or to procure one dainty mouthful!

Some three years since, while I sat conversing with a respectable couple in Orange county, N. Y., one of their sons—an urchin of about 8 years old—came in from the garden with a dead bird in his hand; its plumage was exceedingly beautiful; (I am no ornithologist, and can not name the species) the mother immediately recognized it as one of a pair which had their summer nest on a tree in the garden, and which had for several successive Summers resorted thither and maintained their house-keeping till the cold season came on, and now one of them was dead; the urchin had wantonly killed it with a stone; how I longed to have the little

wretch by the ears; and the poor little mate was left behind, to mourn in widowed solitude, and to pursue alone, when the season arrived, its journey to their wonted winter quarters. Gracious heavens! how I have suffered from that event! At the time I stifled my feelings, until, like Joseph, I had "sought a place to weep in," and I then eased my laboring heart by a flood of tears; and often—often since, has my heart been saddened by reflecting back upon the affecting incident.

I know not what to think of the fact—it is one of the greatest puzzles in the economy of nature—of God's having entrusted to man so absolute a power over the inferior animals, so prone, as he knew man to be, to abuse the trust to the most tyrannic purposes! I confess this puzzles me greatly; and were it not that the benevolence of the Deity is proven by so many millions of facts, this would beget a doubt of the doctrine—it really would.—But with Bulwer in the "Student," I am inclined to think that a future being awaits these animals, as well as man; in which they will experience a reparation for their present miseries. Oh! I find great consolation in hoping so! Meantime it is our duty to *now* use mercifully the sovereignty over them with which we are invested; and, as parents and guardians, to teach our children so to do; for as the sparrow falls not to the ground unnoticed of Heaven, we may be assured that all cruelty, whether towards man or brute, will be avenged on the perpetrator by him to whom vengeance belongeth; for nothing will justify cruelty; the most odious and destructive animal is as nature hath made it, our safety or happiness may require its destruction; but neither require that we should be cruel; and oh! let us beware lest if we show not mercy to others, we also "may seek it and not find it in our turn." G. R.

DEATHS.

In East Martinsburgh, April 24th, of dropsy on the brain, SHARIL, daughter of I. H. Ives, aged 1 year and 6 months. May faith in him who took little children in his arms and blessed them, support the bereaved parents in their afflictions, and teach them to feel that their loss is her gain. Funeral the 26th—Sermon by J. A. A.

In West Leyden, April 26th, of cancer on the breast, Mrs. HANNAH HIGBY, wife of Mr. Benjamin Higby, aged 38 years.

By this dispensation of Providence, a husband has lost an affectionate companion; 5 children a tender mother; and society an ornament. Mrs. H. never attached herself to any denomination, nor made a profession of any particular religious sentiment; yet was a practitioner of the principles of Christianity. She endured her protracted and severe sickness with much patience, looked upon her approaching dissolution with calmness and frequently expressed her resignation to the will of God, and her willingness to go at his bidding. The funeral was attended the 28th and a discourse delivered by J. A. A.

Drowned, in East Martinsburgh, May 12th, BELA ALPHONZO, only son of Bela and Eliza Kenfield, aged 3 years and 10 months.

Thus the bud before its bloom,
Is nipped and hastened to the tomb;
But faith bids us to hope this truth—
'Twill blossom yet in fadeless youth.

Funeral the 14th—Sermon by J. A. A.

In Independence, February 27th, Mr. LEVI STEVENS GEORRIDGE, aged 21. He was an intelligent and amiable young man, a Universalist in sentiment. The death of a promising youth seems a proper occasion of regret; and in such case it is certainly not unbecoming to weep. Yet when Jesus has "prepared a place" for any individual should it not be filled? J. L.

April 31st, LYDIA ELMIRA, daughter of Harry and Mary Ann Ashby, aged one year.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JUNE 2, 1837.

NUMBER 22.

ORIGINAL SERMON.

BY BR. J. FRENCH.

"O, how I love thy law! it is my meditation all the day."—
Ps. cxix: 17.

Thus writes Israel's royal Psalmist, concerning the law of God. Now, Christian reader, can you from the heart respond to the sentiment of the text? do you really love the Divine law, and find in it a delightful subject for constant meditation?

I suppose your answer must necessarily depend on the views you entertain of this law. Are they such as have been derived from partial creeds and popular schools of Theology? Then you will find it hard—extremely hard, if not impossible, to reply in the affirmative. But if the Psalmist had substituted the word *Gospel* for *law*, there would have been no difficulty in the case.

The obvious reason is this, that human creeds and systems of Theology have, for ages, presented the law of God as the instrument through which the destiny of man is sealed—by which all the human race are doomed to endure all the miseries of this life, the agonies of death, and the pains of an endless hell. Whereas the Gospel is supposed to reverse this unalterable decree, so far, at least, as a part of mankind are concerned: and it is notorious that so constantly has this view of the law been kept up in the Christian world, that in the minds of most Christians, with the very sound of the phrase, "*law of God*," are immediately associated all the thunders of Sinai's smoking summit and the horrors of hell's rolling volcanoes. We cannot say but the framers of those creeds, which have been the cause of so much mental anguish, may have meditated on the law through the day; but judging by the fruit of such meditations, we should be much more inclined to think that they must have occurred during the long night of mental and moral darkness. I wish to avoid any appearance of misrepresentation, and I am aware that all are agreed in saying, that the law is good, and that if it had been universally obeyed, the happiness of all its subjects would have been the result; but since it has been violated, its penalty is the endless wretchedness of the transgressor, and as all have transgressed, so all stand exposed to the awful doom. But more of this hereafter.

For the sake of illustrating our subject, let us turn to the consideration of some of the Creator's physical laws. He who reads the book of nature aright, perceives Divine truth written by the finger of God on every page. We have not the vanity to think that we can, Newton-like, "unfold all nature's law;" but will merely introduce a few specimens, believing the reader will like the meditation, and find no difficulty in saying in relation to each, "O, how love I thy law."

The first law, then, to which we invite attention, is the great law of *gravitation*, by which all solid bodies within our atmosphere, are drawn directly towards the earth's centre—by which, and the counterbalancing power of the law of projectile force, the planets are kept in their orbit, and the order and harmony of unnumbered worlds preserved—and by which man enjoys a thousand blessings in the every day occurrences of life. Do you love this law? But notice its universality, imperiously demanding obedience of all its subjects.—It is the tie that binds the physical universe together. But have none of the subjects of this law ever transgressed its demands?—Behold the stone, by counteracting power, soaring aloft in direct violation of its dictates. The stripling with his *sling* has set it at defiance, as really as did the serpent, with his *tongue*, the law of Eden. But what is the penalty for transgressing the law of gravita-

tion? Does it now demand that the rebel stone shall continue its flight through the boundless space, farther and farther from the earth, and never, no, *never* return to obedience? As soon would I believe this, as to believe that the law given by our heavenly Father for the guidance of his rational offspring, demands that the transgressor shall continue in endless transgression!

It is said, all allow, that the law of God requires that the transgressor return to obedience? Be it so, but the penalty of endless misery must for ever prevent such return; for none suppose that the obedient and holy will be perpetuated in misery for crimes they once committed.

2. Another law of nature, or rather another operation of the same law, requires that all the waters of the earth shall flow to their level—return to the ocean from whence they came; nor is it within the power of man to prevent the safe return of even the smallest particle. Will you take a drop of water, and burn it in the fire, to prevent its return? It will rise in vapor, then embosomed in some cloud it is wafted by the winds o'er the ocean's bed, and falls in rain—so that instead of preventing, you have hastened its return; or, if on hill or dale it chance to fall, conducted through rills, brooks and rivers, its passage is no less sure.

Now, has the Creator, in his wisdom, taken such care to secure the safe return of every particle of the material waters to the mother ocean, and has he taken less care of the spiritual waters—even his own rational offspring—that he should not have provided for their sure return to the vast ocean of everlasting love—to the embraces of their Father and their God? Do you say that many poor wretches in human shape, are so entirely estranged from good, so deep-engulfed in sin and moral pollution, that it is impossible they should ever return to the path of holiness and the enjoyments of Divine love? Go then, faithless mortal, and view some stagnant pool, where the waters, in their far off remove from the pure ocean, have become so polluted as to offend your senses and impair your health—now take notice that this filthy water is *water* still, and still possesses the inclination to return to the pure fountain. It has only become mingled with impurities, while detained by some obstruction from pursuing its journey thither. Remove, then, the obstructions—open the channel, and see how soon it will take its departure; and observe, also, the change that is now wrought in its condition—see how the filth and pollution are left behind, and it becomes pure as it arrives at the fountain of pure water—nor will the ocean refuse to receive it, because it was once defiled!

"As river's meander along,
Their beautiful margins display;
And in their confluence grow strong,
Receiving new strength on the way.

So the honey of love in the mind
Makes it spread in desires far abroad;
Till to others in love it is joined,
In its journey of faith to its God."

But is said that there are sinners so vile, that the love of God can exert no purifying influence on their hearts; for they are seen to sink deeper and deeper in sin, amidst the sunshine of Divine mercy! And who has not observed that stagnant waters are rendered more impure by the mellowing beams of the warm Summer's sun? But suppose we wait a few weeks, or months if need be, and return again to the spot where we saw these filthy waters. What, now, has been the effect of that sunshine which was supposed to be doing them so much harm? Where now are

these waters? The impurities that were mingled in them may still be found, but the waters have by the warming beams of the sun, been drawn in purity to the clouds of Heaven. So saith the wise man "the dust shall return to the earth as it was, but the spirit to God who gave it"

3d. It is by another of the laws of nature that the material universe is preserved in being, so that not a single particle thereof can, by any process known to man, be annihilated; and shall we for one moment indulge the thought, that the all-wise Creator has taken such care effectually to secure the preservation of every, even the most minute particle of unconscious matter; and yet that he will neglect to take care of his intelligent offspring?—the beings on whom he has enstamped his own image, and for whose sake he has spread out the material universe? While on this subject, we shall do well to call to our aid the teachings of him "who spake as never man spake," and inquire, what saith the merciful Saviour of men, about this matter? Hear, then, his gracious words. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows."—(Matt. x: 29-31.)

Is it said that this language was addressed by the Saviour to his disciples, and is therefore inapplicable to the unconverted? Show us the man, then, whose never-ending happiness or misery is of less importance than the life of a sparrow, and whose soul is not as well worth the Creator's care as one hair on the head of a disciple, and we will give the matter up, and allow that our Saviour exposed himself to persecution and to death, to save that which was good for nothing, or, to say the most, not worth a *hair*!—For the unconverted are lost sinners, and he came to call sinners to repentance, and to save the lost. O, reader, never let thy heart indulge the fearful thought that thy God will forget thee, or neglect to provide for and effectually to secure thy final wellbeing! Surely the law of preservation is *lovely*, and our meditations thereon have been sweet!

4th. The wise and benevolent Creator has established a law which confers happiness on every sentient being, while in its own proper element—that element which has been fitted for its use, and which is in harmony with its nature. Behold the eagle soaring aloft amid the ethereal blue, rejoicing in his proud flight, while in that element in which his Maker destined him to live!—Now take the eagle, and plunge him in the deep, and where are his joys? They are gone in a moment.—See the fish cut with joy the limpid stream—happy amidst the rolling wave! take it from its native waters, and put it on the land, and it is wretched at once. So we might go through with all that fly and all that swim, all that walk and all that creep; and we shall find that God has provided happiness for all, while in their native element—in which he designed them to live. Surely, then, if sin makes men happy, it is their proper element, and they ought to continue in it. And it is no less plain, that if God has designed the sulphurous flames of an endless hell, as the dwelling place of any portion of the human family, there they will rejoice and be happy;—or if not, it is plain that God governs the human race by laws, far less merciful than those by which he rules the brute creation. And it must be allowed that he loves the eagle, the fish and the sparrow, better than he does his creature man, on whom he saw fit to enstamp his own image. With these illus-

trations, drawn from the Creator's physical laws, in our minds let us proceed—

5thly. To the consideration of the moral law, or that law which our heavenly Father has given for the guidance of his rational offspring—that law whose penalty is supposed to be the temporal, spiritual and endless death of the transgressor, and which, it is believed, would have plunged the whole race of man in hopeless misery, had not the wrath of the Lawgiver been appeased by the suffering of an innocent being!

Now, if there exists a law having such demands, one thing is clear, and that is, that no benevolent being can love it—of course, such could not have been the character of the law mentioned in our text. But as we are not left without a star to guide our way on this subject, we hasten to present the law under consideration, believing that it will tell us, for itself, what are its demands. But where shall we go to find this law? We go not to human creeds, but to our Master Jesus, who tells us that the first and great commandment is that we should love God with all our heart, mind and strength; and the second, that we love our neighbor as ourselves, and that on these two commandments hang *all the law, and the prophets*. So here we have the foundation of the whole, and we suppose that none will deny that the superstructure must be of the same material.

Now, what does this law demand? The answer is *love*. What will fulfil this law? The Apostle says, "love is the fulfilling of the law." But what is the penalty for transgression? Why, what is the penalty for a violation of the law of gravitation? Answer. The transgressor shall have no resting place till it returns to obedience. So the worshippers of the beast "have no rest day nor night," and "the wicked are like the troubled sea that can not rest," "there is no peace, saith my God, to the wicked." Such is the penalty, if penalty, it can be called. Such, at least, is the direct and unavoidable consequence of transgression. But the law has been broken and dishonored. What must the Saviour do to magnify it and make it honorable? He must "finish sin and make an end of transgression," bring all the rebels back to willing obedience, and thereby gain their united testimony that *it is good*. Has the law of gravitation been injured, because it has often been transgressed, and has as often proved the amplitude of its power to restore obedience? But what must the Saviour do to cause all sinners to return to obedience? He must "destroy the face of the covering cast over all people, and take off the veil that is spread over all nations"—the covering of mental darkness, and the veil of error through which men see their God clad in the habiliments of wrath and vengeance—and give them to see, in their clear light of Heaven-born truth, that "God is *love*!" Then will all sinners be heard to say, "we love him, because he first loved us." Then will it be seen that the law of love, like that of gravitation, can exert an all-conquering power over the long lost spiritual waters, and restore them in purity to be embosomed in the boundless ocean of Divine benevolence. Then shall it be known full well, that God has forbidden that his law should oppose the accomplishment of the gracious promises of the Gospel.

Reader, can you not say, O, how love I this law? If so, let it be the theme of your meditation all the day, and let it beguile the wakeful hours of your nights, and by living in obedience to its dictates, may you bear constant testimony that it is **HONORABLE and GOOD.**—Amen.

For the Magazine and Advocate.
M. A. N.

BY REV. A. C. BARRAY.

Man, as has been truly said, is the noblest work of Omnipotence. His nature, which allies him to angels, proclaims him to be such. The master piece of the great Architect—a being created in the image of the invisible God and stamped with the impress of his great Author and Original; he was, by him, made lord over the "lower works" of his hands.

Man, considered merely as an *animal*, is superior to every other being that walks the earth.—Besure, his body was derived from the dust; but its nature, its formation, and the mechanism of its various and multiplied parts—that nice arrangement, design and order which pervade the whole—its powers and faculties, and every thing pertaining to it as a well organized system, proclaim it to be mysterious and wonderful; and with perfect propriety might every one, take up the exclamation—"I am fearfully, and wonderfully made!"

But the mind—the immortal mind, is what renders man infinitely superior, and exalts him high above every earthly thing. The powers and faculties of the body are noble, but how incalculably more so, are those of the soul! The mind of man—"it is this, which *emphatically* gives him his pre-eminence over other beings, by which he is surrounded; and entitles him to be considered as the 'lord of the creation.'" To the faculties of the body, there is a determined sphere of action—there are bounds set, which they may not pass—but to the immortal mind, there are no limits prescribed—to that, God has never said—"Thus far shalt thou go, and no farther." It is left free to "stretch its wings in space"—to rise from one degree of glory to another, and to be continually approximating toward perfection. "Much as man knows, in any stage of his progress, he may know still more; and may become still more exalted and lovely. Not confined to the present system as are other animals, he is destined to an existence, which, in point of duration, will run parallel with that of his Maker!"

In the formation of the human body—in the nice and perfect adaptation of every part to the whole, we have a striking manifestation of the benevolence of Deity—but the mind—the *immortal mind—the image of God!* There is seen a majestic—a strikingly grand display—a display, which words can not express, nor language describe, of the infinite wisdom and goodness of our Creator! But, notwithstanding man possesses that, by reason of which he can claim affinity to, or with a higher order of intelligences, he is slumbering in perfect ignorance of himself—unacquainted with those high and heaven-born powers and faculties with which he is endowed. What a being man might be, were he to assert the true dignity of his nature! To do this, he must first know himself, and knowledge of this kind is gained only by investigation.

Victor, May, 24th 1837.

For the Magazine and Advocate.

"UNIVERSALISM IS TOO GOOD TO BE TRUE."

BY REV. C. HAMMOND.

This saying is among the many which we hear uttered against the salvation of the world. "It is too good to be true." Indeed; will not our cautious friends inform us, how much good and how much evil it takes to make a truth? Will they not tell us, how far the salvation of all men exceeds the infinite goodness of God? how much better it is, than the object of our Saviour's mission into the world? and what quantity of misery will satisfy us, and make us perfectly happy, in earth or heaven? If it is too good to be true, we hope those who pay this compliment to the doctrine, will never again declare, that it is "the devil's doctrine"—that it is the most licentious and wicked faith mankind ever believed, and that it leads thousands down to hell. Surely, if such are the fruits of the sentiments, it must, according to the opinion under consideration, possess a sufficient quantity of evil to recommend it to their acceptance. But, for one, I beg to be excused from censuring a doctrine because it is good, or from believing in a sentiment because it is evil. That Universalism is too good to be true, is impossible. Though it is the best religion man ever possessed—best, because it yields the best fruits and the most enjoyment—yet, it is no better than its divine Author. The goodness of Universalism is an internal evidence of its truth. And as God is acknowledged to be in-

finitely good, so no doctrine can, possibly be too good to be true, nor can any sentiment be true, that does not recognize the infinite goodness of the Deity. Therefore, that doctrine which limits the benevolence of God, and excludes no more than one soul from the everlasting enjoyment of heaven, is too bad to be true—too bad to agree with the unlimited kindness and promises of Jehovah—and too bad to produce a wholesome moral influence on society.

2. Another mistake, into which some people have fallen, is, that the faith of Universalists is nothing more or less than desire—that they believe in universal salvation, not because there is evidence to support it, but because they wish to have it true, and that mankind are naturally disposed to credit that which is the most favorable to their desires. The exact reverse of this is established by observation and Scripture. If our faith consists simply in a desire, our opposers need not congratulate themselves with the hope of showing the immoral tendency of Universalism; for, unless they show a difference of desire between us, they will not be able to show any difference in the tendencies of our desires.

That mankind are naturally inclined to believe the most joyous faith, independent of evidence, does not agree with the history of the early martyrs to this cause, and the weight of evidence they advanced, which has, in all ages, been resisted with an obstinacy bordering upon madness. Men are naturally ambitious for preference, superiority, and distinction in the world. They prefer ruling as tyrants to serving as slaves. Hence, every system of religion, that proposes to equalize and to elevate the whole to one common standard of virtue, intelligence and happiness, will meet with a cold reception from the proud, the vain, the ambitious and the self-righteous. But any system that proposes distinction, eminence, superiority and happiness to its devotees, is so gratifying to the pride and vain glorying of men—so congenial to a depraved mind, and so agreeable to a vitiated understanding, that little difficulty attends the promulgation of any form of Partialism. But not so with Universalism. No one is inclined to believe it, only by the weight of evidence. And often the most clear and unequivocal testimony is set aside and rejected, for no other reason than it is too good to be true. Instances of this kind are on sacred record.

When our Lord made his appearance to his disciples after his resurrection, we are informed, that "they yet believed not for joy." Luke xxiv: 41. This appearance of Jesus was demonstrative proof of his Messiahship—of his mission to save the whole world, and of the resurrection of all mankind to endless felicity. The disciples were so overpowered with joy—the tidings were so good, the riches so great, so free and so durable, that they, at first, doubted. And such, I verily believe, is the case in temporal things.

Suppose a parent, possessing a large fortune and having a son residing in a distant country, should die, leaving the whole estate to his child. A messenger announces to the son the unwelcome tidings of his father's death, and the rich bequest he has left him, at the same moment; which circumstance would the son be most likely to doubt, or believe first? The bad news, most certainly.—Thus we find the human mind more ready to believe, and anticipate evil, than good—more ready to doubt than to trust in the mercy and grace of God. The infinite goodness of God involves so great an amount of good, to each and all of Adam's posterity, filling eternity with immeasurable delight, and each soul with overflowing satisfaction, that the vastness of such love and such joy induce distrust rather than confidence.

In conclusion, I would adopt the sentiment and language of Dr. Paley, in his "view of the evidences of Christianity." "If it be farther said, that men easily believe what they anxiously desire; I again answer that, in my opinion, the very contrary of this is nearer to the truth. Anxiety of desire, earnestness of expectation, the vast-

ness of an event, rather causes men to disbelieve, to doubt, dread a fallacy, to distrust, and to examine. When our Lord's resurrection was first reported to the Apostles, they did not believe, we are told, for joy. This was natural, and is agreeable to experience."

For the Magazine and Advocate.

A SKETCH.

AN EXPRESSION.

It was a solemn day for the worshippers. All of the professed children of God—the favorite fraternity, met in their fond Quarterly meeting, and their beloved presiding Elder attended to give an additional-expression to the harmony and happiness of the love-feast; and to give additional holiness to the solemnity of the occasion.

A happy throng of souls! Those who had passports, repaired to and sat within the pale of the happy band of guests in love-feast; and the ordeal was passed by the recipients of God's special ministrations, with joy and shouting. Verily, thought the silent beholder, there is a divine reality in religion. These expressions of spiritual felicity are more than earthly. O! that I were one to enjoy the spiritual favor of the God of heaven, and see life in death, and prospective bliss in heaven, as a new-born child of God tasting, by anticipation, celestial happiness.

Thus deeply mused the unconverted. The favored ones of faith conferred. They exchanged their views of peaceful reconciliation, and united their hearts into one grand union of fraternal love, and told their deep-toned affection by tears. They sang hymns and spiritual songs. They felt as if upon the wing to heaven, freely emancipated from this lower world and all evil attachments.

The holy ministers of the word of revelation arose in successive order, and with solemnity deeply engraven on their fronts, warned sinners to flee from the "wrath of the Lamb," and take refuge in the ark of safety. Yea, the men of holy orders bade loud and long, the "unconverted impenitents" to repent of their evil ways, arise above the temptations, sin and the devil—put the world with all its shining allurements under their feet, and join the church of God and go to heaven with them—the humble followers of Jesus Christ.—"Amen—amen"—responded the brotherhood.

Heart joined with heart—spirit associated with spirit—song succeeded song and response succeeded response among the favored souls; and the acknowledged expression of the united throng of the fraternity, was—reconciliation to God—victory over the world, and triumph over death.

"Away with the vanities of this world—away with all its glittering joys—my Jesus is my all—my God is all my joy—on him are all my affections placed, Allelujah—Allelujah—amen—amen;" the temple echoed; and the humble worshippers seemed 'swallowed up in charity and peace.

Smile sat on smile upon their faces, and as if eager in ecstasy, they sung as followers of Christ—

"See the happy spirits waiting,
On the banks beyond the stream;
Sweet responses, still repeating,
Jesus, Jesus, is their theme."

The wordling, ignorant of the inculcations of divine revelations, was moved, to half persuasion to join the sinless throng as a follower of him who "went about doing good."

The devotions closed.

An angel assumed the poor, ragged infirm mendicant, with crutch in hand, and placed himself at the portals of the sacred temple. The multitude advanced, and the trembling beggar reached forth his age-worn hat, and petitioned the passing throng to administer to his painful wants. But the holy men of God passed silently along, and scarcely gave a look at the suffering monument of wretched poverty.

Perhaps it was because it was the Sabbath day—for certainly such loud professions could hardly be considered empty.

The multitude passed by, and the mendicant

stood leaning on his crutch, with his hat in hand, without a mite administered, and eyed the professed children of the God of love with deeply searching look, until they were far away. But a lingering individual—a sinner—an unbeliever too, touched by a sense of the sufferings of his fellow-being, after all were out of sight advanced and made a gift.

At this the angel arose in the dignity of his heavenly character, and returned the gift with an hundred fold reward of peace—with his finger wrote over the temple door—"HYPOCRISY"—and took his heavenward flight.

REFLECTOR.

For the Magazine and Advocate.

NO CHANGE AFTER DEATH.

A DIALOGUE.

Limitarian. Universalism appears to me but a poor representation of the justice of God, teaching, as it does, that those who live and die in sin will finally fare as well as the most pious and godly.

Universalist. I presume the elder brother in the parable of the Prodigal Son would have made the same objection to the doctrine.

L. I would not have you understand me as having any objection to the vilest of sinners being saved, if they repent before they die; but as there is no change after death it can not be possible for God to save those who die in a state of impenitence.

U. Be careful how you limit the "Holy One of Israel." Your assertion that there is no change after death needs proof.

L. Needs proof! well you shall have it. "As the tree falls so it shall lie, and as death leaves us so judgment will find us." Is not this proof positive enough?

U. Not without citing the authority. "I should think Limitarians had been told often enough that this is but home-made Scripture; but I find it is necessary to remind them of it often."

L. Well, whether the precise language is in the Bible or not, the doctrine is true, and I challenge you to prove to the contrary.

U. Why, even your own system can not be supported by it. Heaven itself would be but one continual scene of mourning.

L. I would like to know how you will make that appear.

U. What do you understand by no change after death?

L. I mean by it, that the individual will retain, through eternity, the same dispositions and feelings, with which he left this world.

U. I will now relate an instance which is in point. It is but a few weeks since, a house was destroyed near Rochester, by fire. A girl of some eight or nine years of age, through fright, rushed into the flames. Here was a scene which called up all the love of a father—he sees the devouring flames encircling the tender form of his own beloved daughter—he knows that it is almost certain destruction to attempt a rescue, but he hears the smothering groan of the victim, as she writhes in the devouring flames. He can contain himself no longer—headlong he rushes forward to rescue his daughter or die in the attempt, he bounds into the flames but perishes with his daughter.

We will now suppose the scene re-enacted in another state of being. We will suppose the father in a state of bliss at the right hand of God, but that the daughter, who perhaps might have left the world in a state of impenitence, is brought to the judgment seat and there receives the sentence to depart; to dwell forever with devils and damned spirits in flames more painful than those which devoured her mortal body. Think you, that the father can witness all this, and still enjoy the happiness of heaven, and at the same time see his dear child writhing in unceasing tortures?—No! Heaven would be to him the worst hell that could have been invented under such circumstances.

L. O, 'twas nothing but sympathy—a weakness of our nature, that actuated the father to perish in attempting to save the life of his child; but

in the other world Christians will be freed from all these weaknesses of human nature, and learn to look with holy resignation on the sufferings of the damned, though ever so nearly related to us in this life.

U. Ah! It appears, then, that you do admit a change after death; if it is only a change for the worse! O, how long will mortals persist in supporting a creed which wars against all the finer feelings of our natures! Adieu.

O. H.

For the Magazine and Advocate.

EVENING MEDITATIONS.

How sweet to muse in twilight's hour,
And gaze upon the scenes above—
To view the wondrous works of power,
That there proclaim unbounded love.

In the pensive hour of twilight, as the gentle moon, the queen of night, accompanied by the starry host, shed their silver rays of light over the wide spread face of nature, with what emotions of inexpressible gratitude, and pleasure, does the reflecting mind gaze upon the wide spread canopy above. In such an hour as this, when the orb of day has retired from his wonted course and sunk, to rest, when the verdure of the fields and the trees of the forest, all seem to fold their leaves in the peaceful slumbers of the night, how delightful to roam through some retired avenue, there to view with wonder and reverence, the sublime and never-fading works of the Father of the universe. 'Tis here, while we behold the blue firmament on high, interspersed with the numerous host of jeweled lamps, burning in one eternal blaze—the moon as she gently pursues her onward course intercepted now and then by the misty cloud; that we are constrained to feel our own extreme littleness. 'Tis here, while we contemplate, we adore. With what a thrill of ecstasy, what a glow of reverence does the heart beat with the strongest emotions of gratitude towards the Author of its existence. O, who can behold the magnificent glories of creation, lavished in such unbounded profusion around them, without feeling the heart swell with gratitude, love and confidence, towards the kind and beneficent Author of the glorious scene before them, who has arranged the laws of nature with such perfect harmony and unerring wisdom! In this season of stillness and meditation, interrupted only by the notes of the evening songster, while the finer feelings of our nature are awakened, and the noblest principles of the soul aroused—with what fondness does memory recur to other times—to the by-gone scenes of youth, when perhaps, we with some loved companions of childhood, with feelings of youthful innocence, traversed the same ground and witnessed the same scenes which now surround us. But alas! Affection calls in vain. Their spirits have fled.—And as we look above, they seem to gaze down upon us from yonder bright stars with the smile of purity. In the transporting joy of the moment we almost forget the imperfect, the transient, and ever changing pleasures of earth. Hark! the bell tolls in measured notes, the hour of rest.—The blest tear of sympathy refreshes the memory of departed worth. In prayerful accents we exclaim, when we too shall repose in the narrow house appointed for all living, may the purest tear of affection moisten the green sod that shall cover us.

D. O. S.

Dewitt, May, 1837.

For the Magazine and Advocate.

ANECDOTE.

I once knew a certain man who had been excommunicated from a Limitarian church, for intemperance.—(This was not done, however, till his property was squandered.) He did not back-slide from the faith, after his dismissal; but continued a firm believer in the great essential of Limitarianism, and a zealous opposer of Universalism, especially when in liquor.

It came to pass, on a certain time, that a neighbor of his, a Universalist, passed along and found him intoxicated, and lying beside the fence. He raised him up, assisted him home, and remarked to him, "it is singular that so orthodox a man should get so drunk." "Yes, yes," replied our hero, "but if I was a Universalist, I would get a d—n sight drunker!"

APOLLOS.

For the Magazine and Advocate.
PEACE.

BY REV. J. WHITNEY.

What is meant by following "peace with all men?"

It is not probable that Christians are required to follow peace with all men, so far as not to contend with them regarding matters of religion. There are many examples in Scripture, which warrant and enforce the duty of contending with others on important subjects; and this appears to have been the case with all the true Prophets of God. They disputed much against the popular religion of the times, for which they were obliged to suffer the reproach of their enemies, and to flee into deserts and solitary mountains. "Woe is me, my mother," says Jeremiah, "that thou hast borne me a man of strife, and a man of contention to the whole earth." And we read of many "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fires, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." These characters "of whom the world was not worthy," were sometimes wandering about in the mountains and caves of the earth, in order to escape the violence of their religious opposers. On the other hand, all those who were not valiant for the truth were censured as enemies of the faith and false Prophets.

A continuation of this great controversy may be found in the New Testament. Near the commencement of his public ministry, our Saviour said, "think not that I am come to send peace on earth: I came not to send peace, but a sword." Likewise, when he came before Pontius Pilate, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." And in bearing this witness, he condemned boldly, and declared the works of the world were evil. He disputed fearlessly with the Scribes and Pharisees, telling them, that though they were "highly esteemed among men, they were an abomination in the sight of God." And again, "ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." To his beloved disciples, he said, "blessed are ye when men shall revile you, and shall say all manner of evil against you for my sake, rejoice and be exceeding glad, for so persecuted they the Prophets which were before you."

In the Acts of the Apostles, it is said, "there arose certain of the Synagogue of Cyrenians and Alexandrians, and them of Cilicia and Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit by which he spake." In the same book we are told of Paul's disputing boldly with the Jews and Gentiles, for which they sought to kill him. To refute the arguments of these champions, no other expedient could be found than to present false witnesses and excite the people to persecution. And certain it is, if we would follow the example of our Saviour, or would obey his commands, we must not shun religious controversies with such as have embraced opinions that are corrupt and erroneous.

But while we are called upon to contend earnestly for the truths of the Gospel, we are also required to be of a peaceable disposition towards all men. Whenever we engage in a religious, or in fact, any other discussion, we should be careful to govern our angry passions, and exercise meekness and brotherly love. One who has no rule over his own spirit, appears to a great disadvantage, and is in danger of giving offence to others about him. Solomon informs us that "a wrathful man stirreth up strife; but he that is slow to anger, appeaseth strife."

In order to maintain a good disposition, it is necessary to mortify pride and put on humility. This admonition was given by Paul to his Roman brethren; "I say through the grace given unto me, to every one that is among you, not to think of himself more highly than he ought to think—be kindly affectionate one to another, with brotherly love preferring one another." We should en-

deavor to guard against selfishness, which is a radical source of envying and strife, working all manner of evil. The Apostle Paul has forewarned us of the passions and practices growing out of this habit. "This know, that in the last days perilous times shall come, for men shall be lovers of their own selves." Whenever self love is not balanced or restrained by general benevolence, it is easy to see that much will spring up which is calculated to impair the happiness of mankind; and indeed our own happiness, which must be quite limited without a peaceable disposition, should always constitute an incentive to action. There is no possibility of enjoying peace and quietude while we are consuming one another by our mutual animosities and domestic wars. A deep concern for the good of ourselves and others, should induce us to preserve peace with all men; and in order to accomplish this, we must avoid such quarrels as are apt to wound each other's feelings, for when persons think themselves ill-treated, they not only become unhappy, but will say and do many things which are offensive and hurtful.

Following peace with all men, has been strikingly illustrated in the temper and conduct of our divine Master, who was called the Prince of peace. In all things he acted up to the character and design of his mission. He came to restore peace on earth, and to proclaim the good will of Heaven to sinful man. By the exhibition of every Christian grace, he constantly unfolded the character of that God whose nature is love, and for this he was sensible the world would hate him. But he remained firm in the execution of his purpose, though as far as was consistent with the truth and his mediatorial office, he was filled with mildness even towards his most bitter enemies. He endured the contradiction of sinners with meekness, and when he was reviled he reviled not again. Zealous indeed was he, and valiant for the truth, yet gentleness marked his whole career; and even while on the cross, he prayed fervently for his murderers, though they wagged their heads in mockery of his dying pangs.

Following peace with others is necessary, not only for our present enjoyment, but also to a well grounded hope of future life and happiness; for unto them that are contentious, and do not obey the truth, but obey unrighteousness, God will render indignation and wrath, tribulation and anguish. And while under the painful gnawings of self-condemnation, we have not the enjoyment of that hope which leads to purification of heart.

It is not unfrequently the case that we have animosities and divisions among us. We are sometimes involved in perilous difficulties with our nearest neighbors. May it not be said of us as it was of the ancient Jews? "They looked for peace, but no good came, and for a time of health, but behold trouble." In this land of civil and religious liberty, may not the language of God's chosen people be adopted,

"Without are fightings, and within are fears."

For the Magazine and Advocate.

THEMES OF THOUGHT.

OR SELECT SENTENCES FROM VARIOUS AUTHORS.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

1. "It is of great importance that we understand the Scriptures rightly; for if we do not, they will do us a world of harm. For they are the greatest Engine to do us hurt of any in the world, the children of men place so much confidence and faith in them."—E. HICKS. Let every reader of this fitly saying of old Hicks make it an exercise to himself, to select one instance at least, of an injurious influence or result which has arisen from some erroneous interpretation of the Scriptures. If all the instances were collected, there would be what might be very appropriately called "a world of harm."

2. "The reason that people are talking of an angry God, is, because they are themselves of an angry disposition and nature; for nothing else could induce them to consider their Creator an angry God, a revengeful God." E. HICKS.—If on

taking a survey of our acquaintances, we find the doctrine of God's justice, as it is wrongfully called, or of his disposition to blame and punish unmercifully; most acceptable to those who, in their judgments and actions shew the least disposition to charity, kindness, or candor towards their brethren; and, on the other hand, that the doctrine of God's great mercy and paternal love is most grateful to, and most readily embraced by, those who are the most characterized by their benevolent and warm-hearted natures, we will have good occasion to agree in sentiment with the author quoted.

3. "The guardianship of human laws and the eye of man, the laugh of the world and the world's frown, to which we are such slaves, lose their power in proportion as conscience, which is the eye of the mind, comes to take the oversight of our affairs. A liberty, a self-mastery, an independence upon the opinions of others, and a mind ever conscious of a right intention, come instead of artifice, and cunning, and plodding adherence to customary rules." Those who have tried it, have found it so. Let those who are weary of such slavery, with its unsatisfying sequences, try a change of masters. Let conscience be resolutely and habitually obeyed. Then will they grow greatly in their own esteem, and advance likewise in the estimation of the wise and good, and rise into influence over the better part of men.—Then will they feel as when a slave escapes from his stripes and weary toils: then will they feel as men should; they will feel and rejoice in their new condition; they will enjoy a health and strength; a peace which passeth all understanding, and a joy which the world can neither give nor take away.

4. "An occasional effort will not form a habit; and it is habits alone that makes those things pleasant and agreeable, which, in the first instance, oppose our love of self-indulgence. To break an old habit, and to form a new one, is never easy nor pleasant; and a certain probationary state must be endured, before success and the satisfaction which accompanies it, can be enjoyed."—MRS. PARKES.

5. "The manner in which I have seen some families pass their evenings at home, when they were not engaged with company, has often appeared to me to be dull, uninteresting and frivolous.—I have beheld the father, mother and children, scarcely keeping up a languid conversation; one lounging in an easy chair; another turning over lifelessly the leaves of a Magazine; and all yawning responsively, until the wished for hour of bed arrived. If these people were to be seen only at such times, they would be ranked in a very low scale of existence, appearing rather to vegetate than to live. But see them again, the next evening in company, and you can hardly credit your senses, which show you the reverse of the family picture you had before contemplated. The father is now, all intelligence and animation; the mother brilliant, and the daughters all smiles and good humor. Is there not something wrong in the habits of individuals who require such excitation to rouse into exertion their talents, social qualities, and apparently, their powers of enjoyment?"—MRS. PARKES.—Assuredly there is in the habits, principles, or motives of such people, (too frequently to be met with,) something seriously wrong. Would they rouse themselves to interest and edify those of their own family, they would have a purer, sweeter pleasure than their present habits yield them.

For the Magazine and Advocate.

EXTRACT FROM A LETTER.

"***** The closing part of your letter where you write of your religious feelings, and express a "fear" that we are "cherishing a delusion instead of a reality," has particularly engaged our attention, and elicited some conversation between myself and your sister in relation to your situation, views and feelings. You will, therefore, attribute it to the best of motives, if I indulge in a professional way of making a few remarks.

That you should regard the "old evangelical doctrines of our forefathers," as nearer the religion of the Bible than our present views, is not singular. You are well aware that we too have occupied similar ground; and it was not until after we had given the subject considerable attention, that we gave up our early prepossessions, and this, also, you are well aware, at the sacrifice of feeling in regard to the opinion of our friends. "But, after all, dear brother," we are in no way disheartened; the more we reflect and examine, the more thoroughly convinced are we, that a Being powerful, wise and good governs all, and that under his divine administration "all is well;" that is we are fully persuaded that "He has no end in view, and will permit no event to take place, incompatible with the highest good and best happiness of every intelligent creature, He has called into existence."

It is possible and even probable that you have imbibed some erroneous opinions in regard to what we cherish as truth. We claim that the doctrines we believe are as *old* and as *evangelical* as those entertained by our forefathers. Truth is immutable. The truth in relation to the final destiny of each individual of the human family, is coeval with the divine determination to call into being the race of man. And did God then design to make the existence of all a blessing? I am confident you will not assert a contrary opinion. The Lord Almighty designed in the beginning to bless all, and he will bless. This truth was revealed to Abraham, (Gen. xii: 3,) and has been proclaimed "by all the holy prophets since the world began." Acts iii: 21. This, then, is not a new doctrine. And that it is quite as *evangelical* as the doctrines of our forefathers, will appear evident when the signification of this term is considered.

You say you can not to your satisfaction, understand the texts of Scripture to which we referred, as we understand them. But can you satisfactorily explain them on any other ground, than that of universal blessing in Christ and reconciliation to God?

And now let me inquire, are you satisfied with the belief of the doctrine of endless misery? Are you satisfied with those views of the heavenly state, hereafter, which you entertain? Accompanying this I send you a few papers in one of which, (Magazine and Advocate, vol. v, No. 17,) you will find a sermon by Rev. H. Ballou, 2d, and I would particularly call your attention to the closing part, where the author speaks of the common views of heaven. What is heaven? We are accustomed to conceive of it as a state of perfect felicity. It must, then, necessarily include all. Should one individual be excluded, it would not be heaven. "It is not enough for us, that *we* are to be happy, unless our families, our friends, even our enemies, if we are Christians; yes, and the whole world shall share in the great salvation." It must be so, not *one* can be excluded, much less millions, and all the rest be happy. * * * * * J. B. Jr.

Brownville N. Y., May 19, 1837.

For the Magazine and Advocate.

UNIVERSALISM IN CHENANGO COUNTY.

Br. GROSH—Now for a brief sketch of the situation of our cause in this county. It is about two years since I was solicited by a few spirited and worthy friends to remove to this place. Accordingly with prospects no ways flattering, yet strong in faith and hope, we came on, and, encouraged by the zealous co-operation of a few names who considered their religious rights worth a struggle, we commenced our labors. We have had a trying scene of difficulties to pass through. Many has been the time, when our soul was about to die within us, and we were tempted to give up all as lost. All that a determined opposition could effect, has been done to prevent the permanent establishment of our cause in this village. Still, we have fought the battle and gained the victory. But on a retrospective view, we must say it is the Lord's doings—and marvellous in our eyes. The hundreds that assembled at the annual meeting of our Association, and at the dedication of our house,

and the joyful and interesting services on those occasions, served to strengthen the hands and encourage the hearts of our friends, and to awe into respect our opposers. Br. Smith's sermon on the latter occasion was sound, practical, clear and forcible, and pronounced in a style peculiar to its able author.

By a unanimous vote of the Society, our house was opened for stated worship on the 26th of March—in the mean time our congregation has been steadily increasing, and our prospects at present are cheering.

NORTH NORWICH.—It is not a year since the society in this place was organized. In the mean time, two worthy and valuable members have been called from their earthly labors, whose loss is sensibly felt and feelingly deplored. But these afflictive events have not discouraged our friends, and it may be truly said that they are deserving all praise for their zeal, patience and perseverance in the good work.

We have labored with this society one fourth of the time, for the year past. We have moved forward heart and hand in the good cause, together. The blessing of the Lord has been upon us. The Trustees of said society have recently contracted for the erection and completion of a house for public worship, the ensuing season. The house is to be built of wood, thirty-seven by forty-five feet, with a gallery on three sides, and a steeple of suitable proportion. The work is begun, and is to be completed in the month of November next.

MACDONOUGH.—Here is a good society in a prosperous condition, with an excellent and well organized choir. Owing to the Christian feeling and liberality of the Methodists in this place, the society have the privilege of occupying their house one fourth part of the time. If our friends persevere in their labors of love, and steadfastly continue to adhere to the glorious cause which they have espoused, they will ere long be able to build a house of their own.

SMITHVILLE AND GREENE.—The united society of these two places, have no stated ministration of the word at present. They are not lacking in numbers, wealth, talents and influence. Brethren, it is high time you were up and doing; remember, while men slept the enemy sowed tares. Every thing you should hold dear and sacred, may be lost by supineness and neglect. Awake—awake, then, out of sleep, and let your faith be manifest by your works. Now is the accepted time—now is the day of salvation.

PITCHER AND PHARSALIA.—Our worthy Br. C. S. Brown, whose zeal, faithfulness and arduous labors in the vineyard of the Lord are well known in this part of the heritage, has labored with these societies a portion of the time, for the past year; I understand they are in a prosperous condition.

BAINBRIDGE.—This is the field of the judicious and successful labors of Br. G. Messinger; whose faith, patience, talents and untiring zeal are well known. The society and church in this place, are the largest in this county. They own one half of a good house, and are favored with the labors of Br. Messinger one half of the time. This society forms an impenetrable phalanx in the cause of truth and righteousness. They present a front to principalities, and powers, and spiritual wickedness in high places, which cannot be shaken. May they go on and prosper, and long continue to sit together in heavenly places, and enjoy the unity of the spirit in the bonds of love. We pray that their candlestick may never be removed out of its place, but that they and their children, and their children's children, may enjoy the happy inheritance of the saints in light for ever.

SOUTH NEW BERLIN.—There are a few names here that are precious—their garments have been kept free from the stains of error and moral pollution. Their moral worth is above all price.—Clouds and darkness have obscured the prospects of this society in past days, but for a year past

they have been vanishing. If our friends there continue to run with patience the race that is set before them, in the way of the Divine commands, they will soon find that their days of mourning are ended. They at present enjoy the labors of Br. Messinger one fourth of the time.

COLUMBUS.—Our excellent Br. Wm. Delong has labored with this society during the past year, and I believe his labors have proved successful in the up-building of Zion and the spread of the truth. I am informed that our cause is gaining ground there. There are a few who, on account of their intelligence and moral worth, are an honor to the cause—one of whom can chase a thousand in the ranks of error; and two put ten thousand to flight. May the Lord strengthen and build them up in the most holy faith, and establish them upon the rock of eternal truth.

NORWICH.—It is well known that the society in this beautiful and growing village, made exertions years since, to build a house of worship, but failed not for the lack of ability or means, but for the want of perseverance. This failure produced sorrow and deep regret in the hearts of our friends throughout the county. If the society in this place have erred concerning their duty, it must have been against light and knowledge; for in by gone days, they have had the great truths and principles of the Gospel of God's impartial grace world's salvation, clearly and powerfully set before them by some of our ablest and most talented preachers in the moral vineyard. But I trust the day is not far distant, when they will rise again in their moral strength and go forward in the majesty of truth, and build up the walls of Zion in that place, and erect a house for the worship and praise of the most High, where they and their children, and the passing pilgrim and the stranger that sojourns within their gates, may assemble and pay their vows and present their offering before the Lord of the whole earth. *So mote it be.*

Thus you see, Br. Grosh, that our cause in this county was never more prosperous than at the present. Have we not abundant reason to thank God and take courage? N. DOOLITTLE.

Oxford, May 12, 1837.

MAGAZINE AND ADVOCATE

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JUNE 2, 1837.

PUNISHMENT.

There are four words of the same general meaning, connected with the infliction of pain for the violation of a duty, which differ slightly in shades of meaning from each other—punishment, chastisement, correction, and discipline.—Mr. Crabb thus defines three of them—"As *correction* and *discipline* have commonly required *punishment* to render them efficacious, custom has affixed to them a strong resemblance in their application, although they are distinguished from each other by obvious marks of difference. The prominent idea in *correction* (*v. to correct*), is that of making right what has been wrong. In *discipline*, from the Latin *disciplina* and *disco*, to learn, the leading idea is that of instructing or regulating. In *punishment*, from the Latin *punio*, and the Greek *peinè*, pain, the leading idea is that of inflicting pain." Of *Chastise* and *chasten*, the same author says—"chasten and chastise, both come from the French *châtier*, from the Latin *castigo*, which is compounded of *castus* and *ago*, to make pure." And every Dictionary I have consulted, interchanges these words and their primitives as the meaning of each other—as synonymous terms.

That the leading idea of punishment—i. e. the infliction of pain—is not the *only* idea, is evident by reflecting that there is a considerable difference in the meaning of these three words, all associated with this leading idea—suffering, punishment, revenge. *Suffering* may be inflicted on an innocent, holy person—is not accompanied by guilt in him who bears it, nor arises in a sentiment of mere justice in him who inflicts it. Consequently suffering is not, in itself, a visitation of punishment, ex-

cept when visited on the guilty. Punishment has already been defined.

"Revenge, (says Mr. Crabb,) is the basest of all actions, and the spirit of *revenge* the most diametrically opposed to the Christian principle of forgiving injuries, and returning good for evil; it is gratified only with inflicting pain without any prospect of advantage"—While, according to the same writer, "The act of *avenging* though attended with the infliction of pain, is oftentimes an act of humanity." Thus, often God *avenges* the wrongs of the oppressed; but he never *revenge*s himself on those who insult his majesty. *Vengeance* is the Lord's as he manifests it in his punishments of evil doers; but *revenge* he neither practices himself, nor allows us to practice it.

From these definitions, taken from the best human authorities in our language, we are led to see that punishment is perfectly consistent with *correction, discipline, and chastisement*—that *suffering* is not always *punishment*—and that *revenge* is inconsistent with either just and proper *punishment*, or any of its synonymous terms.—*Revenge* is the infliction of "pain without any prospect of advantage." *Punishment* is the infliction of pain for an offence, with the design to *correct* what is wrong; or to instruct in well doing, as a *discipline*; or to *chasten*, or render the offender pure.—Such is clearly the difference between these two terms, *Revenge* and *Punishment*.

A. B. G.

A LETTER AND ANSWER ON PRAYER.

MR. SKINNER—I am a stranger to you, but having recently taken up my abode in this place, I last Sunday attended your church.—It would be no flattery for me to say that I was pleased with your discourse, and that I hold some sentiments in common with yourself. But in your address to the Deity you made use of some expressions, which called to mind a subject upon which I have frequently been compelled to reflect with pain and disgust.—I allude to the inconsistent language and insulting requests which characterise nine-tenths of the petitions which we hear from the orthodox pulpits of the day. They speak of God, as though he were an *ignorant*, but *cruel tyrant*, and of themselves as his slaves. Their *petitions* are *insults*, and their *thanks*, *reproach*!

But I would not have you think that I discovered in *your* address any thing to which such harsh language would apply. The words were simply (in my opinion) inconsistent with what I suppose your principles to be. They were in substance these—You thanked God "that *we* were placed in a land where the power of the rack, the stake and the dungeon were never felt"—the fair implication of which language appears to me to be, that he *has* placed some of our fellow-men in situations where they *are* felt.—Now, to thank God that he has placed us in better circumstances than our neighbors, is to thank him for being *partial*; and seems to me about as consistent, as it would be for me to say to a man, Sir, I believe you to be a very great rascal, and I do not care what you do to my neighbor; but I feel very grateful for the protection which you have extended to me!

I met the other day with a brief little outline of a prayer, which comes so near my views of what a prayer ought to be that I shall take the liberty of transcribing it for your criticism.

"Oh God! Thy creature who now in the midst of his brethren is about to lift up his voice unto thee, feels that from the abundance of his heart, his lips can utter nothing but gratitude and praise.

He can not, Oh God! address thee in the character of a petitioner—for what has he to ask for?—Thy bounty has supplied him, together with all thy intelligent creation, with every thing—and thy tender mercies are over all thy works.

He dare not even ask thee for a continuation of thy goodness and mercy; for it would be an insult to thy character, which is made up of those attributes, the benign influence of which has been with us all our life long.

Neither would he attempt to lay before thee our sinful—our fallen condition; for thou art God!

and what can man tell thee? Thou art infinite in knowledge; and what is there in our nature or our conduct that thou art ignorant of? We feel grateful that we are in thy hands.—And from the kind dispensation of thy providence in providing for the comfort and sustenance of our perishing bodies, we feel the most implicit confidence that, that portion of THYSELF which now animates our bosoms will, when freed from the clogs of mortality and the imperfections consequent on animal existence, return again to THYSELF, to expand in the sunshine of eternal blessedness and peace!

Indulgent Lord God! When we reflect upon thy majesty, thy power and thy wisdom, we can not but feel our own comparative nothingness: but when we take into consideration our connexion with thee—our high privileges and immortal immunities; we feel an *HONEST pride* which prompts us to pay—not the servile homage of a cringing slave to a haughty tyrant, but the tribute of a grateful heart.

And now, Oh Lord! with no petition to make—with nothing to ask for; grateful for what thou hast already done for us; and entertaining the most lively confidence as to what thou wilt still do, we go to our respective homes full of peace in believing that we, together with the whole family of man, shall, when we have done with time, and all that is mortal of us shall be dissolved, return again to thee, to stay in thy presence forever. AMEN."

I have no doubt that many of the inconsistencies which we hear in prayer, grow out of *carelessness*? for I have heard many prayers that the mind evidently had but little to do with; being an exercise of the mere organs of speech.

I address this letter to you, my dear Sir, with sentiments of the sincerest regard—and I should be happy to make it the basis of a more permanent acquaintance, for I esteem the intercourse of mind with mind as almost the highest happiness of life.

I anticipate a treat from A. C. Thomas, whose writings I have perused, though I never saw the man.

Yours, etc.,

MR. D. SKINNER.

Utica, May 23, 1837.

ANSWER.

DEAR SIR—With the spirit of your letter I am well pleased. I am not only pleased with its tone, and general sentiments in regard to the impartiality and boundless benevolence of the divine Being, but especially with the open frankness and untrammelled freedom and independence with which you express yourself. For implicit confidence and acquiescence in the dictum of a clergyman, merely because he occupies that station, and fawning sycophancy towards him on account of his calling and profession, forms no part of the sentiment with which I desire to inspire those who may be pleased to listen to my public labors.

I fully agree with you that many prayers which are publicly offered to the divine Being from orthodox pulpits are strangely inconsistent with enlightened views of his character, and which, (did the petitioners understand the proper import of their own language,) can be regarded in no other light than insults and mockery.—Yet they evidently are not intended as such. In regard, however, to the language used last Sunday in one of my prayers, to which you take exceptions, I must beg leave to dissent from the opinion you express as to its impropriety. You object to our thanking God "that we are placed in a land where the power of the rack, the stake and the dungeon are never felt," because you say the language implies, that God *has* placed some of our fellow-men in situations where these evils *are* felt; and hence, implies that he is *partial*, etc. The last conclusion I think does not necessarily follow from the admission of the first.

Now let us inquire, are we not, as a people and nation, exempt from the evils mentioned, viz. the rack, the stake, etc.? The answer must be *Yes*. Well, are not some of our fellow-men the victims and sufferers of these evils? Answer. *Yes*. The fact then exists. Is it wrong then

or irrelevant to God, to recognize this fact, in our addresses to him, as it truly exists? If to speak of it as it really exists, is virtually to accuse God, of *partiality*, then the existence of it *proves him to be partial*? And which is the worst—that Providence that ordains the existence of the fact? or that language which merely recognizes it as it is?

Now I do not deem the fact that we are exempt from those evils, while some nations are subject to them, sufficient to prove God partial; any more than the facts that we enjoy a republican government while many nations are subject to a monarchy or a tyranny—that we are free from the superstitious belief in witchcraft, though our ancestors were the victims of it—that the moderns are enjoying the benefits of the Newtonian philosophy, though the ancients knew nothing of it—prove that God is partial in these things. The Newtonian philosophy was discovered and introduced at the right time. Our country was delivered from monarchy and from witchcraft at the right time—the very time which Deity saw was best. And other nations will be delivered, when he sees it best they should. We as individuals are sometimes sick and sometimes well. But these changes and differences in the condition of individuals, or of nations, do not prove God to be partial.

In all conditions wherein men are placed, I believe they have reasons for gratitude to God. In health and prosperity that we are so; in sickness and adversity, that they are no worse; and not unfrequently have men occasions of gratitude to God for the very adversities and afflictions with which they are visited. So far as the temporary evils to which mankind are subject, are understood and their ultimate tendency and final results are discovered, the ways of God to men are abundantly vindicated, and all things are seen to "work together for good." So that we may well thank God either for general or particular blessings showered upon us, without in the least implying his partiality.

The form of a prayer with which you are so well pleased, and which you copied in your letter, is a very beautiful specimen of chaste composition, and a fervent breathing forth of grateful adoration, devout gratitude, and entire confidence in the Divine goodness, and well adapted to a satisfied and happy frame of mind—such a frame as that in which good old Simeon found himself after his eyes had seen and his arms had clasped the long expected Messiah; or as good old Jacob felt when he had found his long-lost Joseph, and exclaimed "it is enough." But all can not feel at all times that happy and satisfied state of mind, especially in seasons of sorrow and trouble. And that it is right in such cases to petition God for things that we need, or think we need, (with a humble resignation to his will, however,) is evidenced by the numerous petitions recorded in the Scriptures, particularly the strong supplications of Jesus just before his agonizing death, and the beautiful form of petition he gave to his disciples which is commonly called the *Lord's Prayer*.

Reciprocating all the friendship and good feelings expressed in your letter, and hoping with yourself for further opportunities of longer and more intimate acquaintance, I subscribe myself, Dear Sir,

Yours in Christian friendship and fervent charity,

D. SKINNER.

FREE AGENCY.

"If Mr. Grosh would answer the following question, he would oblige the writer, and also a number of readers.—How can the agency of man be reconciled with the foreknowledge of God. J. S., Jr."

"I will try, Sir," was the answer of a gallant officer during the late war, and preceded the accomplishment of an action which for bravery and difficulty, has seldom had its parallel.

The term *agency* has two meanings,—one in commercial, the other in theological use. In the first, it means one empowered to act in lieu or stead of another. In the latter it simply means the ability to act. Were I inclined to obey the foregoing request simply to the let-

ter, my task would be an easy one, construe the term agency in either sense. But I presume our correspondent wishes me to reconcile man's freedom of will or action, with the foreknowledge of God. The difficulty of doing this, rests more in the preconceived opinions of men, than in the thing itself. They suppose freedom of action implies uncertainty, while God's foreknowledge is certainty; and that, therefore, there must be a contradiction between the two. Is this necessarily the case? I think not. In my opinion the results of a freedom of action may be as certainly foreknown, as the results of a compulsory state of action. I will illustrate the case.

No inducement could induce the prodigal son to return to his father's house while he lived wantonly and riotously. He acted freely in staying away. The results of that action could have been certainly foreseen by any being possessing prescience. It ended in ruin, shame, degradation, starvation. The effects of starvation on his mind were to set him to thinking of his father's house where there was bread enough and to spare, and to resolve that he would feast his hungry soul on that food if he could obtain it, even as an hired servant. He acted freely in returning to, as he had done in departing from, his father's house, and willingly fulfilled the foreknowledge of the results of his actions. No outward force or violence was offered to compel him to act in either case—yet the results were as certain as if the whole force of the material universe had been used to force him from home, to force him into dissipation, to force him to feed swine, and to force him home again.

Dr. Reid compares foreknowledge to memory. He says foreknowledge is no more wonderful to us, than our memory of past events would be to a being deprived of that faculty. Yet to remember a past event, it must have actually existed. So to foreknow a future event, it must actually take place. Remembrance of an event does not cause that event to have existed; for it has existed whether remembered or not. So foreknowledge of a future event does not cause that event to come to pass; for it must exist in the future, before it can be foreknown. That which is not, can not be known at all—either fore or after known.

But it is also certain, that that which is foreseen by me, as the result of a certain course of conduct I intend pursuing, I am responsible for, so far as I intend that result. God either intended that man should be finally holy or unholy—happy or unhappy. He foresaw what would be the result of man's creation. He possessed power sufficient to frame events so as to produce (even by human agency) the very results he intended should flow from them. Consequently—if any man is endlessly damned it will be because God intended that result in creating him.

A. B. G.

THE PRIMITIVE CHRISTIAN.

Since my return from the South I have been privileged with seeing my good brother Shepard's April No. of the above named paper, in which he notices what I said concerning him and his paper in the Magazine and Advocate of March 17th. He now accuses me of making "another malevolent thrust" at him (in the article of March 17th) with my "usual ventrosity and egotism!"—of using "torrents of abuse"—"having a morbid conscience or a superficial mind"—"recovering from the paroxysms of mortified pride"—being guilty of "an outrageous profanation of an institution of the Lord Jesus Christ," etc., etc., etc., and what appears strangely inconsistent and entirely unaccountable (on the supposition of these charges being true) he seems almost inconsolable because I will not consent to enter into a labored discussion with him relative to his views of a certain ceremony! Why really, if I am guilty of all, or one-half that he accuses me of, I should expect that no man, of any character or standing in the religious world, would ever consent to enter the lists of theological discussion with me;—for the very touch would be pollution, and contact with me would tarnish the fairest reputation.

But, candidly, my dear Br. S., let me query, What language did I use in the article of March 17th that had

the least appearance of "a malevolent thrust," "torrents of abuse," or that gave the slightest indication of a "morbid conscience," or "paroxysms of mortified pride," etc.? I request you, and our readers, to take that article and read it over again carefully, and see if it is not couched in the most mild and kind language; and ask thy conscience friend S., whether there is not a bare possibility of something being morbid there. I do not say there is. For I am no judge of other men's consciences.

One more request. Will my good brother Shepard please explain the word "ventrosity"?—he being a critic and I so ignorant as not to know its meaning. If he can not give us the true lexicographical meaning of the word, I would further query, whether he had not better set himself up as a teacher of *unknown tongues* than attempt further to win laurels of honor in the field of *English criticism*?

D. S.

PLAGIARISM.

I know not why it is, but there are few things I more heartily detest than literary pilfering. I have no patience with it. A man may borrow ideas—for all ideas are common stock, and we have few, if any, that are not derived from others—and arranging and dressing them up in our own manner, we may send them forth to the world as original. A writer may even unconsciously write a sentiment in nearly the precise words in which he first read it, and not knowing that he has drawn it from the stores of memory rather than from imagination, he may be excused for presenting it to the world as his own—for he thinks no deception—intends none, and is guiltless though erring. But every one should be careful to mark borrowed articles. A phrase of peculiar beauty or merit, though containing but two words, should be marked as quoted, if it really is quoted. Every line of poetry—every sentence of prose that is borrowed, should certainly be marked as quoted. If many verses, or several sentences are borrowed to decorate the pages of an Album, a periodical, or even a private letter, the author's name, if known, should be named, and at all events, the article should be marked with quotation marks, or designated as a selection. These remarks are intended for the young and careless. They know not with what indignation and hearty abhorrence their neglect of these things may be visited by those who deem a man to be as low and base and paltry a thief for stealing the labors of others, as if he had stolen the property of others. And literary men, generally, do thus detest plagiarism. Plagiarists are not only thieves, but impostors. They wear others' laurels, and attempt to win the approbation of the public for efforts they never made. It is a combination of theft and swindling, in the literary line.

"I. C. B.," of Hamilton, (we could give his full name, but not knowing him personally, we can not judge whether so severe a punishment is necessary,) has been guilty of this doubly detestable vice, if the following note from a respectable ministering brother, of Boston, Mass., may be believed—and that it may, I am fully satisfied. It is accompanied with a printed copy of the stolen article, which agrees nearly word for word with the one we published as the composition of "I. C. B." We have some more of his articles on hand, but shall not publish them, unless assured they are what they profess to be—original. The following is the note referred to. Our brother has our thanks for his kindness in undeceiving us and our readers, and in learning the detected plagiarist the truth of Holy Writ, "Besure your sin will find you out."

"Br. Grosh—Compare the enclosed with an original piece in your Magazine for May 5th. This was published ten or twelve years ago as a selected article in one of our Boston papers—it is probably much older than that."

If "I. C. B." has any remarks to make, either publicly or privately, there is room.

A. E. G.

Mr. Peter Vandenberg is informed that we will cheerfully transfer his paper when he informs us to what post office it is now sent.

APOLOGY.

We have been obliged to draw largely on the patience and charity of readers and correspondents, by a partial neglect and delay of duties owing to them. Our mailer left us in April, and we procured a new one—before he became fully acquainted and versed in his duties, one after another of persons connected with the establishment became unwell, so that for several weeks past we have not had our full complement of hands in the office, and could not procure those who were able to fill their places. The brief, but painful and (at last) fatal illness of Mr. Powers, whose obituary will be found on our last page, at once drew all the care and attention of the writer to him, and withdrew it from the paper. For one week, during his illness, I wrote nothing—done nothing—thought nothing for the paper. I could not; for what with anxiety for my friend, who had been a member of my family for three years, and exertions to render him comfortable, I was unfitted for all other business. Letters, communications, orders, business for the firm, not depending on my partner, and my own individual business, all wait my attention—an attention which will be paid them as fast and as soon as circumstances will permit. I shall be prevented from attending the Black River and St. Lawrence Associations this year, in consequence; and hope, as I have reason to fear, my absence will not be noticed.

Sincerely—painfully do I regret that I have had occasion to make this apology, and feel assured it will excuse any seeming neglect, and secure us the sympathy of the charitable and benevolent.

A. B. G.

Br. Tompkins—Please send sixth volume of the Repository to Mrs. Delia A. Betts, Gouverneur, St. Lawrence county—Miss Harriet Swift, (old subscriber,) Sullivan, Madison county—Miss Mary Lewis, Spring Mills, Allegany county—J. B. Covey, Caledonia, Genesee county—Miss Maria Cropsy, Pulaski, Oswego county—Phebe Smith, Williamsville, Erie county, N. Y.—R. E. Roberts, Detroit, Mich.—Rev. Jacob Whitney, Ohio City, O., and charge \$2 each to G. and H.

Also, credit George Farmer, Cleveland, Oswego county, N. Y., \$2 for volume six, but retain the numbers till further orders, and charge G. and H.

Also, send volume six to Rev. A. Williams, Woodville, Jefferson county—Mrs. Sarah Camp, Moravia, Cayuga county, N. Y.—Mrs. E. Martindale, Ann Arbor, Mich.—and Moses Bonny, Norfolk, Va.

AGENTS.

Hiram Goodrich, Oil Creek, Pa.—Dr. P. S. Sage, Allensville, Ind.—Isaac L. Carey, Richmond, Va.—Moses Bonny, Norfolk, Va.—Reuben Monger, Stockton—Josiah Pierce, in the vicinity of Mineral Point, W. T.—E. S. Wheeler, Plattville, W. T.
W. Welch, Simpsonville, and J. Wilson, Flat Rock, Ky., will please act as agents for this paper.

BOOKS—BOOKS.

Br. Jacob Whitney, of Ohio city, has provided himself with a general assortment of Universalist and other books, which he will sell at reasonable prices. He intends keeping on hand a good assortment, for supplying that region.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday in June by Br. A. Williams at Norwich Corners, Litchfield—Br. C. S. Brown in Upper Lisle—Br. Sias as Br. Aspinwall may appoint—Br. Britton at Pamela Four Corners at 10 A. M., and near R. Fullers at 4 P. M.—Br. DeLong in Lebanon.

There will be preaching on the third Sunday inst., by Br. Sias at Tug Hill—Br. Britton at Rodman, forenoon and afternoon—Br. Waggoner at Denmark—Br. French at Eatonville, and at Trenton Falls in the evening.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

E. S. Otsego, (Mich.)—P. M. Depauville, for self and J. C. Jr.—P. M. Highland, (Ill.) for self and H. K.—I. S. Fairfield, (O.)—C. C. Green Oak, (Mich.) for self, F. G. J. H. and B. H.—J. J. R. Salina, for self, W. A. Mrs. G. and D. M.—J. R. Fort Seneca, (O.)—E. S. B. Plattville, (W. T.)

POETRY.

For the Magazine and Advocate.
I LOVE THE WEST.

BY D. K. LEE.

I love the West! I love the West!
This fever'd brow—this fluttering heart,
That pine in Eastern climes, attest
Salvation from affliction's dart.
The gales from off the spicy plains,
And music of each river's voice,
With soothing rapture swell my veins,
And bid my waking soul rejoice!

I love the West—here Nature sits,
Attired in all the hues of morn—
The wild deer plays—the wild bird flits,
Unmindful of the hunstman's horn.
The fragrance of the prairie rose,
And odors of the forest flow'r,
Perfume the lungs where keenest throes
Of fell disease, fain would devour.

I love the West,—'tis teeming full,
With richest meats, prepared for man,—
The rustlings of her vintage lull,
The while her dancing breezes fan:
And as each sylvan orchestra,
Pours out the warblers' mellow note,
Then, then methinks, 'tis sweet to stray
Among her beauties though "remote."

I love the West—her balmy soil,
Beneath the sun's replendent ray,
The wary cotter for his toil,
In fruitage fur, will richly pay.—
Her flow'ry ARBORS, freshly spring,
And crown the land with living green,
And all her bow'rs combine to fling
A pure delight o'er every scene.

I love the West! I love the West!
This flushing brow—this swelling heart,
In this fair Eden, 'mong the rest,
Find where RELIGION dared to start
Her vine of sweet, celestial fruit,
Where its soft tendrils can't be riven,
To meet the pilgrim's fond pursuit,
And point his wand'ring eyes to Heaven.

Ann Arbor, Mich.

"WE SHALL ALL BE CHANGED."

I love to mark the falling leaf,
To watch the waning moon;
I love to cherish the belief
That all will change so soon.

I love to see the beauteous flowers
In bright succession pass,
As they would deck life's fleeting hours
And hide time's ebbing glass.

I love the rushing wind to hear
Through the dismantled trees,
And shed the sad but soothing tear,
O'er joy's that pass like these.

I love to think this glorious earth
Is but a splendid tomb,
Whence man to an immortal birth
Shall rise in deathless bloom—

That nothing on its bosom dies,
But all in deathless change
Shall in some brighter form arise,
Some purer regions range.

On this fair arch, then, rest thy head
In peace, thou child of sorrow,
For know, the God of truth hath said
Thou "shalt be changed to-morrow."

Changed as the saints and angels are
To glories ever new,
Corrupt shall incorruption wear,
And death shall life renew.

Death is considered by the United Brethren (Moravians) in Germany, in a cheerful view, as a deliverance and return of the person to his country. Their graveyards resemble smiling gardens. No other monuments are seen than simple stones, pointing out the days of the birth and death of the deceased. None wear mourning.

A wag rejected by a lady to whom he offered "his heart and hand," says that she is afflicted with a species of *mo-no-man-ia*.

From the Baptist Register.
ELDER LELAND.

Berlin, N. Y., April 1837.

MR. EDITOR—The following article, written by the celebrated John Leland, and handed to me, contains matter, the publication of which would, in my opinion, be attended with many beneficial results. Elder Leland has been long and favorably known as a Baptist preacher, in various parts of the United States. He is peculiarly endeared to the church in this town. He has preached here occasionally from our earliest recollections. Between him and our late and lamented pastor, Rev. Justus Hull, an ardent friendship existed for more than forty years. They were, it is believed, as much attached to each other as were Damon and Pythias, or David and Jonathan. When, a few years since, those strong and silken cords were broken by the death of Elder Hull, Elder Leland preached the funeral sermon.

Elder Leland is not entirely free from faults; but he is certainly an extraordinary man. His earthly career will soon be terminated; but his memory will long live in the hearts of his brethren—for virtue and truth are immortal. His sun will go down full-orbed to rise in brighter heavens. He can say in the last moments of his life, "Now lettest thou thy servant depart in peace."

As a subscriber to your valuable paper, and as a friend to Elder Leland and the cause, for the promotion of which he has done so much, I ask you to permit this article to appear in the Baptist Register.

Your friend and brother,

H. S.

"The old weather-worn sailor yet on deck. Not at the helm, steering the ship; but before the masts, sounding the deep with a very short line, watching the winds and waves, and looking out for the breakers. When on fishing shoals, casting angle, using the net, and throwing the harpoon to catch fish: hoping soon to enter port with a flying jib."

I am now more than eighty-two years old; have been preaching upwards of sixty-two years; have travelled distances that would more than girdle the globe four times; have preached in 479 meeting-houses, 64 school-houses, 37 court houses, 31 barns, and in dwelling-houses, stores, and other buildings, and on stages in the open fields,—altogether, making 12,000 times. Some of the sermons, however, hardly deserve the name, and none of them were perfect. In the course of my ministry I have baptized 1525; and I will now add, I have living 9 children, 62 grand-children, and 80 great grand-children. I have had some grand-children die at their respective homes, but I have never had a death at my house!

I have sustained some hardships and assaults in the line of my ministry. Huge mountains, dreary swamps, pinching winds, and boisterous storms; lodging on the ground, and in negro quarters; have been threatened by mob, the cow-skin, gun, and drawn sword; but have not resisted unto blood, or received any corporeal punishment.

I have been advertised in political and religious newspapers as a heretic, a rum-drinker, and an outcast; but all these together are light afflictions when compared with what I constantly feel; this: that my spirit is below the subject which I preach—that I do not feel the importance of the eternal realities I am handling. To preach a distant Jesus by an unfelt Gospel, with an unhallowed tongue, is more painful than all I meet with from men.

Now in the decline of life, my mind is abundantly employed in reflecting on past events. My life from childhood unto this day, affords but little to commend, much to condemn, and nothing on which to ground a hope of heaven. The best actions and exercises of my life have contained so large an alloy of pollution that they would sink without the intercession of Christ, as my soul will without his atoning blood. My labor in the ministry has been considerable; but, on the most impartial scrutiny of action and motive, it preponderates in my mind that I have preached myself more than I have Christ—Jesus the Lord; that I have labored more to gain the applause of men than I have to be approved of God—(Painful confession.) But God knew what I was, and what I should be, when he sent me to preach his word.—And it strikes my mind that I am under as great obligation to obey as I should be were I as pure as Gabriel.—Should I therefore neglect on account of my own infirmity, I should add rebellion to corruption.

I am here reminded of an instance that occurred in Groton, Conn., in the year 1791. After I had been preaching, one of the natives, an Indian woman who belonged to the church, was very lavish in extolling the preacher. A good deacon gently said to her, "Sister beware of your fire, for the preacher is all covered with tow!" After a moment's pause, she replied, "It is a good God that made the preacher preach so!" "Ah," said the deacon, "that will do."

I have known 1050 Baptist preachers, 364 of whom I have heard preach; and have heard of the death of 446 of them. "The fathers where are they? and the prophets, do they live forever?"

My labors have been of the travelling kind, without any aid from missionary funds. To preach and baptize has appeared to be my work; but in ruling the church, or leading a party, I have but little skill, and no desire.

In looking over what I have written, I see abundance of egotism, (quite unfashionable in these days;) but the man after God's own heart uses the pronominal I, more than 140 times in the alphabetical 119th psalm. And the chief apostle of the Gentiles uses it likewise 35 times in 1 Cor. 9th chapter, and 34 times in the 7th of Romans; 5 of which are in the 15th verse which has but 23 words in it.

DEATHS.

At the residence of the writer, in this city, on Saturday, May 27th, Mr. NEVILLE J. POWERS, for several years the pressman in this office. Thus, in the 27th year of his age, is suddenly cut off a most worthy and promising young man, leaving a widowed mother and a brother, (in South Hadley, Mass.) to mourn his departure. They have the heart felt sympathies of his numerous friends in this section, to whom his many virtues strongly endeared him. His disease was bilious remittant fever, and he died in the collapse in eight days after being confined. Able medical aid, and every attention the warmest friendship could bestow, were paid him during his illness, and after death his remains were as affectionately honored as those of a well beloved brother. The poetry, "We shall all be changed," found on this page, was selected by him for our columns a few days before his illness. It breathes his hope in life and death—his, will also be its fruition. A. B. GROSH.

In Upper Lisle, April 2d, JOHN BAKER, aged 45 years. What I say of Mr. Baker, is the voice of friends and foes—although he had but few, if any, of the latter. Mr. B. was much beloved by all who knew him as a worthy and honest man. In some portions of his life, I have understood that he was driven almost to skepticism by the extravagances of those who professed the Christian name; but in the last part of his life, he became more fully convinced of the necessity of a revelation from God to guide man to the future world, which enabled him to meet the king of terrors with composure, so far as the future was concerned. He left behind, nine children and an affectionate wife to mourn his sudden departure, being sick only about one week. His funeral was attended by the writer. Text, Lam. iii: 31-33. C. S. B.

In Lyme, April 25th, after an illness of one week, CHESTER D. HALLOWAY, aged 18 years, 5 months and 11 days. He was called away suddenly, at a moment when expectations were entertained of his immediate recovery. He was beloved as a son and brother. By his amiable deportment and many virtues, he enjoyed the affectionate regard of a large circle of relatives and friends.

His funeral was attended on the Monday following his death, in Hounsfield, where a numerous congregation of his youthful associates and acquaintances assembled to pay the last tribute of respect to the departed. He has gone to his everlasting home. His afflicted parents mourn not as those without hope, having embraced the doctrine of a happy immortality for all.

J. BRITTON.

In Canton, St. Lawrence county, on the 24th of March last, WESLEY C. PALMER, aged, 17 years. He was a virtuous and promising young man, beloved and respected throughout the circle of his acquaintances.—His funeral was attended on the 26th, when a discourse was delivered by Br. F. J. Briggs, from John xi: 4.

At the residence of her son, Stephen M. Frisbie, in Canadice, CLARISSA FRISBIE, wife of Stephen Frisbie, deceased, in the 59th year of her age. She has left five children to mourn her loss, but they mourn not as those who have no hope. S. M. F.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JUNE 9, 1837.

NUMBER 23.

PRIZE TALE,

Written for the Evangelical Magazine and Gospel Advocate.

A Journey from Infancy to Old Age.

BY SAMUEL JENKINS, OF QUEENSEBURY, N. Y.

Elnathan was born in the little village of Infancy, where he resided for several years, until he took his leave of it, and journeyed to the town of Manhood. It is seldom that we see a more strict observer of all the duties incumbent upon him, than Elnathan. Being taught, as he was from childhood, that to be happy, he must be good; and this instilled into his mind with all the care and attention which characterizes parents desirous of promoting the welfare of their offspring; it was not easy for him to wander far from the path of rectitude, with all their admonitions constantly before him.

One day, after sitting for some time apparently in a deep study, he inquired of his mother, if she could give him a rule by which to regulate his conduct through life—one to which he could at any time refer, and which would not lead him astray. She informed him that our characters were formed by imitation, and that though we sometimes looked up to men for a pattern; yet it was the case, with very few exceptions, that mankind looked upon their Maker as a pattern, by which to form their characters. She told him that God was the Father of all, and that he looked upon all as his children, and therefore, mankind should consider one another as brethren of the same family, and love one another; for it would be very wrong in him to hate his brethren and sisters, when they were as good as himself. She told him that God regarded all with an eye of mercy, and we had no reason to believe that he intended that one should, finally, be better off than another; and this, said she, is another reason, why we should love our neighbors as ourselves. She told him, that when our Saviour was upon earth, he referred his followers to the impartial display of the goodness of his Father, in sending rain upon the just and the unjust, and his causing the sun to shine on the evil and the good, as a reason why they should love their enemies. Then he exhorts them to be "perfect, even as their Father which is in heaven is perfect."

Elnathan, hearing his mother thus describe the character of his heavenly Father and urging his perfections as reasons why he should love his fellow beings—and the impartial displays of his goodness, as reasons why he should love his enemies, even as he did himself, and his kind paternal care, as a reason why he should look upon all mankind as brethren, determined in his mind, to follow, as near as possible, the directions she had given him. When he looked around upon his fellow beings, he beheld the image of his Maker in them, and he would reflect back on himself, and say, "this, my brother, is as good as myself; he bears the image of his Maker as well as I, and is equally a subject of his care and protection."

In a few years, Elnathan took his leave of Infancy, his native town, and journeyed towards Manhood. He had travelled but a short time, when he arrived at the village of Consistency, where he determined to tarry for a short time. He had been there but a few days, when he witnessed something entirely new to him. Ungodliness had been guilty of some misdemeanor—was arrested, and that day was to have his trial. Justice, Mercy and Love, presided at the trial. Some inhabitants of the neighboring villages, when they heard that Ungodliness was to be tried before Justice, Mercy and Love, were afraid that he would not

be dealt by as he ought; for, said they, "Justice, we know, would punish him for his crimes; but Mercy and Love, being so affectionate in their natures, will let him go unpunished, and restore him to his former standing, without requiring him to make any amends for his past offences; and they, being a majority will overrule justice."

This coming to the ears of the judges, they determined to adopt some plan by which they could satisfy their neighbors, and each at the same time, have a voice in the decision. They finally concluded that each should write his decision, and his reasons for it. When the trial came on, Ungodliness was proved guilty, and the judges retired in conformity to their resolution, and soon returning, each read what he had written, which was as follows:

JUSTICE.—"He has been proved guilty of gross immorality, and ought to be punished; for it is not possible for him to be happy, or to make others happy while he indulges himself in such heinous offences. It is just and right that he should become good; and if we suffer him to go unpunished, he may go on in greater sin, to greater misery."

MERCY.—"The evidence appears conclusive against Ungodliness. It has been a maxim with me, that the guilty should not go unpunished.—My design in punishing, is to reclaim the offender, and believing that proper punishment will do it, and thus save him from all the miseries of sin and final ruin, I wish him punished until he is willing to do right, and no longer."

Then **LOVE**, whose eyes beamed with tender affection, read as follows. "Some brethren in the neighboring villages, thought I would by some means, clear the guilty, and suffer Ungodliness to go unpunished; and in that way, he would be encouraged to go on in iniquity; but, though it grieves me to the heart to see any one go counter to what is for their best good, yet, it is my opinion, that Ungodliness must be punished, to reclaim him from the error of his ways. Misery should always be so connected with vice, that he who indulges in it, may see and feel that there is no pleasure therein."

The perfect agreement between them, rendered it a very easy matter to come to a conclusion.—They condemned the prisoner, and poor Ungodliness learned by experience, that "the way of the transgressor is hard."

There was in this, something that appeared to Elnathan, passing strange. He remembered that Justice, Mercy and Love, were attributes of the Deity, and therefore must harmonize in their natures. His surprise was heightened still more, when he learned from the inhabitants of the village, that the Judges were thus named, because of the peculiar virtues which their names designate.

"These principles," said he, "must be the same in all; and admitting, as many believe, that Justice and Mercy differ in their requirements, then if the scanty portion which is possessed by us frail mortals, is productive of such schisms as we daily witness, how great must it be in him, by whom they are possessed to an infinite degree! Yet how absurd the thought! Can a fountain send forth, at the same time, both sweet water and bitter? No—all God's attributes agree in their requirements, as these Judges have proved."

Elnathan soon left this little village, and pursuing his journey, arrived in a short time, at the town of Manhood. He did not tarry long here, but travelled on slowly towards his destined, and long expected home, in the town of Old Age.

While on his journey from Manhood to Old Age, Elnathan's mind was occupied with a variety of subjects, which presented themselves to his view. Never, before, was he so fully sensible of the situation of mankind. By his former habits of life, he was, in a measure, unable to become fully acquainted with the manners of men, and the principles which governed their actions.—What most drew his attention, was the religious world. The great number of religious denominations, all professing to receive one book for their guide and rule of faith, and all differing one from another—at first, beclouded his mind with darkness, and almost led him to doubt its divine authenticity. He had long looked upon the Bible as teaching but one doctrine; and he knew not how so many could go to that book, with even the least shadow of sincerity, to find proof of their different theories. He did not, however, as many have done, reject it without any farther evidence; but resolved to give it a more thorough examination than he ever had done before, to see if "these things were so."

When he had finished his examination, he was better satisfied than ever, that it taught but one doctrine. The same unchanging goodness, which he before believed was exercised by the great Parent of the universe, he now felt sure was revealed in the Scriptures; and when he, for a moment, gazed upon the wonders of nature; contemplated there, the almost numberless blessings, contrived by our Creator, for the comfort and happiness of his intelligent offspring; the changing seasons, rain and sunshine, cold and heat, Summer and Winter, seed time and harvest, day and night, and the almost endless variety of objects, calculated to soften and ameliorate our condition; he mentally exclaimed, "the evidences of his unchanging goodness are equally prevalent here! the Lord is my God, still!" His joy seemed complete. He could drop a tear over frail humanity, and "rejoice with joy unspeakable and full of glory," that we were created to enjoy a more perfect state of existence, and more exalted pleasures.

Elnathan soon began to feel that the time was approaching, that would try his faith. He began to feel that death was at work at his vitals, and he must "set his house in order," for the grave already yawned to receive him.

When he took a retrospective view of his life, I shall not undertake to describe what his feelings were—the reader can judge for himself.

But the trying hour soon came. When one of his friends asked him, if he still held to his former belief of the restitution of all things, he replied, that he did. "My belief in the final restitution," said he, "has always served to console my mind under the dispensations of Providence. Believing them to be the chastisements of a merciful and benevolent Parent, I could say, 'It is the Lord; let him do what seemeth him good.' Believing them to be means in the hands of my Creator, for working out 'a far more exceeding and eternal weight of glory,' the clouds of darkness broke away, and a gleam of light from the celestial courts of the great I AM, shone upon me. I could always look up to my Maker as my Father, and upon all mankind as my brethren; and why should not a faith which is thus calculated to promote my happiness in life, be found equally efficacious in the hour of death?"

"During my life, it has been a source of happiness to me to reflect that I should meet my neighbors and friends in a heaven of purity and bliss; and in the hour of death, when I am about to leave all things below, why—O, why is it not a source

of pleasure to me, to believe that I shall, in the glorious morning of the resurrection, meet them around the throne of Jehovah, there to sing the praises of Emmanuel!"

But every minute brought him nearer to his end. When he was fully sensible that his time was come, his countenance bespoke the joy of his heart.

He calmly fell asleep in the arms of his Saviour, and his peaceful spirit sped its way to the bosom of its Father and God, "May my last end be like his!"

For the Magazine and Advocate.

BRIEF EXTRACT,

FROM AN EXTEMPORANEOUS DISCOURSE.

BY P. P. FOWLER.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Matthew xvi: 19.

Men who have advanced high claims to infallibility, have assumed that this point of the testimony referred to a particular church—that it was the prerogative of that body to bind and loose, admit *into*, or shut *out of* the kingdom of heaven, such individuals as they esteemed fit, or otherwise, for its purity and enjoyment. And they have as confidently proceeded upon this ground, as though their claims to exemption from error, had been established by the most positive proofs—have assumed a control over the mercy, and justice, and salvation of God, and too often exercised it for the gratification of the worst passions.

It was understood that the sentence of excommunication, which was their interpretation of "binding," by its own intrinsic authority, condemned to endless punishment; and that it was not possible for the individual thus condemned, to be released from his doom, unless the church gave him absolution by his performance of certain prescribed acts;—and as in the progress of corruption, the power of the church was supposed to be lodged in the Pope, there flowed from him, at his pleasure, indulgences and remissions of a part of the sentence, absolutions and pardons, the possession of which were believed, by Christians, to be essential to salvation, and the sale of which formed a most painful traffic. Thus were the souls of men virtually converted into merchandise. Remember—the text does not say "I will give unto the church the keys of the kingdom of heaven;" but "I will give unto *thee*," etc. By the kingdom of heaven, I understand a dispensation of righteousness, peace and joy in the holy spirit,—even the kingdom which Christ came to establish in the earth,—which shall never be destroyed,—which he appointed to his disciples,—and over which he must reign till he hath put down all rule, all authority and power—destroyed sin, death and hell, and brought all to the obedience of righteousness and the bliss of heaven. See Romans xiv: 17; Daniel vii: 14, 18, 27; 1 John iii: 8; Luke xxii: 29; 1 Corinthians xv: 24, 25, 52-58.

It will be seen by a reference to Isaiah xxii: 22; and ix: 6; and Rev. i: 18; that a "key" is a symbol of power and government. Christ has the keys of—or the power and authority over death and hell.

The use for which these keys were given, demands our serious regard. Peter's custody of them was a temporary, not a perpetual authority; his object was not individuals, but the whole human race—and the use to which he applied them is very appositely and obviously explained, by the fact that he was the *first preacher* of the Gospel dispensation in its perfected form, both to the Jews, on the day of Pentecost, and subsequently to the Gentiles, in the instance of Cornelius and his household, Acts ii: 3, 10. He saw by the vision which converted him, and enabled him to strengthen his brethren, what many are enabled to see, or are unwilling to announce—that God was no respecter of persons. He was taught, by this, not to call any man common or unclean—that all distinctions of one nation from another were at an end—that to be admitted into the kingdom of God, it no

longer became necessary that a man should be an Israelite by birth, or by legal incorporation—and by virtue of that vision which taught him, and authorized him to teach others these things, did the great Apostle apply his keys for the opening of those gates which had formally excluded the entrance of aliens, to the end that the Gentiles should be no longer strangers and foreigners to the favor of God—but that they might be fellow citizens with the saints—that they might be redeemed from their vices and vain conversation, received by tradition from their fathers, to worship the living God, in the beauty of holiness, who is the Saviour of all men—that they might *walk* and worship in the brightness and bliss of that heavenly dispensation of light and perfection, where the Lord God Almighty and the Lamb are its temple, its beauty and glory—where "the inhabitants shall not say I am sick," but where they shall be *satisfied* with God's goodness, and in all the thrilling eloquence of heartfelt devotion—and in all the ecstasy of an overwhelming affection, shall pour out their ascriptions of praise, to God's holy name.

For the Magazine and Advocate.

GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER SIXTH.

In my last letter to you, I stated that the opinion of those who maintain that Matthew wrote his narrative originally in the Hebrew language, seems much more probable than the contrary or any other opinion about the matter. It is a point of some importance to ascertain the truth relative to this question; and having weighed the evidence on both sides, what would you think of the man who should shrink from maintaining the opinion which he had adopted? There is one argument which you may hear employed against my opinion, which I will tell you how to answer very easily. Some may say that Scott, the Commentator, affirms that learned men have satisfactorily shewn that the above-stated opinion is a mistake, and that the Apostle wrote his Gospel in Greek, as we now have it. Be not alarmed lest ye have yielded credit to an erroneous opinion on Grand-pa's authority; for, recollect, this is only an assertion, like my own, without the proofs subjoined; and as a set-off to it you may quote to any such objectors the opinion and assertion of one a little better qualified to judge in questions of philology and ancient literature—Dr. Adam Clarke. He asserts that the balance is clearly in favor of a Hebrew original, and who the translator into Greek was, can not, at this distance of time, be determined. Assertion against mere assertion I hold to be good enough logic.

Has it ever occurred to you, in your former readings of the New Testament or since my last letter to you, that though Matthew must have made a considerable sacrifice in leaving what must have been a pretty lucrative profession, yet that he never hints at this sacrifice, much less makes any boast of it? I think this, along with the very modest way in which he mentions the great feast he made for Jesus (compare his own account, ix: 10, with that of Mark ii: 15, and of Luke v: 28, 29), a very beautiful trait in the character of Matthew. From being a collector of the public revenue, he became a follower of one who "had not where to lay his head." How many within the circle of your acquaintanceship, do you suppose, would be willing to make so great a sacrifice for the sake of religion? Or having made even a much less sacrifice, how many could refrain from displaying the merits of their sacrifice in such a light as might secure to themselves the applause of the world? I merely ask the question: I care not about a reply. I know almost, what it must be.

I will now proceed to tell you something about those for whose use this narrative of Matthew was compiled. That it was written primarily for the use of the Jewish nation, is generally inferred from the testimony of ancient writers, and from

the following circumstances: Every circumstance that might tend to satisfy them that Jesus was the Messiah, is pointed out; all unnecessary opposition to their prejudices is avoided; the objections raised against Jesus by the Scribes and Pharisees are related, with his decisive answers and refutations of their errors; as the fulfilment of prophecy was considered by the Jews strong evidence, several circumstances of Christ's history are mentioned as being foretold by the prophets; Matthew has particularly selected such parts of the discourses and history of Jesus, as were best suited to arouse the Jews to a sense of their errors and coming miseries—to remove their erroneous expectations of an earthly kingdom,—to abate their bigotry and self-conceit—to impress upon them the spiritual nature of the Messiah's kingdom—and to prepare them for the admission of Gentiles to equal privileges with themselves.—From these peculiarities of Matthew's narrative, it has been inferred that he compiled it for the use of Jews. Again, it has been inferred from some other peculiarities of the history of Matthew, that the people for whose use it was intended were, partly, a persecuted, and partly, a persecuting people. Such was the state of the Jews at the time this Gospel is supposed to have been written. The following have been considered obvious references to an existing state of persecution, with apposite addresses both to the *injured* and the *injurious* party. Matthew introduces such passages as tended to remind the injured and persecuted Christians, that their afflictions were no more than they had been taught to expect, and had promised to bear when they made a profession of Christianity (x: 21, 22, 34-36; xxvi: 24); that, though unreasonable as the effect of the malice of their enemies, their sufferings were yet useful as trials of their fidelity (v: 11; xxiv: 9-13); that though they were grievous to be borne at present, yet they operated powerfully to their future joy (v: 4, 10-12); that a pusillanimous desertion of their faith and profession, so far from bettering their condition, would expose them to greater calamities, and cut them off from the hopes of their reward (x: 28, 32, 33, 39); that they were not, however, forbidden to use lawful means of preservation, but even enjoined to put them in practice whenever they could do so with innocence (x: 16, 17, 23); that the due observance of the Christian precepts was an excellent way to appease the wrath and fury of their enemies, and therefore a matter of prudence as well as of duty (v: 39; vii: 12, 24-27; v: 13-20) and, that it was better to suffer than, by base compliance, to incur the displeasure of their Father (xvi: 25-27; x: 28).—On the other hand such passages as the following have been supposed to have been introduced by Matthew, to calm the passions of the enraged Jews, and to win them also to a profession of Christianity, by abating their prejudices (ix: 13); by eulogizing a benevolent disposition (v: 43-48; xviii: 23-35); stating the consequences of such a disposition here and hereafter (v: 5, 7, 9; x: 40-42; xviii: 23-35; v: 21-26; xxv: 31-46); and also the punishments of a disposition to cruelty and persecution (xxiii: 27-39; x: 14, 15; xxiv: 2, etc.)

The persecution to which it is supposed these passages have a reference, was that which was commenced by the Sanhedrin, and in which Saul took such a prominent part, against all who professed a belief in Jesus as the Messiah. During this persecution, which lasted in the whole about six years, the persecuted party stood in need, certainly of all the comfort, support, consolation and assistance, that could be administered to them.—To do this, Matthew is supposed, during this persecution, or about the year 38, to have set before them the above considerations, together with the example of their suffering Master, and the promises he had made to his faithful followers.

The scope of this book may be deduced from the above-mentioned circumstances of the first converts to Christianity. It naturally must have been to confirm those who already believed, and

convert those who believed not. Every circumstance is pointed out which was fitted to conciliate the faith of the Jewish nation.

Let these remarks be held in remembrance and they will throw considerable clearness and distinctness of meaning over many portions of Matthew's history. May they be a guide to your feet, and lamp to your path!

For the Magazine and Advocate.

I. JOHN I: 5, 6.

BY MRS. BROUGHTON.

"This, then, is the message we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth."

It seems to me that our Partialist brethren, notwithstanding their sagacity in discovering things that have no existence; have overlooked this passage, with many others that might have made them wise unto salvation. We are here informed that God is light, and that those who walk in darkness are not in fellowship with him. Now, is it possible that our Partialist friends walk wholly in the light? Have they no dark hours, no misgivings as to their own destiny, no fearful forebodings in regard to the final state of those who are bound to them by the silken cords of affection? If they do not see the way of salvation, clear for themselves and others, they can not be said to walk in the light. Is there not a veil of mystery, dark, fearful and appalling, spread over the future? Does the glory of the God of Israel enlighten their path, and do they bask in the smiles of infinite benevolence? They will tell you so; but listen for a moment to their prayers, that frequently come moaning on the evening breeze, and you will find that their tones evince anything rather than happiness. Tears, groans and bitter anguish prevail in the assemblies of those who would fain persuade us to forsake the broad sun of salvation, for the rush light of partial grace.

For the Magazine and Advocate.

"BE NOT DECEIVED." Paul.

Mankind are a singular race of beings. All are seeking for happiness, seemingly, with the utmost caution—for none would willingly be wretched; they are therefore very fearful of being deceived, and even suspicious of being misled by their nearest and best friends, especially in those things which are of secondary importance with regard to happiness. If a man is to make a bargain, in which a little of the "filthy lucre" is depending, he is very cautious of deception, frequently calling to mind the saying of Paul, "Be not deceived"; and takes special care to examine the commodities of traffic—their qualities and usefulness, of which he would be his own judge; and although he frequently asks the opinion of others, yet he feels the safest to abide by his own judgment.

Yet, upon subjects of a primary consequence, (I mean in religious matters,) in which every man should "be fully persuaded in his own mind", how many there are who suffer others to think for them!—and their minds to be controlled by the "Doctors of the Laws!" while all are crying out "Be not deceived!"—and yet thousands deceive not only themselves, but by their "sad countenances and disfigured faces", lead others astray, and thus multitudes are deprived of happiness, even while they would be the most cautious of deception!

In religious matters, however, people are the more easily deceived from several considerations. The Scriptures of truth were written in past ages, in different languages, in "old fashioned style", and have been translated into our own language with (in some instances,) different meanings attached to the same word, etc., etc., and the most learned are considered the most likely to understand these differences, and the most capable of forming correct opinions of them; therefore, they are looked up to for ideas, by those who do not feel themselves qualified to explain those difficulties, which some suppose exist in the sacred writ-

tings; and as learned men disagree on these subjects, the most popular will be credited, and the rest passed by.

Well, who are considered the most popular?—Ans. Those who are the most religious—those who make the greatest pretensions, generally.—And those are the most likely to deceive. And as that counterfeit which bears the nearest resemblance to the genuine, passes the most readily, so that species of false religion which approximates the nearest to that which is pure, is the most likely to be palmed off upon community for that which is "pure and undefiled." And as it is with false coin, the most sure of detection after the honest peasant has received it; so with false religion.

When she makes her appearance, or is introduced to the ignorant and the unwary, she appears fair, she makes her suit in an humble manner—she woos and entreats, she persuades and invites—manifests the sincerest love, and great concern for "precious and immortal souls"—prays "in the synagogues" long and loud; and if entreaties, invitations and persuasions will not do, she calls upon God with great solemnity, to "uncap the fiery pit to their view, and make them behold themselves hair-bung and breeze-shaken over a never-ending hell." She fails not to speak of her popularity, and the great numbers who have lately flocked around her standard—the honorable men who have embraced her, and the great exploits she has done in the conversion of heretics. She is received with shouts and acclamations—many voices join to laud her fame, and she speeds her flight to some neighboring town. Her votaries are very zealous and active in her cause—visiting from house to house, not failing to ask for money for "charitable purposes," such as, "for the Bible, Tract, Missionary societies," etc. They visit the sick and dying, and fail not to speak of "an angry God," and an "endless hell to which they are fast approaching," if they do not comply with such and such conditions; which has an effect to fill the mind of the distressed with more anguish, and a slavish fear of their Creator. They visit the widows and fatherless in their affliction, and frequently take from them, "for the Lord's treasury," their last shilling, with which the widowed mother would have replenished her tea canister, or purchased necessities for her suffering orphans. Although when she is present, such are her pretensions that it is difficult to distinguish her from pure religion; yet, after she has passed, her character is clearly seen in her footsteps, which are marked by blackness and darkness, desolation and despair: and the greater the "out-pouring" of her "spirit," the more fatal are the consequences, and the more do her votaries mingle with the vices, follies and crimes of the world.

Not so with pure religion. She appears in the shining garments of love to God and good will to man; she seeks out the vicious and profligate, the abandoned, wretched, miserable and despondent; she speaks to them in the most feeling and tender, lovely and melting strains of pity and compassion, telling them that "the way of the transgressor is hard," appealing to their senses, while she brings them to acknowledge that "there is no peace to the wicked."

Knowing that "the goodness of God leadeth to repentance," she speaks of the immense condemnation of Heaven towards fallen man—of the "great love wherewith he loved us, even while we were yet sinners, and sent his Son to die for us," and to "call sinners to repentance," and bring us to God by the blood of the Lamb. She points them to the garden of Gethsemane, by faith to hear the plaintive, submissive prayer, and behold their Saviour sweating great drops of blood, falling down to the ground. She calls upon them by all the groans of a dying Saviour—by every drop of blood which fell from the hands, and feet, and side of "the Lamb of God which taketh away the sin of the world," and bids them hear him pleading their cause, even in the solemn hour of death; saying, "Father, forgive them, for they know not what they do!"

Thus she invites, entreats and persuades, but threatens not, for she "clothes her priests with salvation, and her saints shout aloud for joy," and her principal theme is love, mercy and compassion. With her soft hand of charity and love, she wipes the scalding tear of repentance from their weeping eyes, and brings them to realize that "there is peace in believing, and joy in the Holy Ghost." Wherever she is received, she converts the most inveterate foes into friends. She visits the bed of sickness and languishing, and if she does not cool the feverish brow, or the parched tongue, she binds up the mental wounds by pouring in the oil of grace and wine of consolation, and brings them to see that "there is balm in Gilead and a Physician there," who is able to cure all their mental maladies, and make them "rejoice in the hope of the glory of God." If her enemy hunger, she feeds him with "the bread of God which cometh down from heaven and giveth life to the world." If he is thirsty, she leads him peaceably to those streams which "make glad the city of our God," and gives him to drink deep draughts of salvation. She visits the widows and fatherless in their afflictions, to bestow favors upon them; to administer to their necessities and alleviate their cares. She becomes a husband to the widow; a father to the orphan, and keeps herself "unspotted from the world." She visits at the bedside of the dying, and points the victim of death to "the Saviour of the world," who will guide him safely "through the dark valley and shadow of death" to a life of immortality and blessedness beyond the grave; where love, peace and union are the portion of a ransomed universe—where "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be heard saying, 'Blessing and honor, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'"

She seeks to ameliorate the condition of the suffering sons and daughters of fallen man—she is a never-failing friend—faithful in adversity—delightful in prosperity—the loving companion of every age and sex—worthy the attention of all ranks and conditions of men. She never forsakes her votaries to take her flight to a neighboring town, or a distant country, but still remains the same faithful friend and benefactress of our race. She leaves them not in six troubles, nor forsakes them in seven. If they forsake her, and thrust her from them, she threatens not; for she knows they will find "trouble and sorrow," for they "who hate wisdom, love death." She weeps over their miseries in the days of their frowardness, and flies to their relief when she beholds the falling tears of repentance—and delights to dwell in the hearts of the humble, "to revive those of a broken heart and a contrite spirit."

Who, then would not willingly espouse so lovely a nymph as pure religion? Who could bar his heart against her, when she makes her suit in so humble a manner, and for so glorious a purpose?

Make haste, then, fellow sinner, to embrace her; for she seeks thy best good—"her ways are ways of pleasantness, and all her paths are peace—she will bring thee to honor when thou dost embrace her," for she is "from above, and is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy"—and "her price is far above rubies."—"Be not deceived," then, nor turn a deaf ear to her admonitions, nor reject her humble suit, because thou hast been imposed upon by her enemy. May God grant you grace, mercy and peace for ever, and enable you to espouse the cause of pure religion.

JOHN.

Caneadea, March, 1837.

CONTENTMENT.—"A contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next, from the gratification of them,—when "mortal shall put on immortality, and the corruptible in corruption."

For the Magazine and Advocate.

RELIGION, A NECESSARY PART OF EDUCATION.

Education, is the forming of the mind of youth; moulding the disposition of a new generation; and the reformation, or debasement of mankind, for a certain period, is the certain result of a proper, or improper system of instruction to young minds. It is the confirmation or destruction, of all our ancestors have done of good, or wise, or virtuous.

What care and expense is employed and expended in teaching the sciences, and classics—how numerous are the publications to assist, expedite, and perfect their attainment. But how few of those treatises are written with a professed design to facilitate the more important art of attaining “our beings’ end and aim,” the object of our existence—that is, to acquire happiness, and promote that of others; to avoid evil ourselves, and to prevent evil in others. On these points do the virtue and prosperity of the world depend, individually, and collectively.

It seems to be a law of our nature, that the passions take possession of the mind, and lay the foundation of habits, before reason is awake, or sufficiently matured to stem the tide, or to regulate the deposits. Yet philosophers of yore, and many of the present day, extol the mighty influence of reason, to quell, if not subdue the passions; to direct at least, their impetuous surges, if it can not calm the tumultuous heavings. But that reason, alone, will not control the passions, is apparent, although so highly recommended as an antidote. Passion, when suffered to take the lead with “slackened rein,” quickly becomes a despot in possession of power, deaf to the claims of justice, and blind to the splendor of truth: or, as possessing the means of corruption but too abundant, and arts of perversion but too insidious; it converts into an auxiliary, its most formidable rival and opponent. General and speculative motives are not, of themselves, sufficiently strong to balance the counter impulse of the passions, which act individually, and immediately. They require the assistance of *religion*—of prospects and sanctions extended to futurity; *as remote effects, the causes of which are at our present disposal and control, and which invariably carry in their portentous train, future happiness or misery.*

It has been urged as being extremely improper for parents, or teachers, to sow the seeds of sectarianism in the infant mind, and thus plant prejudices, which, like weeds, are ranker when they enjoy the invigorating influences of Spring. But the objectors do not reflect, that youth is the period when the mind is flexible, and needs support, and when the passions are most violent, and most difficult to counteract by mere reason. Must we pass our lives without that support; or must each individual, in order to choose his religion, at mature age involve himself in the abstruse questions of original sin, or social order? Must he wade through the various systems of religion, which now divide the Christian community, to choose one for himself? Neither the time, the inclinations, nor the abilities of the majority will admit of this: half a life would be consumed in inquiring and deciding on their merit, or demerit, and old age would have extinguished the passions, before the necessity of controlling them, or directing their energies would be determined on.

If religion is of any use—if it is designed to regulate the passions, it must have its foundations fixed before the passions rise to an impetuous phalanx to resist its approach. It very rarely happens that men who have attained manhood, unacquainted with religion, stoop voluntarily to impose on themselves its restraints; or take pains to investigate what, perhaps, their early habits had taught them to despise, and their present propensities urge them to reject.

The necessity of imbuing the young mind with religion, may be granted; but the difficulty arises in the mode—how to teach its all-invigorating influences to practical virtue, without, at the same

time, scattering the seeds of sectarian prejudice, and misanthropy?

The sciences are taught, or rather a foundation for their acquirement is laid, in the strict inculcation of certain fundamental truths, or principles, which are firmly impressed on the mind by constant repetition, and occasional application, until they are said to be learnt; that is, until the recurrence of them becomes natural and easy, fit for immediate use when called for, and which are the first series in that scale of improvement which so many have cultivated with such success in mature years, and which is a germ of knowledge, only requiring cultivation to yield an abundant harvest.

The first rules of arithmetic, for example, contain those elements of mathematical knowledge, by which a Newton measured the heavens, and by the knowledge of which the day laborer computes his wages due, and the merchant calculates his profit and losses. How easy it is, by a thorough knowledge of these cardinal rules, to acquire facility in abstruse Algebraical calculations, or Geometrical demonstrations. Yet how few walk those sequestered paths! and how many, without any other knowledge, regulate the affairs of the counting-house, with honor and certainty; or follow mechanical operations, with ease and regularity! And has not their high interest been acknowledged, by their becoming (with reading and writing) the almost only things constantly taught in our common schools, as sufficient for all the purposes of common life?

And does not religion, as well as science, possess those first principles, the learning of which is never forgotten! and which will answer for all the purposes of life, as a sure means of virtue, without the necessity of following them up, in order to comprehend all the wild theories of sectarianism? The outlines of all Christian sects are the same. There are certain first principles, which form the basis of all their theories, and which secure to all a virtuous practice—the only good thing so eagerly sought after by all. The first principles of religion are plain as the first rules of arithmetic, and as easily learned, and will as certainly lead to virtue, as the other, to correct calculation and demonstration.

The knowledge of a First Cause, in creation, or a being called God, is perhaps the first essential truth or axiom to be advanced, and from that teach his wisdom, power, and goodness, then his omnipotence and omnipresence necessarily follow; and those principles may be as easily taught, and as easily learned, as the first rules of arithmetic. But it is objected, they require proofs, their demonstrations are not to be mastered by the youthful mind. It is replied, *the learning, the being taught* these great principles, is only contended for; not the demonstration. What schoolmaster ever pretends to demonstrate the first rules of arithmetic? He *teaches* them, the child *learns* them, and all his life-time enjoys the benefit. He learns them as truths taught by a parent, or tutor, which is to him *reason* for believing them, on the same principles that many men of great minds believe a mathematical truth, on the authority of Sir Isaac Newton, without seeking for farther evidence, or blushing for their faith.

These great truths are not only the ground work of all theology, but the basis of all practical virtues. When learned (by frequent repetitions and occasional practice)—when thoroughly learned, until the recurrence of them becomes natural and easy, they are the greatest auxiliaries to a virtuous, religious course, by controlling the passions, which naturally domineer before reason, slow and tardy can come to aid. When the idea becomes habitual, as it may become, (as easily as the performing of arithmetical rules,) that our actions, and thoughts, and even motives of action, are constantly exposed to the knowledge of a superior Being, whom we cannot deceive, or from whom we cannot hide or escape; how it promotes caution, and circumspection in all our actions! When we have learnt that that Being is supreme—

ly good, constantly watching over, and promoting our welfare; how natural are the emotions of joy, of gratitude and confidence excited! What youth of either sex, would act meanly, or commit baseness under the immediate eye of a parent whom he venerated? He might be said to be *incapable* of it, but not more *incapable* than he who had learned that he was always exposed to the view of an invisible Being.

These are natural truths, for the reception of which our minds are naturally formed, and which taught like scholastic learning, as a thing to be practised in after life, not as a theory, would as certainly direct to virtuous habits, as science does to the regulation of our business affairs. If it should be thought, and perhaps justly, that natural religion is not sufficient for advancing age; teach that the great Being who is so constantly attentive to our welfare, has given additional proof of his love to us, in communicating *his* will, and *our* duty, to men like ourselves, and sent them to communicate those truths to mankind; and the proof, if required, may be given, in the exact adaptation of those truths to supply our defect of knowledge; and the foundation of a revelation, simple in its idea, but true in its import, is laid securely.

These truths thoroughly learned, and practised, will answer for all purposes in subduing early our inordinate passions, for securing a happy, virtuous course, and honorable old age, as assuredly as the principles of arithmetic will answer for the common business of life. If any one has leisure and abilities, to pursue his principles to the height of the mathematics, he may, and be perhaps not the better citizen. And if the other has leisure, and chooses to extend his principles in the investigation of the different tenets and dogmas of sectaries, and the dreams of enthusiasts he may do so, and perhaps not be the better man, or Christian; at any rate, he will have to recur perpetually to the first principles which he imbibed in his youth, to direct him in his researches and investigations, and from which he will, after all, draw his rules of conduct through life, and his consolations at death.

Nearly connected with a sense of religion, are the virtues of courage and chastity; and why should they not be taught? And nothing can serve like the promises of religion, to inspire conscious rectitude with due confidence. It is in the confidence of conscious rectitude, that courage consists. Religion is the guide. Religion, alone, can provide a steady and certain standard.

Prudence, it has been urged, is a sufficient safeguard to chastity; that is, the dread of public censure. But prudence is of two kinds—there may be prudence to conceal, as well as to avoid. By *prudence*, a person may indulge in the sin, and escape the shame. Early religious instruction will sow the seeds of virtue in the ductile mind of youth. The plant that arises will be a much more effectual preservative against licentiousness, than any penal statute against adultery—than any society for the purpose of “Moral Reform.”

If parents or tutors could but be brought to conceive the vast bearing a religious education has on the future man, it would be as regularly taught schools as any thing else, and from the same motives—namely, for the future use of the pupils, when arrived at manhood. It is to that point, as a focus, all education is directed; and why, in the name of common sense, should not the great principles of religion be included?

What attention and expense, and experience required, to provide the best means, and most useful rules for scientific attainments. And in an object of infinitely greater moment, so little provision made, so few books published, (setting aside the catechism of sectaries,) on what may be called a *science*, and should be taught such, which would serve as the polar star in the voyage of life, and which points to the haven of eternal rest!

In a case where truth is but one, (and however our ignorance may be prone to mistakes, there is

no room for variety of fancies; for every deviation must be error, greater or less,) how deplorably is religious instruction neglected or the mind left in the dark, until it becomes old enough to decide for itself, when passions have had the predominacy, and habit partly confirmed?

The man who has talents to point out the necessity, and courage to practice, the teaching of religious truth in common or high schools, on *scientific principles*, and who can compose elementary books for that purpose, would be a great benefactor to his species, and win and deserve laurels of unfading lustre to bind his brows.

NEMO.

MINUTES OF THE PROCEEDINGS OF THE NEW-YORK STATE CONVENTION OF UNIVERSALISTS, FOR 1837.

1. Met in Albany, May 31st, pursuant to adjournment, and after uniting in prayer with Br. Lefevre, organized the Council by choosing Br. BENJAMIN ELLIS (layman), Moderator and Brs. L. C. Browne and Pitt Morse, Clerks.

2. Invited all ministering brethren who are or shall be present, to take part in our *deliberations*.

3. Appointed Brs. Williamson, S. Van Schaack and Abraham Pittinger a committee to arrange the order of public services.

4. Appointed Brs. Williamson, Skinner and Lefevre a committee on ordination.

5. Appointed Brs. Morse, Price, and Rayner a committee to nominate delegates to the United States Convention.

6. The "Committee to prepare a model or models for society, or church and society constitutions, also, rules and regulations for the government of this Convention in its deliberations," appointed last session, reported that they had made no progress, and requested further time—therefore,

Resolved, That said Committee perform the first part of their duty as soon as practicable, and publish the result of their labors in our periodicals, and that they make a report on the second portion of their duty to the next session of this Convention. Adjourned.

7. Thursday morning, June 1st.—Met at 8 o'clock, pursuant to adjournment, and united in prayer with Br. Sherburne.

8. Heard and accepted the minutes of yesterday's proceedings.

9. Voted, That Br. W. U. Chase take a seat in council as a substitute for Br. M. J. Bovee.

10. Appointed Br. G. W. Montgomery to deliver the next occasional sermon, with power to appoint a substitute.

11. The Committee to nominate delegates to the United States Convention, reported Brs. J. Potter, A. B. Grosh, G. W. Montgomery and C. F. Lefevre, ministers, and Brs. B. Ellis, New-York; P. P. Hayes, Poughkeepsie; S. Van Schaack, Albany; E. S. Barnum, Utica; David Brown, Oxford; and Wm. Berry, Homer, laymen, as said delegation, with power to appoint their respective substitutes, and to fill all vacancies in their body.

12. Whereas several Associations have already originated societies within their bounds for the relief of widows and orphans of deceased Universalist clergymen, and the relief of preachers in indigent circumstances; and whereas it is desirable that each Association should have such a society within its bounds, therefore

Resolved, That this Convention recommend to each Association in its fellowship, the formation of a society for the purposes above named.

13. Appointed Brs. Grosh, Skinner and Lefevre to report a plan for defraying expences of delegates to our Associations and State and General Conventions.—Adjourned.

14. Met according to adjournment at 2 P. M.

15. The committee to report a plan for defraying the expenses of delegates, etc., reported the following, which was adopted.

Whereas the annual expenses of delegates to the respective Associations, and to the State and general Conventions, amount to a heavy and often burdensome tax on such delegates, which hitherto

has been generally borne by themselves alone, therefore

Resolved, That this Convention recommend the following plan to general adoption, by our order throughout the State—viz. That each society take up a collection on some Sabbath shortly preceding the annual meeting of the Association to which it belongs, and send the amount of said collection to the Standing Clerk of said Association—that said clerk shall defray the expenses of the delegates to the Association so far as necessary, not exceeding one-third of the whole amount received—that the delegates to the State Convention, appointed by the said Association, carry the remainder of said funds to the Standing Clerk of the State Convention at its next session, to be equitably expended by him in defraying the expenses of the delegates attending the next session of the United States Convention, having regard to the distances travelled and the expenses incurred by each.

Resolved, That the Standing Clerk of this Convention be required to keep a correct account and vouchers of all expenditures, and to report them annually to this Convention—and that each Association be requested to require a similar proceeding from its Standing Clerk for the information of the societies contributing to such funds.

Resolved, That it be recommended to each pastor of one or more societies, to mention and urge the taking up of said collections for the purposes above named.

16. Voted, That Br. Grosh prepare a statistical report of the cause of Universalism in this State, and present the same to the next session of the General Convention.

17. Voted, That Br. Browne prepare the Minutes for publication, and write the Circular.—Adjourned.

18. Met according to adjournment at half past 4, P. M.

19. Heard and approved the minutes of this day's proceedings.

20. After uniting in prayer with Br. Browne, adjourned to meet in Oxford, Chenango county, on the last Wednesday in May, 1838.

B. ELLIS, Moderator.

L. C. Browne, } Clerks.
Pitt Morse, }

[Circular letter in our next.]

DELEGATES PRESENT.

Associations.	Laymen.	Clergymen.
Central,	_____	D. Skinner,*
	_____	A. B. Grosh,*
	_____	N. Sawyer,*
Niagara,	_____	
Molauk,	D. Brayton,	W. H. Waggoner,
Black River,	_____	Pitt Morse,
	_____	Seth Jones,
Otsego,	_____	L. C. Browne,
	_____	T. J. Smith,
Chenango,	_____	N. Doolittle,*
	_____	J. S. Sherburne,
Chautauque,	J. I. Eacker,	_____
H. River,	S. W. Britton,	M. Rayner,
	W. U. Chase,*	W. Bell,
Cayuga,	William Berry,	_____
New-York,	B. Ellis,	C. F. Le Fevre,
	P. Price,*	I. D. Williamson.*

Allegany, St. Lawrence, Steuben, and Ontario Associations were not represented by either lay or clerical delegates, original or substituted.

Those above marked with an asterisk, were substitutes.

Ministering brethren present, not delegates.—M. B. Newell, Amsterdam; Z. Cook, Wm. Whitaker, Hudson; T. J. Whitcomb, Schenectada; D. J. Mandell, Westbrook, Maine; A. B. Manley, Stockbridge, Mass.; Henry Lyon, Westport, Conn.; and Abel C. Thomas, Philadelphia, Pa.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. Jones. Occasional sermon, Br. Grosh, 1 Cor. iv: 20.

Afternoon.—Prayer, Br. Waggoner. Sermon, Br. Mandell, Ps. lxxvii: 10.

Evening.—Prayer, Br. T. J. Smith. Sermon, Br. Thomas, 1 Cor. iii: 19.

Thursday morning.—Prayer, Br. Doolittle. Sermon, Br. Townsend, John v: 39.

Afternoon.—Prayer, Br. Lyon. Sermon Br. Morse, Luke ii: 14.

Evening.—Prayer, Br. Williamson. Sermon, Br. Skinner, Luke xv: 20.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JUNE 9, 1837.

IMMODESTY OF THE BIBLE.

The inquiry is frequently, and sneeringly made by opposers of the Bible—and some times in shame and sorrow by Christians. Why are so many indelicate terms used in the Mosaic laws—so many impure and abominable deeds forbidden?

Delicacy requires caution in answering the question, and forbids minuteness. I remark then, briefly, that many of the expressions exist more in our common version, than in the original Scriptures.

When our present translation was made, customs, and manners, and phraseology were somewhat different from those of the present day. Or, to explain more clearly, the polite and delicate phrases then in use, have now become common and vulgar—just as the phrases we now use without scruple in polite circles, by being rudely mouthed by the low-bred and the profane, may in their turn be discarded from the decent circle of a future generation. We have known catch words within a few years, which were quite fashionable—used by the lips of modest beauty and grace—become the language of the street and the grocery, and sink into utter disrepute.—But a few years ago, the common expression "that's a fact," closed every sentence—it is now fast sinking into contempt. From the same causes, and by the same process, the fashionable phraseology on more delicate subjects, used when the Scriptures were translated, has sunk into disuse by the modest and delicate, and is now considered improper and obscene in conversation, or in common literature. In a few years more the now graceful innuendo, and fashionable double allusion, deemed so witty and delicate in our day, will also be considered highly improper and offensive to modesty and decency.

So far, then, as the mere phraseology is concerned, the English translators, and not Moses, or the other sacred writers, are responsible. But so far as ideas are concerned, the following remarks will suffice.

Anciently, the priest and the physician united in the same person—theology and medicine were as one science. Many of the passages censured, had relation to cleanliness, health, and the preservation of the species in physical strength, and unmingled with foreign blood. They are, therefore, of national importance, and could not be omitted in the law and theology of the nation—for the priests were to teach them to the people, and to see that they were observed. Compare them with our medical works in most common use; and they differ not from our own day in delicacy or propriety—and are not one whit more deserving of censure or ridicule, or disgraceful to the author.

All expressions not included in the foregoing classes, are embraced in the moral and civil laws of the nation, and are absolutely necessary to warn against the crimes in them expressly forbidden. Compare them with our own laws, and they will bear the scrutiny. The same things are named—the same things are forbidden in our statute books—plead in our courts—and published in our newspapers. And if there is, now, a necessity for naming these things—much greater was the necessity, then. For now these crimes are every where forbidden and discountenanced, and are but seldom committed—then, every nation around Judea allowed their commission—yea, commended them as solemn religious acts! How could Moses secure the Jews from the contamination of abhorrent examples every where around them, but by

naming briefly, and plainly, what was every day openly, shamelessly, and religiously even, practised around them? He named them to forbid them—other nations minutely described them to recommend and enjoin them. Such is the almost incalculable difference between the moral purity of Moses, and of nearly every other legislator from his day down to the Christian era. And yet we hear skeptics sneer at the indelicacies of the Bible!

Without those indelicacies, what would have been the moral condition of the world at the present day? Nothing but one vast sink of pollution and unnatural abomination!

But it is supposed, the commandments on these subjects, need not have been interwoven with others—but should have been embraced in other books. So they are, as far as public morals and safety would permit.—The Bible is a collection of various books, and the portions here considered are placed in such connexions as would best enable the priesthood to enforce them on the minds of the people, and as would best induce the people sacredly and religiously to learn and obey them.

It may be urged that they should now be wholly omitted. But this I do think would be an unwise measure. The grossness of expression, which is owing wholly to the changes of language since our English version has been made, might be conformed to the language of the present age—but all else should be retained. We need the knowledge of the improvements effected by revelation. It is necessary that we should have the history of our race in past ages, as beacons to warn and instruct us in the pathway of future improvement. And I would as soon think of erasing from our country's annals, the descriptions of battles fought in our Revolutionary struggle, for fear that our children might imbibe a sanguinary spirit, as I would think of blotting from the Bible descriptions of the immoralities of darker ages, for fear our children might become immoral. Let both be judiciously used for the purposes for which they are recorded, and good will be the result. And if used otherwise—if perverted and abused—surely the Bible is not to blame, but he who perverts it.

A. B. G.

THE GOODNESS OF HUMAN NATURE.

It is now an acknowledged principle, in the best and latest system of mental philosophy—as it soon will be in every Christian system of theology—that man has no passions or propensities, no faculties of mind or body, which are evil in themselves, or the natural and proper exercises of which are sinful. Now, as in the beginning of his intellectual creation, it may be said of the human mind in its primitive condition—"And God saw every thing that he had made, and, behold, it was very good." The horrid chimera of natural depravity, which so long has been a leaden nightmare on the noblest energies of the soul, is being rapidly dispelled by an increasing knowledge of God and his works, as disclosed in nature and revelation.

As every faculty of the human body, properly and naturally exercised, is calculated only to promote happiness and health, so the natural and legitimate exercise of every moral power of man, is calculated to strengthen his virtues and promote his enjoyment.

Take even self-love—that regard for our own happiness, dignity and improvement, which, in the dark ages of the church, has been branded as the height and depth, and length and breadth of human depravity and sin—and even it is now generally acknowledged to be a virtue. For few now require a willingness to be endlessly sinful and miserable, as a first condition of salvation, and the highest evidence of a love to God. While nearly all are beginning to see and acknowledge, and all do certainly practice self-preservation as the first of duties. And, certainly, without love for myself, I can not love my neighbor as I do myself—without nourishing and cherishing his own flesh, the husband can not love his wife as his own body—and without affection for himself, the Christian is not likely to feel the full force of his obligation to love God, because God

first loved him. To which it may be added, that if each of us was not worthy of his own regard and esteem, God would scarcely have so loved each one of us, as to send his well beloved Son to taste death for every man, nor have required us to love one another. Self-love, then, can be no crime in itself—and when it becomes a sin, it must be so, because of other circumstances connected with it.

Love of relatives, and friends, and of the whole human race can surely be no transgression of the law of God, which requires us to love even our enemies, and gives us the example of the Spotless One, who laid down his life for us all.

Love of offspring can surely be no violation of God's commandments, since he has laid its foundations so deep in our nature, and honored it, by declaring his love for us to be like that of the mother for her babe; or of the father, who pitieth his child even while he corrects it with stripes for its iniquities.

Among the many disgusting, revolting enormities of the Heathen nations, committed in their idolatry and degradation, St. Paul places in a conspicuous station, their want of natural affection—a failing into which too many dogmas of professed Christians have also hurried them. Hence, if to be "without natural affection," is a sin, to indulge in natural affection can not be less than a virtue—a compliance with the law of God. Nor the law of God in nature, only, but in revelation, also, requires us to cherish these affections—to honor our parents that our days may be prolonged.

Or take the love of country. No one that has felt the glow of patriotism in his bosom, can doubt that it hath the smile and blessing of Heaven upon it.

The love of acquiring property—so necessary to the preservation of our own lives and the lives of those dependent upon us—the means by which we may clothe the naked, feed the hungry, succor the helpless, minister to the sick, and furnish industry with employment—surely this propensity of our nature can not be a crime in itself—or when rightly and naturally exercised by its possessor.

Those faculties which enable us to appreciate, size, form, weight, number, order, color, and all else that relates to external objects—that enable us to enjoy all the loveliness with which God has invested every piece of his workmanship—surely their exercise is not sinful, for they were given us for that very purpose, and by every outward allurements has their Giver called them into activity. And when properly exercised, each and all these various faculties—animal though they are—lead us through nature up to nature's God—minister to our higher moral and religious sentiments—until every power of the soul, kindles with adoration to God, as it delights in, and admires with highest pleasure, his work, around, above, beneath and within us!

The proper and legitimate exercise, then, of all these faculties of the mind, is a virtue instead of a sin—obedience to God, instead of the workings of native, inborn depravity. For how often do the Scriptures call upon us to observe the glittering blazonry of the heavens—to mark the returns of the seasons—to notice the lillies of the valley, the birds of the air, and the beasts of the field—to learn of the knowledge day showeth unto day, and the wisdom night utters unto night, and, surely, to obey these injunctions is, and can be no sin, but the reverse.

I might proceed with every other mental faculty bestowed on man—all, or nearly all, consist in love to some object, place or circumstance of God's own workmanship or designing—and all, without exception, are expressly designed to be used in accordance with their nature, and the nature of the objects to which they are related.

Wherein then, you may ask—wherein consists their sinfulness?

Sin consists in an irregular, unequal action of any of the faculties. No one is bad in itself—but every one is evil in its improper exercise—its undue use—its perversion or abuse.—I will explain.

To exercise self-love, to the exclusion of love to others, is selfishness—a mean, narrow-minded vice, and a fruitful source of so much evil, that I do not wonder that many have forbidden self-love entirely, and made it the very concentration and essence of total depravity itself.

Love of parents, or of children—of partners, relatives or friends—if confined to them—if exercised at the expense or exclusion of love for our race, generally—or even of the brute creation—becomes sinful. The sin, however, consists not in its exercise; but in its restriction—in its undue, irregular or unequal exercise, compared with that of the other affections and faculties.

The love of enemies becomes sinful, when we allow our affection for them to lead us to neglect measures for their reformation, or for our own preservation, or that of community, from their malice.

And when the love of our country leads us to transgress the rights of other nations—to injure our fellow-beings in other countries, for the aggrandizement of our own nation, it certainly becomes a crime of great magnitude against the laws of God in revelation and in nature.

And when our love of acquiring property, for whatever use, leads us to violate the laws of honor, honesty and truth—to infringe on the rights of others, its exercise being inordinate, is a sin.

I care not to what use the wealth thus procured, is applied—whether to build up a nation, to endow hospitals or colleges, to erect churches, or send forth missionaries—the acquisitiveness becomes sinful—the end can not, does not justify the means—we may not do evil that good may come of it, for thus to act is doubly sinful.

And when we employ the perceptive and intellectual faculties—yes, and with them, even the moral and religious sentiments, and general benevolence—to the neglect of the other faculties of mind and body—to the injury of our own persons and families, by the violation of right—their exercise becomes sinful. Not that they are exercised, but that the others are not exercised in due proportion with these. In the language of Holy Writ—These things thou oughtest to have done, and not left the others undone.

Oh, may we ever remember, then that our greatest duty is to God and his truth—our second greatest to the dearest, highest, best interests of our race universally—and that all else is to be sought only in accordance with these two great commandments—love to God supremely, and to our neighbor as to ourselves.

A. B. G.

RELIGIOUS INGRATITUDE.

Hard pressed to find time to write editorial, or subjects on which to write, I have been once or twice compelled to publish what I believe to be judicious extracts from a few sermons. One under the above head, on Luke xvii: 18, again quoted in the following, was published a few weeks since. It has probably spoiled the whole sermon for future use, and yet as there are left a few remarks on the importance of an early attention to an accurate acquaintance with religious doctrines and practice, which I believe worthy of notice, I give below the remainder of all that will bear publishing from the sermon. I give the same heading to this, as to the former extracts, that they may be connected together, because of the text—and also, because the preliminary remarks allow the title. Here is the extract.

Were you fainting on the arid sands of the Arabian desert, after the last drop of water in the possession of the caravan, had rolled over the dried tongue and down the thirsty throat—parched with the hot, descending rays of the sun, and withered with the scorching reflections of heat from the sands around you—oh, how would your heart bound with joy and swell in transport, to be led to a green spot of shaded coolness in that desert waste—to a bubbling fountain, overflowing with a rich, an inexhaustible treasure of cool, sparkling water!

And as you were just about to enter its coolness, and slake your thirst with its joyous tribute of refreshing wa-

ters, with what contempt would you look upon yourself, were you persuaded that, in after life, you could drink many and many a draught without thinking of, and praising and blessing the benefactor who led you to the grove and pointed out to you the fountain! Oh, there would be *agony* in the thought, turning all your joy to bitterness of sorrow.

Yet, let us look around. God has placed us here in a most delightful country—a land overflowing with blessings so innumerable, that tongue can not enumerate them—fountains of water rise up to meet our lips with refreshing coolness on every hand—and they are but a part—a very small part of his bounties. Yet how often—how commonly do we enjoy and partake of these bounties with hearts, not only heedless of their great worth—not only cold to their Giver—but actually filled with repining and murmurings that they are not better, or more abundant, or attended with other and less valuable blessings! Surely, this is not improving the blessings of God as we should do—surely, this is not using his blessings to happy ourselves and each other, as he intended them to be used when he bestowed them upon us.

God suffers not by this ungrateful conduct—but deeply are *we* injured by it. Repining and discontent are benumbing to the soul—they fill it with coldness and death. They throw a mantle of gloom over the fair face of creation, and turn all its light into darkness—its peace to strife. And not all the treasures of earth, can compensate for the joys that are lost by the absence of a happy feeling of contentment and gratitude for the commonest, but greatest blessings of life around us.

But this is not all. Our comparison reaches yet further and higher. As you were thus fainting with intolerable weariness and heat, and perishing with thirst—could wealth, or fame, or honors—could the trifling pursuits of earth, with all their empty pleasures, have diverted your attention from the cooling shades and refreshing waters before you? No—diamonds might have been strowed in your path, you would have trampled them under foot—orders and dignities might have been hung on either hand, you would have passed them unheedingly, to attain what was more needed—more desirable—a shady spot of verdure to cool and rest your weary frame—a draught of water to refresh your dying body! That obtained, and wealth and honors might then have been sought. But, how careful would you have been, in seeking them, not to forget where the waters might again be found when needed—or to carry with you a full supply to last you in your travels through the weary waste. How consistently and prudently men will act in the trifling affairs of this world! Truly, are the children of earth wiser in their generation, than the children of light!

All men are mortal. Of this, we are fully persuaded. All must therefore die. Not one of us expects to escape this common lot of mankind. The narrow grave must be the final resting place of us all—the slimy earth-worm must riot in the chambers of the brain, and feed on these corruptible bodies. One by one, we are travelling forward to that last home of our mortal frames. One by one, kindred and friends most dear, are ripening for the tomb, and bidding us farewell by the waning light of the lamps of life. At last, each of us must follow in our turn, and be no more on earth! Speak of it as we may—it is an event we could wish to escape. No riches or honors of earthly origin, can prepare us to meet it with joy—scarcely with resignation. Oh, how do we thirst for the waters of life in the valley of death! How eagerly do we look for the sparkling fountain of immortal refreshment, as we approach to or think of its dusky gloom!

Well—God, gracious, kind and benevolent, has given us this great blessing also. His Son brought life and immortality to light through the Gospel. How it sparkles with peace and life for the troubled and the dying! It overflows with the holiest and purest consolation for the mourner's thirsty lips. And are we not all mourners? Have none of us needed the cooling waters of im-

mortal consolation, as we passed through the desert of life? Do none of us need them even *now*?

Oh, it is a painful question! We have seen the fair and the lovely—the kind and the affectionate—the good and the great—perhaps the *vile*, but yet fondly, *dearly loved* of our kindred and friends—we have seen all these enter the dark valley, and we mourned—mourned with hearts heavy and sad. Then—yes, THEN our only, our last refuge was the cooling, verdant grove of Religion—the sparkling, living waters of immortal life. We entered, and found rest—we drank, and were filled with consolation—even with joy. And yet, how few were found afterwards to return to that fountain—to abide there—or to supply themselves of its fulness—and to give glory to God? “There were not found that returned to give glory to God, save this stranger”—said Jesus of the lepers. The riches of earth glittered in the desert, and we returned again to its barrenness and heats. The honors of men were held up to our view, and we rushed forth to the simoon and the rolling billows of sands. The vanities of life promised enjoyment and mirth, and we plunged again to weariness and parching thirst!

But this was not the worst. We not only rushed forth, but we took with us no supply for the journey—we left the fountain behind us, heedless of its benefits, careless of its joys, forgetful of its consolations, if not ungrateful to its Provider. Is this our prudence—this our wisdom? Oh! how differently do we act in the trifling things of earth!

Go, if you would see the folly of such heedless conduct—go to the chamber of sickness and death—and there, when the powers are weakened, when the body is full of pain and the mind crowded with sickness of thought—there begin anew your search for the consolations of the Gospel, and ask yourself, should this great and important work have been deferred till now? Or place yourself there as a mourner—yet called upon to comfort others—and as you feel your insufficiency to give comfort to yourself, not to say to administer hope to the dying—as you feel that there is an abundance of consolation if you only had it to use and to give—ask yourself, is this a time to begin the work of inquiry, examination and reflection—a time to acquire the habits of a pious, believing heart? I am sure you will see the necessity of devoting a portion of your best days—your days of health and strength, and your hours of leisure, to this interesting and happy task. I say *happy* task—for though I have spoken of religion principally as the soother of dark hours, and the cheerer of gloomy seasons, yet it is equally beneficial in the happy, the prosperous and the cheerful seasons of life. It is food and drink to the soul—a staff of life, without which the soul can no more live, than the body can without nourishment. And though a deficient system of faith, like the ancient Law—or a false, corrupt, or impure system of religion like the modern law of sin and death may keep the soul alive, as the body can live upon improper food, yet a healthy life can only be kept up by a healthy nutriment.

Be careful, then, that you have a religion which is pure and undefiled, to be the food of your soul. Starve it not on husks of the worldly and vain, for they may fill, but will not nourish. Do not content yourself with dieting on a partial salvation, for your appetite will gnaw the soul to agony—but “eat ye that which is good, and let your soul delight itself in fatness.” Drink freely—drink always from the inexhaustible fountain of living waters, and leave to utter neglect the hewn-out, broken cisterns of men, from which the scanty supply of the waters of life leak out faster than your lips can follow to drink them. And drink always with gratitude to the Giver. Drink with gratitude for the past, for the present, for the more glorious future. Drink with gratitude for your own enjoyment of God's bounties—for the enjoyment your friends derive therefrom—and for the prospective enjoyment of them which will ultimately bless the whole human race. “Ho, every one that thirsteth, come ye to the waters, and he that hath no mo-

ney; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people.”

A. B. G.

LETTERS OF A GRANDFATHER, ETC.

The biblical student—the clergyman—and our readers generally, whatever their age and knowledge, must not let the professed objects of these letters prevent their careful perusal of them. They will find, if I am not much mistaken, a rich fund of biblical knowledge in them—a valuable mine of ore, which they may dig, and melt in the furnace of meditation, and work up in a variety of forms for future use and edification. Their being addressed to “grand-children,” does not prevent their author from filling them with profound and able disquisitions suitable for maturer minds. Read them, by all means.

A. B. G.

PRIZE TALE.

The quaint and instructive (and, may I not mention as among its merits? *brief*) tale in this days paper, is that which obtained the premium of a free subscription for two years, to our paper. It would not have appeared so early—or, rather, one of the others would have appeared in its stead—had we had room for a longer one.

A. B. G.

ERRATA.—In our last paper, page 174, column 3, first line, at top, for “irrelevant,” read “irreverent”—the same column, 28th line, from top, for “we,” read “they.” Page 175, column 1, line 5 from top, for “preconcerted,” read “preconceived.”

D. S.

The obituary notices for Mrs. Terry and Lester Chapin, in No 18, should have been dated April, instead of March—the former on the 14th instead of 15th.

UNIVERSALIST REGISTER FOR 1838.

Our ministering brethren who have any reports to make for the next Universalist Register, relative to their location, new Societies, etc., are requested to do so before the 1st of July next.

WHISTON and SANDERSON.

Rochester, May, 1837.

N. B. The Almanac and Register will be sent only to those who order them. Orders to be early attended to should be sent by the middle of July, and directed to WHISTON and SANDERSON, Rochester, N. Y.

LOCATION WANTED.

Br. ALVAN DINSMORE, of Morrisville, late principal of the Academy in that place, is desirous of procuring a location as teacher. He is qualified to instruct in the usual branches of an academical education, and has been eminently successful in that capacity. I believe this to be an excellent opportunity to secure the services of a competent teacher.

Br. D. continues his residence for the present in Morrisville, Madison county, N. Y. G. SANDERSON.
Herald of Truth.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. Sias at Tug Hill—Br. BRITTON at Rodman, forenoon and afternoon—Br. WAGGONER at Denmark—Br. FRENCH at Eatonville, and at Trenton Falls in the evening—Br. SHERBURNE in red school-house north part of Smithville—Br. BIDDLECOM in Durhamville, and in Shaver's school-house at 5 P. M.

There will be preaching on the fourth Sunday inst. by J. S. SHERBURNE Lion's school-house, South Oxford—Br. WILCOX at Brownville, and at Evan's Mills at 5 P. M.—Br. BRITTON at Hailesborough—Br. Sias at Potsdam.

Br. T. J. WHITCOMB of Schenectada, will preach at Genoa, on the last Sunday (25th day) of June inst.

DEDICATION.—The new Universalist meeting-house lately erected at Duanesburg, Schenectada county, will be dedicated to the worship of the true God, on Tuesday the 20th inst. Sermon by Br. D. Skinner. Services to commence at half-past 10 o'clock, A. M. Ministering brethren generally are respectfully invited to attend; and provision will be made for conveying such as may be disposed to attend, from the rail road house at Amsterdam to Duanesburg about 1 o'clock, P. M., on Monday, the day preceding the dedication.

Will the Union please copy?

POETRY.

For the Magazine and Advocate.

"REJOICE EVERMORE."—*THRES.* v: 16.

BY D. K. LEE.

Oh! weep not though penury sendeth
Her vapors to darken us o'er,
Nor grieve at distress, though be bleudeth
His wormwood and gall with our store—
Nor wail, 'till our pilgrimage endeth,
When 'tis ours to "rejoice evermore."

Oh! seek not for fame, 'tis a treasure
That makes its recipients poor,
Though plaudits they meet without measure,
They still pant with thirst, as before!
But if heaven bequeath us a pleasure,
In that, we'll "rejoice evermore."

Oh! shrink not though stern persecution
Revile us, and scourge us, and pour
Her arrows of death and pollution;
For if we confide in that lore,
Whose motto is "MAN'S RESTITUTION,"
In our faith we'll "rejoice evermore."

Oh! mourn not for friends who are sleeping
In death, and whose spirits did soar,
(While o'er the pale course we were weeping,)
On pinions of Love to that shore,
Where the glorified cherubs are leaping
With joy, to "rejoice evermore."

Ann Arbor, Mich., April 6, 1837.

For the Magazine and Advocate.

THE CHEERING.

The following lines were addressed by their fair author to Br. T. B. Robbins, on his commencing his labors in the ministry of universal reconciliation. It is a cheering which may be grateful to many others who are buckling on the Gospel armor, and preparing to wield the sword of the spirit in the great war against bigotry, superstition and error.

Yes, go young herald, in thy Saviour's name,
The everlasting Gospel to proclaim;
Thy Master's mandate hasten to obey,
Whose Love shall be the sun that lights thy way.

Yes, go; and may'st thou prove a shining light,
To many sitting in the shades of night;
Where superstition broods o'er all her fears,
And bigotry her gloomy temple rears.

Too long has been employed, each subtle art,
To blind the vision, and deceive the heart;
Too long ambitious priests essayed to blind,
In superstition's chains the human mind.

Young man, 'tis thine to expose their impious fraud—
False expositions of the word of God;
Thine to unmask their vile hypocrisy,
Their creeds consign to dead oblivion's sea.

Far as the sound of ceaseless woe has rung,
And the old song of endless death been sung,
Thus far the Gospel's joyful sound proclaim,
That limits death and hell's relentless reign.

Transporting hope! by faith's prophetic eye,
We view the age of terror passing by:
E'en now, her fabric in decay appears,
And in its stead fair Truth, her temple rears.

Then, onward in the glorious cause, brave youth,
'Twill surely prosper—'tis the cause of truth:
Point each inquiring wand'rer to his Lord,
And self approving conscience shall reward.

Ogdensburg, May 11, 1837.

ABBY.

DEATH.

We had a little boy that was advancing toward his fourth year. He was our only son; he had nothing of the boisterous happiness of childhood about him; but seemed to live in a tranquil enjoyment of the delights that nature had scattered at his feet, and he grew in the breeze and the sunshine, a creature of pure and gentle elements. He had few affections, but they were usually strong. Two beings he loved with an intense passion; his mother, and a kind and single-hearted man, who delighted to have my little boy by his side, when he weeded his garden, who culled for him the brightest rosebuds, and who would hold him for hours in his arms, to look upon the swallows as they dipped their rapid wings into the clear and silent stream that flowed by my cottage. If ever human beings were entirely happy, it was this honest man and my poor child; as they wandered about from the rising to the setting sun, exchanging those

most innocent thoughts which the rough touch of worldly feelings will in a moment destroy; but which rests upon the untainting soul, like bloom upon the ripening fruit.

The boy gradually sickened; there was languor in his eyes which told of growing disease; there was a torpor in his movements which spoke of feebleness and pain. The Spring came, but he did not float upon its gales like the butterfly. While the crocuses leaped out of the earth to proclaim the approaching hours of renovation, the work of decay was begun in the sapling whose blossoms and fruit shone so richly in my day-dreams. I saw him once more enjoy the sunshine—but it was in his nurse's arms.

The crisis quickly approached. I sat by his bed for two days and nights, regardless of any thing in the world but my sick boy. The wrestlings with death of a firm mind and mature body must be fearful; but who can gaze without shuddering upon the agonies of infancy? Who can see the burning fever pass over the trembling lips of childhood, like the hurricane sweeping the lily, without shrinking from the sight of this contest between weakness and power? I looked out for a moment from the chamber of suffering, upon the face of the bright and tranquil world—when I turned again to my boy, the hand of love was closing his eyes.

I now know for the first time, what it is to have death about our hearths. The excitement of hope and fear in a moment passes away; and the contest between feeling and reason begins with its alternations of passions and listlessness. It is some time before the image of death gets possession of the mind. We sleep, perchance, amidst a feverish dream of gloomy and indistinct remembrances; the object of our grief, it may be, has seemed to us present, in health and animation—we wake in a struggle between the shadowy and the real world—and we require an effort of the intellect, to believe that the earthly part of the being we have loved, is no more than a clod of the valley.

I followed my boy to the grave. I looked down into the deep, deep resting-place they had prepared for my child. At that moment a gleam of sunshine suddenly burst upon the scene. I thought of the dim morning of death, and the "day spring" of immortality; and I turned for comfort unto Him who said, "suffer little children to come unto me, and forbid them not."

COMMUNION WITH GOD.

What more conducive to our happiness, and what greater source of pleasure and instruction, than to hold communion with the Father of our spirits! To turn our backs for a time, upon the engrossing cares of the noisy world, and bring our thoughts and our devotions to the calm and grand repose of nature's instructions, and through them to nature's Author. Who does not love to steal away from the excitements and passions, of the world, and quench the fever of assiduous devotions to its interests, in the contemplation of the loveliness, peace, in the harmony displayed in the works of the Creator? And thus to hold intercourse with the Spirit of our spirits—to commune with nobler things than earth affords. It is through the medium of his works that the Creator delights to hold converse with his creatures.—The voice of inspiration is heard all around us—in the most solitary and desolate places of earth, we hear the inviting sounds of our Father's instruction—we read the solemn and important lessons of wisdom, and truth, and love. Especially does the returning energies of nature, in this vernal season, remind us that the glorious and extensive volume of the Divine goodness, is again opened for our admiration and profit. Who does not delight to hold communion with the spirit of the seasons, and let the heart and the affections go out in gratitude and love to the Author of all things? Welcome again the spirit and inspiration of Summer! Welcome this season of grateful communion with our Father above, and our kindred on earth. May devotion inspire our hearts, and pleasure crown our exertions in the cause of truth.—*Watchman.*

DEFINITIONS.

We marvel, that in this book-producing age, some learned professor of divinity has not put forth a new theological defining dictionary, which would give the true and exact distinction between orthodoxy and heresy. It would not be at all difficult to prepare such a work, taking popular opinion as the standard,—and in this country it is well known that public opinion is the law of all things, especially in the republic of letters.—Let us take a few examples.

Orthodoxy. God from all eternity elected some to everlasting life, and reprobated all the rest to eternal sufferings in hell.

Heresy. "God will have all men to be saved and come unto the knowledge of the truth." 1 Tim. ii: 4. "Having made known unto us the mystery of his will, according to his good pleasure which he purposed in

himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

Orthodoxy. God's anger will burn forever against a portion of the souls he has made, and he will visit upon them a storm of unmitigated vengeance throughout the wasteless ages of eternity.

Heresy. "He will not retain anger forever because he delighteth in mercy." Micah vii: 18. "For I will not contend forever, neither will I be always wroth; for the spirit would fail before me, and the souls which I have made." Isa. lvii: 16.

Orthodoxy. God never had any design to destroy the devil or his works: on the contrary, it is his will that the devil exist forever, and that the monument of his evil works should stand eternally in the empire of hell.

Heresy. "Forasmuch then, as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. ii: 14. "For this purpose the Son of God was manifested,—that he might destroy the works of the devil." 1 John iii: 8.

Orthodoxy. Religion consists in a radical change from nature to grace, which change shows itself in long prayers, fasts often and paying tithes of cummin, mint and anise.

Heresy. "Pure religion and undefiled before God and the Father, is this—to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

These are but a few examples of popular opinion *versus* the Bible; in other words, of orthodoxy as distinguished from heresy. The definition might be easily extended, to make a respectable and highly useful volume, which we doubt not would prove of incalculable service and convenience to the students of Theological Seminaries. From it, they could learn their true latitude and longitude, and by a few appropriate references which might be made, to the catechism, the students as they went forth to preach, could readily recur to all the requisite *proofs* against the doctrine of God's universal and unchanging goodness. *Banner.*

MARRIAGES.

In this city, on Sunday evening, 28th ult. by Rev. D. Skinner, Mr. JACOB D. EATON, to Miss SUSAN CRICKSHANK, all of this city.

DEATHS.

At Berlin, Rensselaer county, N. Y., on the 27th of April last, at the residence of her brother, Dr. Emerson Hull, Miss MARY ANN HULL, in the 40th year of her age.

In Canton, St. Lawrence county, April 25th, Mr. EPHRAIM BRIDGE, aged 51 years. Mr. Bridge never united with any denomination. He was honest and upright, and always kind and charitable to the poor and unfortunate. His funeral was attended on the 26th by Br. F. J. Briggs, text, Ps. viii: 4.

At Sullivan, Pa., on the 30th ult., Mrs. ELECTA SEELY, consort of Lent Seely, and daughter of George and Eunice Gardner, of Burlington, N. Y., in the 26th year of her age. The consolations of the Gospel were tendered to the mourning friends present, by Br. N. H. Ripley. M. B. S.

At his residence in Canadice, Ontario county, April 15th, REUBEN HAMILTON, Esq., in the 81st year of his age. He was an officer in the Revolutionary struggle, a very worthy man in society, and died rejoicing in the faith of a world's salvation. The consolations of the Gospel were tendered to a numerous congregation of friends and relations, by Br. Isaac Sergeant. S. M. F.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JUNE 16, 1837.

NUMBER 24.

OCCASIONAL SERMON,

Delivered before the New-York Convention of Universalists, held in Albany, May 31, 1837.

BY A. B. GROSH.

"The kingdom of God is not in word, but in power." 1 Cor. iv: 20.

"When the *Master* speaks," said the pious and eloquent Massillon, as a peal of thunder rolling over his head, partially drowned the rich, mellow tones of his voice, and filled the hearts of his congregation with solemn awe—and he paused as burst after burst came crashing on, until an interval of death-like silence succeeded, when, closing slowly the Sacred volume, he spoke again:—"When the *Master* speaks, it becomes the *servant* to be silent!"

Imagine the heavy rolling thunder, the fullest, deepest sound in nature's harmonies—then contrast it with the reverential and almost whispered sounds of the preacher's voice, swelling up out of the succeeding stillness, and the emotions of purest veneration will uplift your souls to the throne of God, humble them at its footstool, and constrain them to exclaim in mingling admiration and love—"What is man, that Omnipotence should be mindful of him! or the children of men, that Infinity should deign to visit them!" Yet sublime and awful as are our sensations, produced by "the voice of God" speaking aloud in the heavens, the meanest sounds in nature are equally powerful to affect and subdue the mind. "As Dr. Good has very justly observed—"the rumbling of a cart over a pavement, or on hard ground, is not unfrequently believed to be a thunder-clap in the heavens; and, under the influence of this deception, we immediately transfer all the awfulness and magnificence of the celestial meteor to this clumsy machinery, and are as alarmed as if the fiery bolt were about to descend upon us."

This proves—excuse me for thus applying the text—that the kingdom, or dominion of electricity is not in *word*—not in the thunder—but in *power*—in its *other influences*. In *word*, the cart and electricity may be equal—but in *power*, how different!

The rattling peals of its artillery in the skies, is the least of the effects produced by this universal agent of God. In its varied yet invisible forms, it probably turns the magnet's point unvarying to the North—gives to light its beauty and to life its warmth—curdles the nervous fluid in its conduits, and writhes the strongest muscles as parchment is shrivelled in fire;—pervading all things, it gives energy to their essence, and action and cohesion to their atoms—wakes the earth to fruitfulness, heaves old Ocean's tides, rolls the planets along their orbitary paths, and feeds the thousand suns of universal solar systems, with undying heat and everlasting light! When its call is heard in the heavens, the dark war eagles of the sky assemble for commingling battle, and from their ruffled plumes they shake the rain-drops to water the thirsty ground beneath—the winds go forth to cool, and the fires to purify the air—beauty and fertility awake from their feverish slumbers, and go forth, shaking fragrance from their downy pinions, and clothing the earth in a verdant mantle—while all animated nature again breathes with rapture, the refreshing coolness and healthful purity of the renovated atmosphere.

But the cart (the comparison is truly odious!) is drawn along the pavement, or highway, by the mere muscular force of an animal; which, however noble and useful, must, in a few years, become meat for the ravenous beasts of the field, and food for the unclean birds of the air! And al-

though its sounds may momentarily fill the mind with the most awful sensations of sublimity and awe grossly misapplied—yet when it approaches nearer, we smile at the delusion—or blush at our weakness and folly—or, indignant at the imposition, we go our way, resolved to be deaf even to the thunder's roar!

I have not introduced this comparison for nought. You can not fail to perceive its applicability to those numerous, short-lived, animal excitements, termed "revivals of religion," compared with the steady, constant and healthful power of spiritual influence in our own ranks.

It is equally applicable to the circumstances connected with our text. The Corinthian church, gathered in a refined, but extremely dissolute Pagan city, did not at once assume all the purity, energy and stability required by the Christian faith. False teachers soon arose among them, who, by the splendor of their eloquence and winning persuasion of their manners, led these unstable and foolish people astray from the practice of godliness, and the truth of the Gospel. Paul well knew that if he entered into a contest of professions with these false teachers, before a people so alive to outward show, the hypocritical knave, not being confined to facts, nor controlled by truth, could easily excel him—could pretend to possess more than Paul had received. Hence he declares his purpose to come unto the Corinthians shortly, and to ascertain, not the *speech*, but the *power* of these false teachers. He would test them by *acts*, not by the *sound of eloquence*. He knew, to recur to our illustration, that a rumbling cart might make a noise like thunder, but the powers it possessed, would, on trial, fall far short of that which rolled a hollow peal across the sky.

The comparison I have introduced, is also strictly applicable to the subject of our text—"The kingdom of God is not in word, but in power." That we may more clearly perceive this application, let us consider

I. The nature and objects of "the kingdom of God."

Dr. George Campbell, of the Scottish church, (to whose fifth Preliminary Dissertation I refer you for a full explanation of the meaning and usage of this phrase,) says it has "a manifest allusion to the predictions in which this economy was revealed by the prophets in the Old Testament, particularly by the prophet Daniel, who mentions it in one place as 'a kingdom which the God of heaven would set up, and which should never be destroyed:' in another, as a kingdom to be given, with glory and dominion over all people, nations and languages, to one like a son of man. (Daniel ii: 44 and vii: 13, 14.) And the Prophet Micah, speaking of the same era, represents it as a time when Jehovah, having removed all the afflictions of his people, would reign over them in Mount Zion, thenceforth, even for ever. (Micah iv: 6, 7.) To the same purpose, though not so explicit, are the declarations of other prophets. To these predictions there is a manifest reference in the title, *the kingdom of God*, or of *heaven*, or simply *the kingdom*, given in the New Testament, to the religious constitution which would obtain under the Messiah."

Dr. Campbell further informs us, that the original word rendered *kingdom*, "relates to the time or duration of the sovereignty," as well as "to the place or country over which it extends." Also, that it sometimes means "administration or method of governing," and even "royalty, or royal authority." Hence, we read of its coming, approaching, being at hand, increasing and the like.

It appears to me that the word *dominion*, which in common usage embraces all these variations, is a better term by which to express the original word, than either reign or kingdom. I shall so use it.

In treating of the nature and objects of this dominion, I feel the want of a knowledge of the class of subjects to which it belongs—and even of language, in which clearly to express my ideas of it. It is described in the vision of Nebuchadnezzar, explained by Daniel, as a stone cut out without hands, which smote the incongruous image of earthly dominions, and ground it to powder.—"Then was the iron, the clay, the brass, the silver and the gold" of which the image was composed, "broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth." (Dan. ii: 35). To this intimation, that the dominion of Jesus is totally opposed to all the earthly dominions there represented, we are enabled to add his own declaration—"My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John xviii: 36).

Contrary to this declaration, was the opinion of nearly all the Jews—even the disciples of Jesus during his earthly sojourn—and in part of many Christians at the present day. Their error consists in construing *literally*, those comparisons of it to earthly dominions, wherein it is spoken of as having thrones, and crowns, and titular dignities—as spreading its conquests by wars and slaughter—subjugating its enemies, by causing them to bow their foreheads in the dust, while their conqueror puts his feet on their prostrate necks, and makes them footstools by which to mount the throne of his glory. Such were—such yet are the customs of Eastern nations; but is it not evident that the prophets merely used them as figures, which would best convey to Oriental minds a faint idea of the majesty and glory of the heavenly dominion—of its irresistible power, and its complete triumph in the spiritual universe?—Why condemn the error of the ancient Jews, in looking for an *earthly, political* kingdom of the Messiah, if we construe *literally* these representations of Christ's *spiritual* dominion! Let us, at least, be consistent. If the dominion of Jesus has in it nothing of this world, but is wholly a moral or spiritual dominion, let us suppose its objects, thrones, crowns, dignities and conquests, to be spiritual, also.

We have at least Scripture warrant for this belief. "The kingdom of God cometh not with observation. Neither shall they say, Lo, here! or Lo there! for, behold, the kingdom of God is within you." (Luke xvii: 20, 21). As Cruden comments on this passage—"it will not become conspicuous and remarkable by any outward splendor, or worldly pomp: but by its inward power and efficacy upon the hearts and minds of men."—(Vide, word OBSERVATION). "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost"—i. e. it consists not in outward rituals and observances; but in inward motives to virtue and its enjoyments.—(Rom. xiv: 17). Hence "flesh and blood can not inherit the kingdom of God," for its possession belongs to the inner, or spiritual man, only. And the reason is evident. It "is not of this world"—it does not—it can not resemble earthly kingdoms in any thing pertaining merely to time or sense. Its nature is wholly spiritual, and its objects are

consequently so. It is destined to rule over spiritual subjects—the souls—the minds of men.

Earthly dominion relates to the subjugation of the body and its actions,—there it ends—there it terminates; for mind being intangible, physical power can not act upon it, save through the body. But Christ's spiritual dominion relates to the government of the mind and its motives—that is its ultimate end and aim; and so far as it is intended to control matter, it will do it by pervading and influencing the mind to act upon the body; and through it, on matter generally.

If I am correct in these positions—and after many repeated, careful examinations, my conviction of their truth is greatly increased—then, all the imagery derived from earthly dominions, to predict the glories and conquests of the heavenly dominion, *must be spiritually construed*;—for if the kingdom itself is wholly spiritual; its subjects, spiritual, and its objects, end and aim spiritual—is it not evident, that its conquests must be spiritual, also? and the subjection of its enemies, as a matter of course, must be, not an outward, physical subjection, merely; but an inward, spiritual subjection?

II. Let us consider the *means* which will be used to accomplish these objects—or, in other words, the “*power*” of the heavenly dominion.

God ever has had, and now has a dominion, total and absolute, over and in the physical or material universe. By it, the lightnings are collected and led along their fiery track—by it, he holds the winds in his closed hand, lets them loose on their errands, and directs them amid the storm—by it, he wheels the planets in their appointed courses, and bids their suns warm and enlighten them;—and the laws of gravitation and repulsion, of composition and decomposition, of growth and decay, are merely laws of that dominion. The power that reigns over, and in, and through this dominion, is similar to its nature and objects—a physical power—a power capable of operating on material subjects only;—it is, if I may use the term, God's physical omnipotence. Great, awful and incomprehensibly glorious as is this species of power, when operating on things material and visible—when creating, or changing, or preserving, or destroying the worlds of matter—it is inoperative when applied to spiritual existence.—Effects cannot govern causes—neither is the greater ruled by the lesser. Moral power is superior to physical, and spiritual existence is greater than material—unless the cheerless visions of the atheist and pantheist are true. Consequently, all things else being equal, physical power can not govern spiritual existence.

So obvious is this position, that no reflecting mind, in our day, retains the anciently popular belief that material fire is used to torment damned spirits in hell. All enlightened Christians now admit, that spiritual, only, can act on the purely spiritual; and those who contend for the endless misery of a portion of our race, deny that material instruments are used to inflict it. The material fires of the whole universe, concentrated to one mighty focus, could not burn a single thought, or give a pang to an immortal spiritual existence.—The ponderosity of a universe of matter may crush the body into a mass so solidified as to be invisible to a mortal eye; but it would not confine an angel's thoughts beneath its pressure, or prevent an immortalized human spirit from freely removing from beneath its mighty weight. These are strong expressions—yet they are but faint figures with which to shadow forth the great reality, that no physical power can govern spiritual existence.

It follows, then, as a necessary consequence, that if the dominion given to Jesus is a purely spiritual dominion—designed to reign over spiritual subjects, (or over the minds, instead of the bodies of men)—and if its end and aim is wholly spiritual—its power must be of a nature entirely different from that just treated of. And is it not also reasonable to suppose, that a moral dominion requires a moral power, (and that, only,) to advance

and sustain it—a power in accordance with its own nature and objects?

Surely God does not govern mind as he does matter. Our Partialist brethren have long sneered at the idea of *forcing* people into heaven; and well they may, for the idea of governing the soul with physical force, is absurd enough. But be it known, that we no more believe in compelling souls to obedience than they do—nor as much; for they speak of *forcing* souls to go to hell—of *forcing* them to acknowledge the justice of their endless doom, and of *compelling* them to acknowledge that Jesus Christ is Lord, to the glory of God the Father!—Tyrants have been execrated for compelling their subjects thus outwardly to reverence and acknowledge their majesty and glory—and can it be that God resembles them? No, my friends—Christians have been led into this grievous error, by not reflecting that God possesses an other than physical power—or rather, by confounding his moral omnipotence—the spiritual power of the Eternal Mind—with mere physical power. But look at this subject candidly. Here is a moral government, over moral beings, having moral laws, requiring duties consisting wholly in the right state of the mind and affections. Is its power, alone, physical? consisting of outward, material force?

You, who have ever been led, though but for a moment, to become subjects of this dominion—to yield it obedience—were you *forced* to love God? Were you *compelled*, by outward pressure or compulsion, to love your fellow men? No, you indignantly and truly answer. By sweetest, gentlest influence, you were *constrained* to do so, and you did it *willingly*—joyfully—gladly. Persuasion inclined your mind to conviction of duty—conviction led to inclination to obey—until your moral powers, quickened by the truth, and your affections, warmed into life by the experience of God's love, earnestly impelled you to obey the commands of the Gospel, and you felt it to be your meat and your drink to do the will of your Father who is in heaven! “Not by [physical] might, nor by [outward] power, but by my spirit, saith the Lord of Hosts.” (Zech. iv: 6). “For it pleased the Father that in Jesus should all fulness dwell, and, having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in heaven or things on earth.” (Col. i: 20).

That the dominion given to Jesus, is not governed by physical power, is also evident from the fact, that God *does now* physically govern all things; whereas the spiritual kingdom is *not yet* universal—for, as Paul says of Jesus, “we see *not yet* all things put under him.” (Heb. ii: 8, 9). Every man is, now, in God's material, or physical kingdom—but no drunkard, murderer, unclean or profane person shall enter the kingdom given to Jesus. As, “except a man be born of God, he can not see the kingdom of heaven”—and as “every one that loveth is born of God, and knoweth God,” (whom to know is life eternal),—so love, universal and divine, is the condition of salvation; or, in other words, the *means* of entrance into the privileges and enjoyments of this spiritual dominion. And as the Gospel is “the perfect law of liberty,” and “the truth” that maketh “free, indeed”—a knowledge of that truth—of the love of God to sinners, and his design to bless all the kindreds of the earth in Christ, the promised seed—is the form in which the power of the heavenly dominion sways the soul into obedience to the condition of salvation. For “herein is love, not that we love God, but that he loved us”—and “we love God, because he first loved us”—and “if God so loved us, we should also love one another.”

There is more truth in the common saying, “Great is the truth, and it will prevail,” than is generally realized. Truth—the truth Jesus came into the world to bear witness unto—the Gospel God preached to Abraham, and made known to the world by his Son—that endless, changeless truth is the “power” of “the kingdom of God”—the all-prevailing means for effecting its objects. This truth—this Gospel, is that “word of God,”

which is “the sword of the Spirit”—it is “quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart”—it “is the power of God unto salvation, to every one that believeth.” (Eph. vi: 17; Heb. iv: 12; and Rom. i: 16). They who receive it, are “born again, not of corruptible seed, but of incorruptible.” (1 Pet. i: 23). They believe in the record of God, that he has given them eternal life, and that that life is in his Son. (1 John v: 11).

It follows, as a necessary consequence, that the dominion of Jesus rules the understanding by truth, and the affections by love—that all subjected to it, or subjects in it, possess “righteousness, peace and joy in a holy spirit;” and that it requires, yields and secures, to every subject, perfect liberty in all that is truly desirable, good and great—in all that is happying to the subject, and glorious and honorable to the Ruler.

III. We will now consider the *duration* and *extent* of this dominion.

And here permit me to remind you that, as I have already shown, the “kingdom and reign of God” is not a physical or material dominion, but spiritual—having spiritual subjects, objects and means. Its reign is in the empire of mind and affection—its subjection is the subjection by truth and love—and therefore, its “weapons are not carnal, but mighty, through God, to the pulling down of strong holds”—and all its conquests are bloodless and spiritual. Its conquered enemies can no more be spiritually opposed to it, than the submissive body of a political rebel, can oppose a government to whose laws it has been subdued.—And all who are not fully reconciled and completely conformed to the heavenly dominion, can no more be in it, than the same person can be in America and Europe at one and the same time.

But in considering its *extent*, let us not forget that a spiritual dominion can possess no linear or visible boundaries—it “is not of this world”—it “cometh not with observation”—it “is not in word, but in power.” And in considering its *duration*, we can have no respect to mere time—for, though its administration may be changed, it is not temporal, but eternal.

The prophet Daniel, in speaking of it, uses not only the word “eternal,” which expresses indefinite continuity, but explains that continuity to be endless.—“His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed.” (Dan. vii: 14.) The New Testament writers, also, explain its *everlastingness* by the words “endless,” “immortal,” “incorruptible,” “unfading,” and describe it as “a far more than exceeding an eternal weight of glory”—words never used in connexion with sin, death or suffering, and never used to express limited duration, as are the words everlasting, eternal, for ever and ever, etc. It is to continue through time, beyond death, and in the resurrection state, when all things earthly and temporal will have ceased to be, and spiritual existence and endless duration, only, will remain. Then, only, will its increase cease, and having arrived at its fulness and completion, Jesus will then cease to administer it, and become himself, one of its subjects, under its administration by his and our Father and God, who will thenceforth reign in, and through, and over it, without termination.

Thus far many of our enlightened Partialist brethren will generally agree with your speaker—but now comes the all-important, all-interesting question—who will be excluded from participating in the benefits, privileges and glories of this heavenly, happy, and endless dominion? Are not the teachings of the Bible as unlimited in proclaiming the extent, as they are in declaring the duration of this kingdom? Daniel, speaking of the kingdom given to Jesus, says it was given him “that all people, nations and languages should serve him.” The Psalmist declares that “all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall

worship before him." (Ps. xxii: 27 and lxxxvi: 9). And God, himself, when he preached the Gospel to Abraham, declared that in Jesus, the promised seed, he would bless all the nations, families and kindreds of the earth. (Gen. xii: 3, and xxii: 18; Gal. iii: 8, 16). That a *spiritual*, and not merely a *temporal* blessing is here meant, is evident from Acts iii: 25, 26, where the blessing is declared to consist "in turning away *every one* from his iniquities"—and Gal. iii: 8, where it is declared to consist in making the Heathen just, through faith in Jesus.

Jesus in his parables and more express declarations, confirms the absolute universality of these prophetic and promissory declarations. Small in its beginning as a grain mustard seed, his dominion is to become as the greatest of all plants, in which all find repose and shelter. Trifling as a single measure of leaven, it is to create a fermentation in the universe of mind wherein it is placed, until the whole lump becomes assimilated to its own nature, and all is leavened by it. Insignificant even in its earthly progress, as a small stone cut out of a mountain, it is to spread and enlarge itself by its own inherent energies and influence, until it destroys every opposing power, and fills the whole earth. Like the few faint murmurs of the hidden earthquake, it is to spread its shakings among the opposing powers and principalities of earth, and topple down all adverse ecclesiastical policies, and will overturn, and *overturn* and *overturn*, until all the kingdoms of this world shall be dissolved by its might, and merged forever into the one, supreme, universal kingdom of our God and his Anointed.

Isaiah informs us, that in the mountain which the small stone shall become, the Lord of Hosts will make a glorious feast unto all people—destroy the face of the covering cast over all people, and the vail which is spread over all nations—that He will swallow up death in victory, and wipe the tears from all faces. (Isa. xxv: 6-9). By referring to Paul's treatise on the general resurrection, (1 Cor. xv: 22, 54,) we learn that this will take place when all that die in Adam are made alive in Christ, thus becoming new creatures—and, consequently, that its complete fulfilment belongs to the eternal, and not to a temporal state. The same prophet declares, that *as surely* as the rain and snow come down from heaven and return not thither without watering the earth that it may give seed to the sower and bread to the eater, *so surely* the word of God—the Gospel of salvation, that goeth forth out of His mouth, shall not return unto him empty, but shall accomplish that which he pleases and prosper in that whereto he sent it.—(Isa. lv: 10, 11).

Not one of these, and many other declarations that might be quoted, allows the least conception of any other kingdom existing, finally, beside this dominion—of any thing being left out, capable of being incorporated with it—or of any thing remaining undestroyed, which is opposed to it.

Progressive in its nature, it was first proclaimed to Abraham and his descendants—or as Peter declared (Acts ii: 39) "the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." But if this does not prove that others than the Jews are embraced in the call, read the language of Jehovah himself—"Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." (Isa. xlv: 23, 24).

And, finally, that *all intelligent beings*, with but one solitary exception, will be embraced and included in the final, heavenly dominion of Jesus, is conclusively proved by 1 Cor. xv: 24-27, where God, *only*, is excepted from the universal subjection—of course, *all others must be included in it*.—Hear the passage:—"Then cometh the end, when Jesus shall have delivered up the kingdom to God,

even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The *last enemy*, death, shall be *destroyed*. For he hath put *all things under his feet*. But when he saith, all things are put under him, it is manifest that He is excepted which did put all things under him." Notice, *God is the only being who is not put under the feet of Jesus—and death, the last remaining enemy, after all others are subjected, is destroyed—and there will be NO MORE DEATH*. We have already proved that as this dominion, its end and aim, its subjects and power, are all spiritual, so its subjection can not be merely forced and outward, but a real, inward, willing, spiritual subjection. All, then, will be subjected in love and obedience—their understandings convinced by the truth, their affections subdued by the love of the Gospel, and their wills conformed to the holy requirements of God. In short, the subjection of every soul to Jesus, will precisely resemble the subjection of Jesus to God. For "when all things shall be subdued unto Jesus, then shall the Son, also, himself, be subject unto Him that put all things under him, that God may be all in all." (1 Cor. xv: 28.) If God is *all* that is in any one, there can be *nothing but God* in that being; and when God is *all* that is in *all*, there can be neither sin, nor suffering, nor want, nor death in any being in the universe of God. Every soul will be God's—every soul will be filled with the fulness of God—and every soul will joyfully say, In the Lord have I righteousness and strength.

"Here stop, my soul, no further seek to go,
What God reveals is quite enough to know."

I well know, by sad experience, the resisting power of prejudice to the arguments of truth, permit me, therefore, to notice one objection, which else I had deemed sufficiently refuted. It is argued that Paul's treatise on the resurrection, in 1 Cor. xv, relates only to the resurrection of the saints, when its universal expressions of glory and immortality in Christ are adduced. But who has not noticed that the sinners and ungodly, and the deniers of the resurrection are specially addressed in its 12th and 34th verses? When this fact is urged home, then it is contended that the phrase (25th verse), "For he must reign till he hath put all *enemies* under his feet," implies that the wicked of the earth—the enemies of Jesus, will be dishonorably, and ingloriously, and therefore miserably subjected to Christ. But the careful reader of the chapter will notice that the phrase "all enemies," in the 25th verse, is only a convertible term for the phrase "all things," in the 27th verse.—There is no distinction made between the subjection of "all things," and that of "all enemies"—both are put *under the feet of Jesus*—God, indeed, is the only being that is not said to be put under his feet. Even the angels of God in heaven, are put under him in like condition (Phil. ii: 9-11 and Heb. i), being made his footstools. The apostle Paul, who has used this language, was the enemy of Jesus, he was subjected to Jesus, put under his feet, and became his footstool by elevating higher and raising to greater dominion over men, the very Messiah he had so bitterly opposed! What he had experienced, he declares all enemies will experience, and that thus, and thus only, will every sinner be willingly subjected to Jesus, and gladly aid in swelling his praises as the Lord of all, to the glory of God the Father. For God has "put all things in subjection under his feet." For in that he put *all* in subjection under him, he left *nothing* that is *not put under him*. And although "now, we see *not yet* all things put under him," yet "we see Jesus (who was made a little lower than the angels for the suffering of death) crowned with glory and honor, that he, by the grace of God, might taste death for every man," (Heb. ii: 8, 9)—and believing in the divine testimony, we "rejoice with joy unspeakable and full of glory," in anticipation of Christ's triumph, God's glory, and the world's salvation in immortality.

In conclusion, permit a few words of gratulation and exhortation. I have proved that the domin-

ion given to Jesus, is a spiritual dominion—that its objects and subjects are also spiritual—that its power is not an outward and material, but an inward and spiritual omnipotence—and that spreading itself by its inherent energy, it must, ultimately, not only fill the whole earth, but *the whole universe of soul*, with its bloodless conquests and sorrowless rule.

Earthly rulers, when ablest and best, can not wholly prevent the sorrows, soothe the woes, supply the wants, nor reform the vices of the earth—and when weak or evil, they fearfully increase them. But the Prince of Peace will not only abolish for ever, throughout his infinite dominions, all these evils, but will plant universal good in their stead, and crown that good with immortality.

The victories of earthly conquerors, when most beneficial, only free the body, and confer partial blessings at the expense of wasted heritages, ruined families, widowed wives, childless mothers, and bereaved orphans. But in the conquests of the heavenly dominion, no blood is shed—no clangor of trumpets, or clash of arms, or thunder of artillery is heard—for it "is not in word, but in power." It destroys only what is opposed to the happiness and peace of its subjects, and—oh, joy—joy!—it for ever frees all souls with perfect liberty, and fills them with the fulness of universal blessings—and restores peace to all the kindreds of the earth, by re-uniting all whom death has separated, in holiness and bliss.

Oh, ye who languish and groan under the bondage of ignorance and sin; seeking bliss, but finding all your pursuits full of bitterness and ashes—here behold the Deliverer that cometh out Zion to destroy your tyrants—to correct you with his chastisements, enlighten you with his truth, make you willing and obedient in the day of his power, and fill your souls with permanent peace in the experience of his love, which frees from all bondage and fear.

Oh, ye who mourn over the wickedness of relatives and friends, (living and departed,) and find in the thought of their endless wo a mortal poison to wither every hope and joy, come ye to a knowledge of this dominion, in which all punishment is for the profit of the punished, and will render them partakers of the holiness of our God. (Heb. xii: 5-12; Lam. iii: 31-33; Isa. lvii: 16.)

Believers in this great salvation—has it come to you in *word*, only, or in *POWER*? Oh, let your lives answer this question, to the approbation of your consciences; for, under God, on you depends the speedy advancement of this kingdom and its bliss among the children of our Father. No great deeds—no mighty works are required of you in this warfare with error and vice. At the judgment which commenced the purity of this kingdom, eighteen centuries ago (Matt. xxv: 31-46), feeding the hungry, clothing the naked, and ministering to the needy and unfortunate were absolutely required; while forms, and ceremonies, and *faith even*, were not so much as named as requisites to admission into it. The babe, whose infantile smile pours the oil of its innocent influence over the turbulent waves of ruffian feeling, does more to advance this kingdom, than the congregated hosts of worshipping multitudes, whose lips and not whose hearts are in the work. And the widow, whose tear of sympathy relieves the bursting heart of despairing grief, has given it a mightier impulse than the warrior's mailed might, on the blood-drenched plains of Palestine—or the nabob's thousands, inscribed high on the roll of public charities.

Prayers, and sermons, and hymns, and public charities, are all good in their season—but the most religious—the most holy and blessed duties you can perform, are the common, every day duties of domestic and social life. "For the kingdom of God is not in word, but in power." The influence of eye on eye—mind on mind—heart on heart, faithfully exerted, is better and more efficacious in converting the soul, and in moulding it into entire conformity to the will of God and the spirit of his kingdom, than burnt offerings and sa-

crifices. These things, therefore, ye ought to do, and yet *not* leave the others undone.

Brethren Evangelists—It also becomes us especially to remember, that “the kingdom of God is not in word but in power”—and that, therefore, its advancement requires means in accordance with its nature and objects. They who believed that Jesus would subdue his enemies by a merely outward and physical force—conquer the body while he left the soul rebellious—may be excused for resorting to means in accordance with their opinions, and wielding the deadly thunderbolt of endless wrath, to subdue by terror the unconverted soul. But we—*we* know that that power is but faint which spreads destruction from the embosoming cloud, compared with that noiseless and gentle influence which wakes all creation to beauty and to life. An infant—an insect even, may *destroy* life, for destruction is a low exhibition of power—but *God, only*, can create, or continue, or renew existence. And though God destroys as well as creates in his physical universe, yet morally speaking, you remember “a great and strong wind rent the mountains, and brake in pieces the rocks:” “but the Lord was not in the wind; and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake, a fire; but the Lord was not in the fire: and after the fire, a still, small voice;” and the Lord *was* in the faint voice, even the Lord God Omnipotent. Remember this, brethren, and by a good life, as well as by your public labors, demonstrate to the world that the kingdom you proclaim is the kingdom of heaven—that its power works by love to the purifying of the heart, and by truth, to the enlightening of the understanding, and the subjection of the soul in holiness and bliss. AMEN.

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER I.

BY REV. J. M. AUSTIN.

INTRODUCTION—SELECTION OF ASSOCIATES.

The station in society occupied by young men, is one of commanding importance and deep responsibility. In the course of nature and by the usages of mankind, to those who are now *young men*, must soon be committed in trust, under Providence, all the important interests of community. If the institutions of our country—its civil and religious freedom—the numerous advantages and facilities which it affords for the improvement of mankind in useful knowledge—are to be preserved and perpetuated, it must be mainly through their exertions. Upon their arm the nation depends to repel the foreign foe, and to quell the spirit of domestic discord. They will soon compose our legislative and other deliberative councils. It will speedily devolve upon them to enact laws and to execute them. In fine, ere long, they must give tone to our national voice and national character. When the infamous Cataline conspired to wrest from Rome her liberties, his first effort was to corrupt the young men; well knowing that when they became ripe for misrule, the work of desecrating the altar of Liberty, could easily be accomplished. And true it is, that as the young men of a nation are enlightened and virtuous, or corrupt and ignorant, so are the prospects of its future prosperity, or of its speedy overthrow and ruin. How necessary that young men should become aware of the important responsibilities resting upon them, and of the necessity of qualifying themselves to discharge them faithfully!

The condition of young men, in regard to their future character, is much more perilous than that of the other sex. Being brought by their occupations, in frequent contact with the unprincipled and profligate, they are subject to influences extremely deleterious, and to temptations of a seducing and dangerous character. Absorbed in the pursuits of pleasure, or in the strife for wealth or fame, they are liable to be led into a carelessness as to the means employed to secure their ends. Blindfolded by passion, interest or a thirst

for enjoyment, thousands rush headlong into those vicious practices that plunge their votaries into the deep vortex of wretchedness. And yet there is a *safe* path, open for all to pursue, which will most certainly lead to respectability, enjoyment and peace—a path which none ever yet followed, without escaping many of the evils of life, and experiencing a prosperity, and an amount of happiness which are wanting to all who pursue a contrary course.

Young men, will you listen, while I endeavor to point out that path, and lay before you some of the inducements which call upon you to walk therein? While I may not have time or space to go over the whole ground pertaining to your duty and interests, still I will engage to bring forward motives sufficiently powerful to induce every wise and discreet young man, to be cautious and watchful, as to the measures he adopts to secure prosperity and enjoyment. Your attention is first solicited to—

THE SELECTION OF COMPANIONS.

Man is by nature a social being. He delights to mingle with his race, and to interchange sentiments and offices of friendship and kindness.—This disposition is peculiarly evinced by the young. Every young man selects some one or more of those of his rank and condition, to become his companions or associates. At every opportunity, he seeks their company, to find that enjoyment which he supposes he would fail to obtain by mingling with others.

The influence exercised by the companions with whom you intimately associate, will be powerful and enduring. “Show me your company, and I will show you your character,” is an old adage and true. The character of the associates with whom you mingle, will evince to a good degree, your inclinations, habits and principles.—Young men, often are not aware, how sensibly their reputation is influenced by their companions. Do you associate with the vicious, the profligate, the intemperate? You must not be surprised if community attribute to you, propensities of the like character. What other conclusion can they draw? You never prefer the company of one man to that of another, without there is something more pleasing to you in his habits or principles. If you prefer the society of the ignorant and corrupt, to that of the enlightened and virtuous, there is no indication more certain, that your inclinations and tastes tend more powerfully to the characteristics of the former, than to those of the latter. However dissimilar, at first, may be your tastes, habits and principles, by mingling constantly in the company of certain individuals, you insensibly, yet unavoidably, lose your distinctive characteristics, and absorb theirs.—As the stream always partakes of the qualities of the soil through which it runs, so the principles and habits of youth, become invariably tinged by the character of the company in which they mingle.

Great caution, therefore, is necessary in regard to your associates. You should not view this as a subject unworthy a thought or an exertion.—From among your acquaintance, you should *select* those with whom you would associate. And in this choice, let wisdom and discretion be your guides. Remember that you are creatures of imitation, and that the force of example, is immense, in forming your characters. If you err in your selections—or if, from choice, you associate with the profligate and debased,—your condition is truly critical. Allowing that your character at the commencement of the intimacy, is much better than theirs, how long can it remain so? It is next to impossible for you to raise them to your elevation in worth, were you disposed so to do.—But the effect of your intercourse with them, will be the reverse. You will be debased to their level—you will become saturated with their evil propensities—you will imitate their vicious practices—you will be wedded to their corruptions, and finally, will be led into the degradation and ruin which is the certain result of dissipation and crime.

By associating with the vicious, you assume their character, are weighed by their worth, and esteemed by their value, in the eyes of community. You probably recollect the story of the dog Tray, and of the difficulties that befel him, though innocent, from mingling in bad company. That fable is more frequently enacted in real life, than many would suppose. But young men do not often become rid of evil companions, at as cheap a rate as poor Tray. At the expense of one flogging he abandoned the gang forever.—But although youth experience many evil consequences from their corrupt associates, yet it too frequently happens, that they become so tinctured with the love of low and vicious company, and their sinful practices, that again and again do they return smarting to their embrace. Strong and more strong grow the chains that bind them to the servitude of evil desires. Vices upon which they first looked with horror, gradually become less repulsive in their appearance, until they finally fall helpless and entirely into the slavery of their grasp.

When once you embrace the company of the profligate, it will be difficult to dis sever the connexion. They will exert every effort to induce you to continue in bondage with them. All exertion on your part to reform, will be met by their combined ridicule and opposition. This, added to the strong chains of sinful habits, will render your return to virtue, a work of extreme difficulty. Thus by selecting vicious companions, there will be an hundred chances to one, against your reformation, your success in business, or your obtaining a respectable character—but the great probability is, that you will experience the fate predicted by the wise man—“the companion of fools shall be destroyed.” You should believe it as an immutable truth, that by becoming the companion of the foolish and corrupt, you will eventually lose your virtuous and upright principles, and with them will be destroyed health, reputation, peace and happiness!

With these dangers visibly before them, young men of discretion and forethought, will perceive the necessity of selecting such associates only, as are virtuous and intelligent. In making your choice, you should not be influenced by outward show, or circumstance; by pride, or fashion, or popularity—you should not be influenced so much by condition, as by the qualification. The real difference in the value of men, arises not from their circumstances, but in superiority of mind, purity of morals, and amiability of disposition.—All are worthy to become your associates who are virtuous, amiable and intelligent. Such choose, and none others.

By mingling and associating with people of these qualifications, you can not fail of being highly benefited. Your natural propensity of imitation—the influence of their conversation, habits, manners and general demeanor—all become powerful causes operating upon your character and forming it to virtue and usefulness. In the presence of such individuals, all incentives to vice will be wanting—virtue, religion and useful knowledge will appear in their true and lovely forms—and trains of thought, action and habit, will be laid, that will lead to the most valuable results. An intimacy with people of good character, will elevate you in the estimation of society. Their virtues, to a considerable extent, will be considered yours. Confidence will be reposed in you—assistance rendered you—and the good wishes of your fellow-beings will rest upon you. In fine, the benefits flowing from the choice of virtuous and enlightened associates, are all the reverse of the evils growing out of a selection of those who are vicious.

Be cautious to avoid deception in this matter. Gay, sociable, pleasant manners, are not always the indication of a pure heart, or of virtuous principles. Beneath an agreeable exterior, often lurk low, vulgar tastes, vicious propensities and profligate habits. Become the associate of no one with whose character you are not fully acquainted.—

Form no intimacies, and allow none, until your are perfectly satisfied upon this point. This is the only safe course you can adopt.

Listen cheerfully to the advice of parents and guardians, in regard to your associates. By their superior experience and wisdom, they possess a clearer insight into human character than you can have obtained; and they are enabled to look beyond the exterior appearance and accomplishments, and comprehend to a good degree, the real character of youth. Their counsel will be of essential benefit in aiding you to avoid the companionship of the vicious, and in selecting for your intimacies, those whose example will be of a virtuous and salutary character.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the New-York Central Association of Universalists—for 1837.

1. Met agreeably to adjournment, in Bridgewater, Onondaga county, on Wednesday, June 7th, and organized by the Council by choosing Br. S. R. SMITH, Moderator, and Br. D. SKINNER, Clerk.

2. United in prayer with Br. E. M. Woolley.

3. Received and read the credentials of the delegates, and letters from Societies.

4. Appointed the delegates of the Bridgewater society, and Br. T. J. SMITH, a committee to arrange the public services.

5. Heard and accepted the report of the committee on fellowship and ordination.

6. Reappointed said committee (Brs. Woolley, Skinner and Grosh) for the ensuing year.

7. Heard and accepted the report of the committee of discipline, that no cause of complaint has come before them, except a charge against the Rev. A. F. McCabe, who, not being in fellowship with this or any other Association of our order, is not subject to our jurisdiction, and the committee therefore beg leave to be discharged from the further consideration of the subject.

8. Reappointed said committee of discipline (Brs. Woolley, Skinner and Grosh) for the ensuing year.

9. Appointed Brs. A. B. Grosh and T. J. Smith, ministers, and Charles Smith, of Hamilton, and Billy Titus, of Marshall, laymen, delegates to represent this Association in the State Convention, in May, 1838—with power to appoint substitutes.

10. Received and read a letter from Br. John E. Holmes, now in Illinois, resigning his letter of fellowship and membership in this body—whereupon it was

Resolved, That entertaining undiminished confidence in the integrity and good-will of Br. Holmes, we accept said resignation, until he shall see proper to ask its restoration.

11. Thursday morning.—Prayer by Br. Martin.

12. Br. Grosh, Secretary of the society for the relief of widows and orphans of deceased Universalist clergymen, made a report that he had received a donation of fifty dollars for the use of this society, from a similar society in the city of New-York—whereupon it was

Resolved, That Br. Grosh return the thanks of this society and Association to the society in New-York for its generous donation, which is most gratefully received.

13. Voted, that Br. Grosh print on good paper, as soon as convenient, the Constitution and proceedings of the Relief Society, appending thereto a subscription for the increase of its funds, and send a copy to each minister and each society within the bounds of this Association, to be circulated by them for the above purpose.

14. Heard and accepted the report of the committee on fellowship and ordination, to grant a letter of fellowship to Dr. Isaac Hayward, of Columbus, and confer ordination on Br. T. J. Smith, of Bridgewater.

15. Appointed Br. T. J. Smith to preach the occasional sermon at our next session, with power to appoint a substitute.

16. Appointed Br. Grosh to prepare the Minutes for publication in the Magazine and Advocate, with a request that they be copied into other Universalist periodicals in the State.

17. The committee appointed to draft model constitutions for churches and societies, reported that their labors would be unnecessary by reason of the action of a similar committee appointed by the State Convention—and, at their request were discharged.

18. Adjourned at the conclusion of the public services, to meet again in Lebanon, Madison county, on the first Wednesday in June, 1838.

S. R. SMITH, Moderator.

D. Skinner, Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. M. B. Smith.—Occasional sermon, Br. Skinner—Matt. xiii: 16, 17.—Concluding prayer, Br. Williams.

Afternoon.—Prayer, Br. Jones. First sermon, Br. Hayward—James i: 27. Second sermon, Br. M. B. Smith—Job xxi: 15.

Thursday morning.—Prayer, Br. C. S. Brown. First sermon, Br. Whitcomb—Matt. xiv: 21. Second sermon, Br. Grosh—Matt. xv: 28.

Afternoon.—Ordination of Br. T. J. Smith.—Prayer, Br. Jones. Sermon, Br. S. R. Smith.—Titus ii: 1. Consecrating prayer, Br. Woolley. Delivery of Scriptures and charge, Br. Skinner. Right hand of fellowship, Br. Grosh. Concluding addresses and prayer, Br. S. R. Smith.

Delegates present.—J. T. Goodrich, Clinton; B. Titus, S. Bass, Marshall; O. Marshall, Utica; James Thorn, E. Peck, Bridgewater; W. Lord, C. Smith, Hamilton; N. Tyler, Madison; J. Lasell, W. Grey, Lebanon; C. Waterman, Sangerfield; Joel Stetson, Brookfield.

Ministers present.—J. S. Sharp, Pharsalia; C. S. Brown, Lisle; T. J. Whitcomb, Schenectady; S. R. Smith, D. Biddlecom, Clinton; E. M. Woolley, Cazenovia; S. Jones, A. Williams, Ellisburg; D. Skinner, A. B. Grosh, Utica; J. Boden, Madison; W. Martin, Munnsville; M. B. Smith, Burlington; I. Hayward, Columbus; T. J. Smith, Bridgewater.

The weather being showery, and the season one of business for the farmers, the house was filled, but not to overflowing—every seat was occupied by grateful worshippers of our common Father. The services were interesting, devotional, rational, and well timed. The business of the Council was transacted without a dissenting voice. The Society for the relief of widows and orphans of deceased Universalist clergymen, received a small accession of supporters, and it is hoped will find in every society a number more, ready to unite in promoting its objects. The kindness of our friends in Bridgewater, and the joy of their visitors in meeting together under the roof of hospitality, altogether formed a scene on which memory will long delight to linger. It is an exemplification of the efficacy and blessed effects of a faith that works by love to all, and purifies the heart.

* * Herald of Truth and Universalist Union are respectfully requested to copy.

CIRCULAR

OF THE NEW YORK STATE CONVENTION.

Dear beloved brethren in the faith of a world's salvation—The season has again rolled round that brings us together in annual convocation, to confer upon those things that concern the prosperity of Zion; and the pleasurable task has devolved on me to address you, as the organ of the Convention.

Our business in council was, as usual, transacted with general unanimity; and a spirit of fraternal good feeling pervaded our deliberations.—We realized “how good and how pleasant it is for brethren to dwell together in unity.” This is especially the case in the meetings of Universalists, where there is no doubt of our fraternal relationship, and no jealousies or envy, arising from a supposed partiality in our common Parent.

Among the resolutions taken by the Council, that in relation to the organization of societies for the relief of the families of deceased and indigent clergymen, particularly commends itself to your consideration. There are many in the ministry to whom this measure is due, as a matter both of justice and gratitude. They entered the field of labor when it yielded but small pecuniary compensation. They have families which are unprovided for. They must soon go down to the grave and leave these families dependent on the charities of the public. And past experience has demonstrated that the charity of the *unorganized* religious public, is only theoretical. Besides, our pecuniary condition, as a denomination, in this State, is such at the present time, that a brother who enters the ministry destitute of means, and gives it his whole attention, can scarcely hope to secure a competency for the maintenance of a family, in case of his decease. This circumstance presents an obstacle to the increase of our ministry, which this measure is adapted to remove.

Another important measure of the Convention, is the plan proposed for defraying the expenses of the delegates to our State and General Conventions. I trust the only arguments necessary to impress the propriety of this measure, are these: The expense of attending the meetings of these bodies is considerable—the delegates, particularly

the clerical portion, are not, in general affluent—the business to be transacted is important—and the presence of those appointed to transact it, indispensable.

Our Council, you will perceive by the minutes, was not full; and in the lay department, unusually deficient. This may be attributed, in some measure to the peculiar state of the community in a commercial point of view. Yet our meeting was a pleasant one. The all-engrossing topic of “the currency” was forgotten in mutual intelligence and congratulation upon the general and local prosperity of our common cause. The religious services were enlightened, devotional and thrilling, and were listened to with eagerness and joy. The aching cares of business seemed removed, for a season, from the mind, and it lightened up to the hallowing touch of devotion's holy power. In short, the only unpleasant occurrence, was the close. It was sad for so many friends to part.

A word in relation to the utility of religious association. These meetings bring together many minds from various portions of the heritage—each increases his stock of statistical information, in regard to the condition of our cause—the public derives the advantage of much collected wisdom, in our official deliberations—many new acquaintances are formed that last through life—the social powers are developed and improved, rendering the clergy better fitted for the duties of pastoral visitation—the more experienced and gifted in the ministry are generally called upon to preach, and we who are unpracticed in the work, gather ideas, catch inspiration, and carry home materials for the formation of a style, based upon the blended models of many masters. One of the principal causes of the recent, visible improvement in the mental and social character of our ministry, may be traced in the extension of our public bodies. Minds are thus brought together, and brightened and sharpened by the contact—intellectual resources are accumulated, for sermonizing and conversation—attachments are formed and correspondencies elicited that tend to bind us together, and strengthen and confirm our zeal.

May these meetings continue to gain interest and accelerate the spread of truth, till there shall be a Convention in every State, an Association in every county, and a society in every village. On your continued and increased exertions, brethren, it depends, in a great degree, to bring about this happy consummation. May the God of impartial grace be with, and bless, and strengthen you; and may the reports that shall greet us, at our next annual convocation, prove that our wishes, herein expressed, shall not have been in vain. Per Order,

L. C. BROWNE.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JUNE 16, 1837.

CERTAINTY OF PUNISHMENT.

“Be sure your sin will find you out.” Numbers xxxii: 23.

Follow sin and its effects, from the first transgression down to the present moment, and you will find it unchanged, and its results the same. The feelings, the weakness, the guilt and misery of our first parents, have all been experienced—and experienced in precisely the same manner—by every one of their descendants that has attained the age of maturity, with soundness of mind, and freedom of action.

First comes the voice of Heaven declaring to us the knowledge of good and evil, and commanding us to abstain from wrong doing, for in the day of transgression we shall surely die. The soul is possessed with a determination to obey. But after a time, the crafty, subtle insinuations of that carnal mind which is enmity to the law of God, enter the heart left open by false security. The wily tempter begins by insinuations against the kindness of God, in debaring us from that enjoyment—represents it as very essential to happiness, sweet to the

taste and fair to the eye—denies the certainty of the punishment, and represents it so far distant as to promise a probable prospect of escaping the penalty altogether—holds out the certainty of deriving much benefit, certainly much knowledge, from the act, plucks at last the luscious looking fruit and holds it to our eager grasp—we eat and die. All our hopes of happiness vanish at the touch—bitter to the palate and revolting to the sated eye, is the delusive splendor that lured us to misery and shame!

And where is our boasted knowledge? It consists in knowing our own folly and nakedness of soul—in knowing the truth of God's declaration "in the day thou eatest thereof thou shalt surely die!"—and in seeing that God was most strangely kind when we deemed him most cruelly rigid and severe.

But alas for the folly of man! one lesson is not sufficient. Madly credulous to falsehood, blind to experience and deaf to truth—the tempter whispers again and again in our ears—and again and again we are the victims of its artful delusions and our own head-strong folly!

If Adam and Eve sinned, they sinned without previous experience—but we, their descendants, having their experience and our own, we wander on the shores of the sluggish waveless lake of moral death, time and again we pluck the beautiful apples of transgression, and bite the tempting fruit to fill our mouths with bitterness and ashes! Oh how consummately foolish is our conduct—how hopeless and vain our pursuit after happiness in the ways of transgression and death!

But it must also be admitted on behalf of many of our race, that they have inducements to believe the tempter, greater than were held forth to our primeval parents.—To Adam and Eve the serpent came as the creature of their heavenly Parent, and by wily insinuations against God's goodness, induced them to credit his denial of the Lord's veracity. But to many of our fellow beings the tempter comes as the delegated messenger of the Highest—his wily deceits he represents to be the voice of divine revelation—and while he thunders anathemas against vice, as a hoard of delicious enjoyment most dangerous to the soul, he opens the gateways of faith and repentance through which the sinner, after a life of keenest enjoyment in sin, may make good his escape from all its shame, anguish and ruin. And when the carnal mind thus makes even religion her seemingly and partner, who may hope to escape undeluded and unharmed from her temptations and snares?

While, therefore, I deeply regret this most licentious and demoralizing sentiment in the popular theology of the present day, and regret most sincerely that many of our minds and feelings have been polluted with it in the days of our darkness, I rejoice that a purer, brighter day has dawned upon us in the doctrine of Universalism. And I rejoice for our children and our children's children, that their tender minds will be early fortified to resist vice, by having imparted to them a knowledge and practice of the truth—"Be sure your sin will find you out." Look at the lover of ardent spirits, seeking the delirious effects it produces upon him, and hoping to conceal his transgressions from the eyes of his neighbors, and to escape the consequences. Poor man! he is the silliest slave that ever was led captive at the will of the devil. "Some men's sins go beforehand to judgment, and some they follow after." Such is his transgression. Long before his transgressions have been witnessed by the public eye, the consequences of them are plainly seen. The bloated countenance—the unsteady step—the blunted sensibility—the clouded intellect—the mismanaged frame, store or workshop, or neglected business—the mourning wife, the shame-faced wondering children—the pitying shake of the head from the intimate and familiar friend—and a hundred other fore-runners of public disgrace and open shame precede the frequent visit to the drunkard-haunted grocery—the drunken riot and shameful brawl—the public swaggering—the wallowing in the streets—the abuse of the family—the creditor's visit and seizure of goods, and total ruin, infamy

and shame. Though there is probably no sin which promises greater and longer escape from detection than drunkenness—which apparently, can better be committed in secret and recovered from privately—yet there is none which is more certain to be detected, and that, too, right early, by the most common or casual observer.

And surely there are few sins more sure, however slow in their operation, to find out its perpetrator. Seductive, because social in its nature, and enlivening in its first stages, it leads its victim along by a flowery band—but let him attempt to draw back, and he will find it a strong one. Yet it is better to break it at once, however beauteous and however strong, for the further it drags him along, the more hideous will be its appearance, and the more formidable its power, until the flowery wreath becomes a rope of scorpions, and its power increases into the grasp of a giant. A. B. G.

CAPITAL PUNISHMENT

Independently of every consideration arising from the doctrine of Universalism—apart even from the influences of theoretical Christianity, in a general point of view, I must ever be opposed to the infliction of capital punishment under our present circumstances and government. As a mere citizen of the United States—as a man and a lover of my fellow-beings (and not only as the teacher or professor of a particular system of religious faith,) I would oppose it on grounds of expediency, policy, moral influence—as calculated to increase crime, by perpetuating and cherishing the principles that lead to it. On these grounds I was always opposed to it—even before I became a believer in God's impartial goodness—and therefore consider my repugnance to this relic of barbarism to be a something which, though it may be and is increased by my present views of God and man, is wholly distinct from and independent of them. I feel, therefore, that I have a claim on the candor of my fellow-citizens of other denominations, when addressing arguments to them upon this subject—a candor which should not prevent them from considering and adopting what I offer, because it comes from a Universalist.

Whatever may be the conduct of God to his enemies, it is certain, and acknowledged by all Christians, that the Bible commands us to love ours. And whatever may be the tendency and design of God's punishments here or hereafter, it is certain that reason, humanity, and the Scriptures of the New Testament, unite in recommending us to mingle mercy in our judgments—to love sinners—to do good, and not evil, to all men, as we have opportunity. And however Christians may be divided in opinion with regard to the final destiny of a portion of our race, all agree that the spirit of Jesus while on earth, is to be the spirit after which his followers should strive, and that he has in no case uttered a single sentiment, or performed a single action which will warrant us to take away the life of any being, provided we could secure community from his future injuries, and while we have the least probability that he might be reformed in his practices and saved from his sins.

These are opinions in which all are agreed, whatever may be their faith or name. What bearing have they on the practice of taking life, as a punishment for crime?

Let us fairly consider this question, without sectarianism or prejudice—as men—as citizens of a free government, the laws of which are formed, directly or indirectly by us—and for which laws we are therefore, more or less responsible!

The criminal is the enemy of community, of which we are members. Is it love for that enemy which leads us to deprive him of life? I know that love for others, may lead us to destroy him; but that is not the question. We have no more right to hate the enemy of another, than we have to hate our own enemy; and it is not only others whom we are to love, but our enemies also. Is it love for the criminal—a desire to benefit him, that leads us to decree his death? Certainly not.

Is there mercy in that judgment, which has not love to the condemned for its basis? There may be mercy

to others—but that, also, is not the question. We are as merciful to community if we save them from the wickedness of the criminal in any other mode—and will you say that no other mode than inflicting death will save community—will manifest mercy to the criminal? Certainly not. I might proceed thus on the acknowledged duty to do the criminal good, and not evil—but the above can be easily applied thus by the reader, and I therefore forbear.

Will any one point to an action or declaration of Christ, which, when fairly construed, will allow us to punish a criminal out of hatred to him—without mercy—without designing his good? No such requisite to sustain capital punishments, can be produced. It is not in the Book.

I call, then, on every citizen of New-York to read the following petition furnished by a correspondent, and, laying aside every feeling but those of a patriot and a man, to act respecting it as reason and conscience shall dictate. "Whatsoever thy hand findeth to do, do it with all thy might."

A. B. G.

Livingston, Columbia county, June 4th, 1837.

Several of the towns of this county are circulating petitions for the next Legislature to abolish capital punishments, and the people seem generally agreed upon the propriety thereof. About nine-tenths of the people of this town, including all men of education and good standing, have subscribed the petition of this town of which the following is a copy—and should any of your Western towns or counties choose to co-operate with us in the object, we would be glad to be found to agree with them in sentiment as well as in action.

(COPY.)

To the Hon. the Legislature of the State of New York, in Assembly met.

The petition of sundry inhabitants of the town of L—, in the county of C—, humbly prayeth,

That such a law may be enacted by the Representatives of the people of the State of New York, as to them may seem expedient and just, enacting that the punishment of imprisonment during life shall be inflicted upon every such prisoner, as shall hereafter, by due process of law, be convicted of the crime of murder, except in those cases in which the Governor of the State shall deem any such prisoner not guilty, and in such excepted cases the said Governor shall have power to pardon any such prisoner or convict.

And further, that that part of the law enacting that the punishment of death shall be inflicted upon such convicts, be repealed.

A memorial accompanies the petition, of sixteen closely written pages, containing some of the reasons why, in the opinion of the petitioners, the prayer of the foregoing petition ought to be granted.

J. R.

PLAGUE CURERS.

I hope Br. Balfour will excuse me for giving to our readers the following extract from a letter lately received from him. The concluding remarks on the duty of Universalists who have been Partialists, are too good to be confined to a private letter—and Br. Balfour has too ably illustrated his advice by his practice, to have occasion for regret that I have made it public.

He is speaking of the necessity he has found for making the present prices of his books so high—the losses and difficulties he has encountered in pecuniary matters connected with their production and sale, when he concludes as follows.

A. B. G.

"Had I foreseen, at the commencement of my labors, all my labor and perplexity, no sum could have tempted me to have undertaken the task I have had on my hands. But I do not grudge it now, for the satisfaction and peace of mind which my present views give me, is a rich reward for all my labor. If no one else ever reaps any good from my books, they have at least done me good, in setting my mind at rest as to a future life, giving me glorious views of God's character, and the

endless happiness of our race." I sometimes step in to hear my old orthodox friends preach endless misery, and bless God I now know better. It is worth the labor of a life-time, to set one mind free from the slavery such a dogma subjects it to.—Those never fully initiated in youth into the doctrines of endless hell torments, are hardly proper judges of its miseries, the difficulties of emancipation, or the happiness which results from it.

"When the plague raged in Sodom, those who had it, and got cured of it, became *plague curers*. So ought it to be with most Universalists; for most of them have once been believers in endless misery, and ought to count no labor too great to cure others who are yet laboring under this worst of all mental plagues. May we be honored in our day to do much good to others in turning them from this error to the truth.

"Believe me to be yours affectionately, although I have never had the pleasure of seeing you,
W. BALFOUR."

UNIVERSALISM IN CANADA.

Sometime since we received a letter from Br. John Buchanan, Clerk of a Universalist society in Ramsay, Upper Canada, which interested my feelings very much. He says "We are a small society of Universalists, to whom may well be applied the words of our Saviour, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' We are, indeed, as a few wandering sheep, having no common shepherd to lead us into the fat pastures to feed, or by the still waters." They are surrounded by many opposers, who have been ably met by a lay brother, that occasionally ministers to the society in word and doctrine, named William Houston. In their various contests with Methodists, Presbyterians and others, they speak of deriving much aid from our papers—"they are so full of strong reasoning, and well substantiated by the word of God"—also, "we had good helps—Petitpierre on Divine Goodness, Winchester's Dialogues, and the Rev. Neil Douglass' works (of Glasgow, Scotland—the Father of the Universalist church there, the same as the Rev. John Murray with you. We are mostly from the stock of Mr. Douglass here.) We have also received the Gospel Communicator from Glasgow, and Streeter's Dialogues from you. The sermons in your paper do honor to our brethren with you, their authors as men, and as preacher's of God's word. They also give us much pleasure as well as satisfaction to read them in our meetings one to another."

"As a small society we send you our best respects and good wishes, desiring that you, and our brethren with you, may remember us in your prayers to the living God, as we do you in ours."

Br. Skinner having been absent at the South when the letter was received, will account for any delay in attention to our Scottish Canadian brethren who are the writers of it.
A. B. G.

ERRATA.

There are few things more disagreeable to all parties than typographical errors—yet they will occur sometimes, especially when business or absence prevents a close and careful examination of the proof-sheet. The following is an important error.

In our last number, page 181, column 2, line 18 from the top, after "attending" insert "the State Convention, and the delegates attending"—so as to make the resolution read, "to be equitably expended by him in defraying the expenses of the delegates attending the State Convention, and of the delegates attending the next session of the United States Convention," etc. This is the form in which the vote passed the Convention. Br. Price's copy has it in words slightly different, but the meaning is the same, I believe.

And while my hand is in, I will remark that on the same page, column 3, line 9 from the bottom, I have been made to fill our law books with the works of the sculptor instead of the legislator, by the omission of a t. For "statue books" read "statute books."
A. B. G.

BLACK RIVER AND ST. LAWRENCE ASSOCIATIONS.

As neither Br. Skinner nor myself will be able to attend these Associations, we are obliged to depute Brs. Morse and S. R. Smith, as our agents to attend to business connected with this establishment, in connexion with other agents that may be present. The arrears due to Br. Skinner, should have been settled up long ago; and as for ourselves, we feel the pressure of the times so sensibly, that we must earnestly solicit all who can, to forward us what they owe us by the earliest safe opportunity. Agents having money for us in their hands, will oblige us by forwarding it to us as early as convenient.

Brs. Morse and Smith—the former particularly, as Br. S. R. S. has another agency to attend to besides ours—will please aid us in this matter.

Br. Lemuel Buck, our agent at Canton, will doubtless aid them in their duties at that place, as will our agent at Champion at the Black River Association.

A. B. G.

THE RECORD.

Among the disadvantages of the plan I have adopted in recording the ecclesiastical news relating to our order in the United States, is that of delaying all notice of interesting events in consequence of business, sickness and (in this case) death in my family. But on the other hand, is the certainty of missing no important event, and the saving much room for other matters. After a longer delay than usual for the causes above stated, I have again spent a day in overhauling a large pile of papers, and collecting the items of interest which will be found below. The proceedings of various Associations will be given in our next.

NEW PREACHERS.—Br. J. W. Bailey, formerly of Unity, N. H., now residing with Br. Bugbee, of Philipstown, Mass., has commenced preaching the everlasting Gospel. This, with Br. Hulinger, of Lockport, named a few weeks since, and of Br. Hayward, of Columbus, fellowshipped by the Central Association last week, makes three new laborers announced since our last.

ORDINATIONS.—Br. E. Capron was ordained pastor over the First Restorationist society in Millville, Mass., May 3d. Sermon by Br. Adin Ballou. Ordination was conferred on Brs. H. Chaffee and W. Lyon, by the Union Association of Mass., at its session in Dudley, on May 3d. Br. T. J. Smith was ordained last week by the Central Association of this State, at Bridgewater.

INSTALLATIONS.—Br. W. M. Fernald, late of Nashua, was installed in Cabotville, Mass., on May 11th. Sermon by Br. M. H. Smith. Sermons were also preached in the afternoon and evening, by Brs. Boyden and J. H. Willis. Br. A. C. L. Arnold, formerly of Sandy Bay, was installed in Essex, Mass., May 10th. Sermon by Br. H. Ballou. In the evening a discourse was delivered by Br. J. M. Austin.

REMOVALS.—Br. I. D. Williamson from Albany to Poughkeepsie. Br. D. Biddlecom, from Deerfield (North Gage P. O.), to Clinton, Oneida county. Br. W. A. Stickney, from Berlin to Middletown, Conn. Br. W. Quaal, from Parma, Monroe county, to Bristol, Ontario county. Br. A. Peck, from Pavilion, Genesee county, to Fulton, Oswego county. Br. H. Sampson, from Northumberland, N. H., to St. Johnsbury, Vt. Br. H. Gifford, from Shrewsbury, Vt., to Wrentham, Mass.—Br. J. Baker, from Swanton to Alburg, Vt. Br. John Pierce of Shirley village, to Dana, Mass. Br. A. Bond, of Geneva, Ohio, is to remove to Adrian, Mich. Br. Z. Cook, of Hudson, to Lansingburg. Br. G. C. Leach has engaged to labor with the society in Aunisqueaw, Gloucester, Mass. Br. J. W. Talbot, to labor half the time with the society in Roxboro', Mass., his present residence. Br. H. W. Morse has engaged to labor with the society in Milford, Mass.; this society was formed in 1780. Br. J. B. Morse has removed to Nashua, N. H. Br. T. Beede now resides in Duxbury, Mass., and labors there and in Halifax. Br. H. Beckwith wishes to be addressed at Dunstable, Mass.; Br. A. Bugbee, at Phillipstown, Mass.; and Br. J. Shrigley, at Exeter, N. H. Br. G. W. Quinby has removed to North Livermore, Me., and labors there and in Winthrop. Br. D. B. Harris has engaged to preach with the second society in Lynn and the society in Saugus, the ensuing year. Br. E. Garfield has engaged to preach the whole time in Bethel Vt.; and Br. E. Wellington, three-fourths of the time in Barnard, Vt. Br. T. J. Tenny has engaged to labor with the societies in Hiram, (his place of residence), Eaton, Fryburg and Lovell, Me. Br. E. B. Averill has engaged to preach in Eddington, Me. Br. S. P. Landers has engaged to remove immediately to Prompton, Wayne county, Pa., from South Bainbridge, N. Y. Br. Price will please copy, and send the Union henceforth to Br. Landers, accordingly. Br. W. M. Delong has removed from New-Berlin to Lebanon.

NEW SOCIETY.—A new society of sixty members has been lately formed in Greensborough, Vt.

INSTITUTE.—A Young Men's Institute has been formed in Haverhill, Mass.—C. G. Eaton, President.

NEW MEETING-HOUSES.—Arrangements have been made to erect new meeting-houses, in Randolph, Vt., Dover, N. H., and in Sidney, Me. Our friends in Rochester city have purchased a Presbyterian meeting-house, of brick, 42 by 92 feet, and Br. Bingham furnishes it with an organ gratuitously. Our friends in Weymouth, Mass., are also preparing to erect a house. In Dudley, Mass., the Methodists having failed to fulfil their contract, their share in the Union meeting-house has been sold to our friends, who thus become entire owners of the same. It is a neat brick building.

DEDICATIONS.—The new house in West Amesbury, Mass., was dedicated May 24th—sermon by Br. Hosea Ballou. Sermons were also delivered by Brs. O. A. Skinner and M. H. Smith. The house lately erected in Ludlow, Vt., was dedicated May 3d—sermon by Br. W. Skinner. This society was organized but two years since.

Br. A. L. Balch has been united with Br. J. Moore as Editor of that department of the Universalist Watchman.
A. B. G.

TO OUR PATRONS AND AGENTS.

Subscribers in other States who have New-York safety fund bills of any denomination—or New-England, Michigan, Ohio, Canada, or Pennsylvania bills on solvent banks, can easily get rid of them by sending them in payment for subscriptions to this paper. The most of these latter can be passed at a discount of a few cents on the dollar—many of them at par. The Eastern and New-York safety fund bills are current—of any denomination.

Those having remittances to make to the Trumpet or the Union, may send what they owe us along with their remittances to either of those offices, as we have accounts there. Or, we presume, money owing to the Union or the Trumpet, may be remitted along with dues to this office, when it is most convenient to do so. In this manner, small and unremittable sums due to each of us, may be made into a remittable sum, by uniting them, and forwarding all to one office. We want money so badly, we are willing to get it by any medium, rather than not get it for a long time.
A. B. G.

LIBERAL INSTITUTE.

The friends and patrons of this Institution are informed, that an elementary department for boys, is now established, under the direction of Mr. N. R. French, whose success as a teacher warrants every confidence in the utility of this department.

Br. Sanderson will soon issue the first number of the Evangelical Preacher. The price is but fifty cents per annum—can none of our friends in this region subscribe for it?

His Mirror of Fanaticism, showing the deleterious effects of a belief in endless misery, is also nearly ready for sale.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst. by Br. MARTIN at Erieville.

There will be preaching on the fourth Sunday inst. by Br. S. R. SMITH in Ellisburg—Br. C. B. BROWN at South Champion—Br. T. J. SMITH at Cedarville, and Br. M. B. SMITH at Bridgewater—Br. LANDERS, Prompton, Pa.—Br. D. BIDDLECOM at Hampton village, instead of Br. Smith—Br. J. S. SHERRBURNE, Lion's school-house, South Oxford—Br. WILCOX at Brownville, and at Evan's Mills at 5 P. M.—Br. BRITTON at Halesborough—Br. SIAS at Potsdam.

There will be preaching on the first Sunday in July, by Br. BRITTON at Ogdensburg—Br. GROSH in Eatonville for Br. Waggoner—Br. MARTIN in Union house, Lee—Br. LANDERS in Germanville, Pa.

Br. S. R. SMITH will attend the Black River, and St. Lawrence Associations, the third and fourth weeks in June inst., and give the friends and patrons of the Liberal Institute an opportunity of showing their liberality, in contributing to the funds of that Institution.

The Quarterly Conference of the Steuben Association will be held in Howard village, Steuben county, on the last Saturday and Sunday (29th and 30th) of July.—Ministering brethren are earnestly requested to attend.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper
Rev. S. H. Oberlin, (O.) for J. H. B., L. L. J. W. and J. W.—S. R. D., Lawrenceville, (O.) for S. L. W. S. W. B. D. C. E. G. K. and A. E.—S. R. D., Margaretta, (O.) for H. W. F. D. R. J. F. H. and \$1.50 unapplied. The pay for vol. 7, for the above, has not been received.—A. T. Somerville, for H. A. and L. M.—P. M. Alps, for Mrs. L. C.—J. B., Germantown, for self, J. B. and H. W.—P. M., East Bloomfield, for S. B. A. C. S. P. and W. P.—G. H. R., Rochester, for S. W., C. W. L., R. H., J. F., J. H., J. C. G. P., A. K., C. G., L. K., I. B. and J. W.

POETRY.

I KNOW THOU HAST GONE.

BY T. K. HERVEY.

I know thou hast gone to the house of thy rest;
Then why should my soul be so sad!
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off in the land of its birth,
The stain it had gathered in this:
And hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of bliss!

I know thou hast gone where thy forehead is starred
With the beauty that dwelt in thy soul,
Where the light of thy loveliness can not be marred,
Nor thy heart be flung back from its goal:
I know thou hast drank of the Lethe that flows
Through a land where they do not forget—
That sheds over memory only repose,
And takes from it only regret.

In thy far away dwelling wherever it be,
I believe thou hast visions of mine,
And the love that made all things a music to me
I have not yet learned to resign:
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still!

Mine eye must be dark, that so long has been dim,
Ere again it may gaze upon thine,
But my heart has revelations of thee and thy home,
In many a token and sign.
I never look up with a vow to the sky,
But a light like thy beauty is there—
And I hear a low murmur like thine in reply
When I pour out my spirit in prayer.

And though like a mourner that sits by a tomb,
I am wrapped in a mantle of care—
Yet the grief of my bosom—oh, call it not gloom,
Is not the black grief of despair:
By sorrow reveal'd as the stars are by night,
Far off a bright vision appears,
And hope, like the rainbow, a being of light,
Is born—like the rainbow—in tears.

A GOOD DAUGHTER.

BY J. G. PALFREY.

A good daughter!—there are other ministries of love more conspicuous than hers, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond. There is no such thing as a comparative estimate of a parent's affection for one or another child. There is little which he needs to covet, to whom the treasure of a good child has been given. But a son's occupations and pleasures carry him more abroad, and he lives more among temptations, which hardly permit the affection, that is following him perhaps over half the globe, to be wholly unmingled with anxiety, till the time when he comes to relinquish the shelter of his father's roof for one of his own; while a good daughter is the steady light of her parent's house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sunlight and his evening star. The grace, and vivacity, and tenderness of her sex, have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which he reads with her eyes, come to his mind with a new charm as they blend with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom which is proof against the brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent in those nameless, numberless acts of kindness, which one chiefly cares to have rendered because they are all unpretending, but all expressive proofs of love. And then what a cheerful sharer is she, and what an able lightener of a mother's care!—what an ever present delight and triumph to a mother's affection! Oh, how little do those daughters know of the power which God hath committed to them, and the happiness God would have them to enjoy, who do not, every time that a parent's eye rests on them, bring raptures to a parent's heart. A true love will almost certainly always greet their approaching steps. That they will hardly alienate. But their ambition should be not to have it a love merely, which feelings implanted by nature excite, but one made intense, and overflowing by approbation of worthy conduct; and she is strangely blind to her own happiness, as well as unfaithful to them to whom she owes the most, in whom the perpetual appeals of parental disinterestedness do not call forth the prompt and full echo of filial devotion.—*Schenectady Re-ctor.*

DANCING.

Dancing is an amusement which has been discouraged in our country by many of the best people, and not without reason. Dancing is associated in their minds with balls; and this is one of the worst forms of social pleasure. The time consumed in preparation for a ball, the waste of thought upon it, the extravagance of dress, the late hours, the exhaustion of strength, the exposure of health, and the languor of the succeeding day—these and other evils, connected with this amusement, are strong reasons for banishing it from the community. But dancing ought not therefore to be proscribed. On the contrary, balls should be discouraged for this among other reasons, that dancing, instead of being a rare pleasure, requiring elaborate preparation, may become an every-day amusement, and may mix with our common intercourse. This exercise is among the most healthful. The body as well as the mind feels its gladdening influence. No amusement seems more to have a foundation in our nature. The animation of youth naturally overflows in harmonious movements. The true idea of dancing entitles it to favor. Its end is, to realize perfect grace in motion; and who does not know that a sense of the graceful is one of the higher faculties of our nature? It is to be desired that dancing should become too common among us to be made the object of special preparation, as in the ball; that members of the same family, when confined by unfavorable weather, should recur to it for exercise and exhilaration; that branches of the same family should enliven in this way their occasional meetings; that it should fill up an hour in all the assemblages for relaxation, in which the young form a part. It is to be desired that this accomplishment should be extended to the laboring classes of society, not only as an innocent pleasure, but as a means of improving the manners.—Why shall not gracefulness be spread through the whole community? From the French nation we learn that a degree of grace and refinement of manners may pervade all classes. The philanthropist and Christian must desire to break down the partition walls between human beings in different conditions, and one means of doing this is to remove the conscious awkwardness which confinement to laborious occupations is apt to induce. An accomplishment, giving free and graceful movement, though a far weaker bond than intellectual or moral culture, still does something to bring those who partake it near each other.—*Dr. Channing.*

MUSIC.

It is now proposed that this shall be made a regular branch in our schools, and every friend of the people must wish success to the experiment. I am not now called to speak of all the good influences of music, particularly of the strength which it may and ought to give to the religious sentiment and to all pure and generous emotions. Regarded merely as a refined pleasure, it has a favorable bearing on public morals. Let taste and skill in this beautiful art be spread among us, and every family will have a new resource; home will gain a new attraction; social intercourse will be more cheerful; and an innocent public amusement will be furnished to the community. Public amusements, bringing multitudes together to kindle with one emotion, to share the same innocent joy, have a humanizing influence; and among these bonds of society, perhaps no one produces so much unmingled good as music. What a fulness of enjoyment has our Creator placed within our reach, by surrounding us with an atmosphere which may be shaped into sweet sounds. And yet this goodness is almost lost upon us, through want of culture of the organ by which this provision is to be enjoyed.—*Ibid.*

Dr. CHANNING, of Boston, in a recent discourse before the Massachusetts Temperance Society, said among other excellent things, "A people should be guarded against temptation to unlawful pleasures by furnishing the means of innocent ones. There is an amusement having an affinity with the drama, which might be usefully introduced among us—I mean recitation. A work of genius, recited by a man of fine taste, enthusiasm, and power of elocution, is a very pure and high gratification. Were this art cultivated and encouraged, great numbers, now insensible to the most beautiful compositions, might be waked up to their excellence and power. It is not easy to conceive of a more effectual way of spreading a refined taste through a community. The drama undoubtedly appeals more strongly to the passions than recitation; but the latter brings out the meaning of the author more. Shakespeare, worthily recited, would be better understood than on the stage. Then, in recitation, we escape the weariness of listening to poor performers, who, after all, fill up most of the time at the theatre. Recitation, sufficiently varied, so as to include pieces of chaste wit, as well as of pathos, beauty and sublimity, is adapted to our present intellectual progress as much as the drama falls below it. Should this exhibition be introduced among us successfully, the result

would be, that the power of recitation would be extensively called forth, and this would be added to our social and domestic pleasures." *Utica Observer.*

MARRIAGES.

In this city, on the 5th inst., by Rev. A. B. Grosh, Mr. JOHN YALE, to Miss SARAH A. SMITH, daughter of Mr. Timothy Smith, both of Stockbridge Madison county.

In Kirkland, by Rev. S. R. Smith, May 30th, Mr. EDWIN GRUMMON, to Miss JERUSHA M. CARPENTER.

DEATHS.

At the residence of his son-in-law, Mr. L. Parsons, in New-Hartford, May 24th, Mr. ABNER HOWE, aged 74 years.

Mr. H. was educated in the school of Calvinism, but some twenty-five years since, became a convert to the doctrine, and a member of the Unitarian church in Trenton, N. Y. He never relinquished the belief in endless punishment, though he selected a Universalist to perform the usual services at his funeral. He sustained a respectable moral character, and was emphatically a liberal Christian. *Com.*

At his residence, in Springfield, Otsego county, June 2d, Mr. EZRA STETSON aged 71 years. He was one of the oldest Universalists in the country, having professed that doctrine more than 35 years. He was also ardently attached to the society of Free-Masons, and was desirous that a Universalist clergyman who was a mason, should deliver the discourse at his funeral. In this his prayer was answered, and the sermon preached by Rev. S. Jones of Ellisburg. Mr. Stetson lived a worthy professor, and died in full faith of the salvation of all men.—*Com.*

In —; on the 16th May, Mr. JACOB COUGHER, aged 49 years, 2 months and 11 days. Mr. C. was an industrious and useful citizen, had reared a large family and accumulated a comfortable property; but for the last three years, had been laboring under a most painful disease. An afflicted widow and eleven surviving children followed his relics to the tomb. *L. C. B.*

In Homer, May 7th, an infant daughter of Alford and Bathsheba Blanchard.

Trumpet please copy.

W. B.

In Onondaga, Onondaga county, N. Y., April 12th, Miss MARYETTE PITTS, formerly of Columbia, Herkimer county, in the 24th year of her age. Miss Pitts went on a visit to Onondaga last Fall and expected to return to her father's house some time in the month of April last. While they were daily expecting her, they received the sad intelligence of her death. Miss P. was a worthy female, and respected by those who were acquainted with her. In early years, she became the subject of a religious excitement, but in maturer years she became more liberal in her religious opinions and attended the meetings of liberal Christians (Universalists.) She has left a numerous circle of friends to mourn her loss.

Now I have done with earthly things

And all to come is boundless bliss,

My eager spirit spreads her wings,

Jesus says come—I answer Yes.

Paines Hollow, May 13, 1837.

T. C. PAINE.

In Clayton, Jefferson county, on the 23d of April, LUCY LASIRA HUNT, daughter of Mr. Jonathan Hunt, in the 8th year of her age. Thus the innocent and the lovely pass to their final home. *P. M.*

At Cambridgeport, New-Boston, on the 14th ult., suddenly, of a fit of the apoplexy, Mr. THEOPHILUS LUMBARD, aged 53 years, formerly of this city.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JUNE 23, 1837.

NUMBER 25.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 8.—Mr. Campbell to Mr. Skinner.

Dear Sir—Your favor reached me only per mail of yesterday, and to-day, the 30th of May, I hand my reply to the compositor. Having delayed the June number more than one week, in constant expectation of your reply, we are much behind our regular date, and are now hasting to send you a proof of my letter by the mail of the first of June. We hope not to be again detained by your ill health during the pending discussion.—You need not have "seriously regretted my not sending you a copy of my letter to Virginia agreeable [agreeably] to your request," till you knew what we had done and what letters we had received from you. Mr. Army, my faithful clerk and deputy post-master, had mailed for you no less than three numbers of the M. H.; besides one proof-sheet of my letter. All your directions were strictly obeyed. Your last letter received, requests, if before such a date it should arrive here, that a copy be sent you to Richmond: but your letter arrived not within the date prescribed—and therefore there was no fault, unless in obeying your instructions not to send after said date. So much for sincere regrets!

I have risen from the perusal of your epistle [No. 7.] with a higher esteem for your understanding, if not for your courteousness. Your compliance with my requests in stating the propositions to be discussed; your acceding to the evidence to be relied on; and in the main, your yielding to the rules to be observed, etc., shows that in your own good sense these preliminary arrangements are both necessary and proper. True, indeed, you comply not the most gracefully with those most reasonable requisitions. If you sincerely regarded these matters which are as universal as religious controversy, as "little quibbles and stratagems, those bandying of words about challenges, new and multiform questions for debate, unnecessary laws of evidence, rules of discussion," etc., etc., why did you finally come up to all these "little quibbles," etc., and show that you felt that they were not what your words represent them! I cannot, then, sincerely thank you for your very courteous apology for me in making my demand "an exception to my general character" of being "an honorable and high-minded Christian controversialist." I should sincerely regret for my reputation of being "an honorable and high-minded Christian controversialist" before the American community, if these demands were to constitute "an exception to my general character." No, indeed, I have never undertaken, and, I think, shall never undertake, a formal discussion without form, without the propositions in writing—the rules of discussion, and the evidence to be relied on.

Of a piece with your querulous notes about quibbles, etc., are your third, fourth, and fifth paragraphs about challenges. You admit that I did not give any challenge in this case, and that Mr. Montgomery REQUESTED a discussion! and that you have accepted his place; and therefore I do not care whether you call it invitation, suggestion, request, demand or challenge, so long as we understand whence it came and whither it aims. I choose to call it a challenge, and you may, as you are somewhat squeamish, call it "a modest request" on the part of Mr. Montgomery.

I received the other day a letter from Mr. Spencer, stating that I rightly viewed and represented his communication in my April letter to you; so

that the challenge, or modest inquiry for a discussion, lies with Mr. Montgomery and the Universalists.

Your attempt at humor and wit in your strictures upon my gentle reprimand of Mr. Montgomery's "modest inquiry," is unworthy of a grave notice; for you evidently feel that it was uncalled for, and out of place. To such matters I will not reply. The pages of the past volumes of the Harbinger and the Christian Baptist will show how the Universalists have sought in years that are past to drag me into a controversy on their terms.

You are still more unfortunate and unsuccessful in your attempt to apologize for your having begun to write before I returned from the Cincinnati discussion, or had time to respond to your letter of December 23d. You were informed that I left home in December, and in all courtesy I expected you would wait till you heard from me, or of my return from the Roman Catholic discussion, before you began the controversy. Equally impertinent to the case is your question, *Why did I not propose all the preliminaries to Mr. Montgomery?* with whom I had never concluded to have a discussion, only on an alternative never anticipated. In all these shiftings and writhings and subsequent concession of all that I demanded, you only the more emphatically impress upon every man of sense your evident mortification in having so informally, illogically, and lawlessly rushed into the arena. And yet you would do yourself the injustice to appear as vaingloriously attributing my demand for rules of discussion to the "horror-smiting" efficacy of your letter of February 10th.

If, indeed, my good friend, your letter had any thing to do with these propositions, I do most sincerely assure you that its impotency, rather than its potency—its headless, pointless, wide-spreading declamation, rather than its logic or authority, would have suggested to me the necessity of an attempt to control your wanderings by putting into your mouth the bits of logic, and by throwing around your neck the reins of reason. For, Sir, I trust that I will yet (if you are candid) convince even yourself that there is not in said letter a single scripture quoted in its true meaning; or a single argument that will bear the line and plummet of sound sense and logical discretion. I know, Sir, how Universalists have generally managed their cause: but, if the Lord will, it shall not be so done with me on the present occasion. There must be something more solid than declamation, something more forcible than assertion, something more convincing than *ad captandum* appeals to the passions and sinister bias of ungodly men.—But, Sir, to conclude this point, all my discussions on important subjects are appealed to in disproof of all your excuses for yourself and your insinuations. My published debates are ample proof that I never engage in a debate without some propositions and rules of discussion. This fact alone dissipates all you have said on the "horror-smiting" impetus of your first epistle according to your esteem of it.

You say, "the discussion is opened:" certainly not by me! I therefore can not conceive on what fair principle you object to my closing it. Do you expect to open and close it too! But, no, you ingeniously say, neither shall close it! and you offer two choices to prevent either of us from closing it. One is to let it flicker out, like the expiring wick, till it comes to half a page of the Harbinger!—a monosyllable a-piece! The last words on each side, *Victory is mine!!* Do, then, let some other person shout it for you.

But, no, you will have each to write a *finale*, etc., to prevent—what? The bringing forth new arguments in the last speech. I will remove the reason for your alternatives, and of course you will not insist on such an unprecedented course. The rule is usual—it was observed by Bishop Purcell, Romish though he were, [was,] and without any demand on my part, save the reminding of him in my last speech of the oracle of reason and custom in such cases, which is that in the final address the respondent is not authorized to introduce new arguments or new topics. I trust, then, this will be satisfactory to you, and that you will not claim first the choice of a written rather than an oral discussion—then the choice of the propositions, and the choice of leading the way and of closing too!!! This is very honorable to Universalism, truly! You have made me respondent in the two first propositions, and yourself in the two last. I shall then expect that you conform to universal usage in all such cases, and allow me to respond to the close of the two last propositions.

I will split the difference with you as to the number of letters—say not less than twelve nor more than sixteen; and that he that wishes to extend it to sixteen, shall intimate it at the close of the eleventh. We shall call yours now before me the first, or if you will have it, yours of the 10th of February shall be first. These important preliminaries being adjusted, and, as I hope, satisfactorily, may I not add, with them shall terminate all those trifles, which indeed are mere quibbles or manoeuvres to save appearances, alike unmanly and undignified, and endeavor to interest our readers with matters more worthy of our pages and more deserving of their attention. I shall, with these wishes and expectations, proceed to the two propositions which you have sketched for me to affirm:

1st. You ask, "Are *sheol*, *hades*, and *gehenna*, (separately or together) ever used in the Scriptures to express a place or state of endless misery?"—Without the imputation of any sinister design on your part to inveigle me by the verbiage of your first thesis, I must beg leave to object to it as not fairly expressing any point at issue: for three reasons:

1st. You ask, "Are these three words, separately or together, used in Scripture to express a state of endless misery." I answer, They are never used together at all for any purpose whatever.

2d. They are noun-substantives, and if fairly rendered, can not express both the adjective *endless* and the substantive *misery*.

3d. In the third place, if the mere substantives *sheol*, *hades*, and *gehenna*, without any adjunct, did mean *endless* misery, or *eternal* wo, they would be insusceptible of the prefix *aionios* or any other adjective signifying eternal: for surely *aionios* *hades* or *aionios* *gehenna*, *everlasting* *endless* *misery*, would be too pleonastic for either Hebrew or Greek prose!

But if I may be allowed to construct out of your materials a proposition which I can logically and scripturally affirm, and on which, if you please, a fair issue can be formed, I submit the following thesis:—*Sheol*, *hades*, and *gehenna* are sometimes used in sacred Scripture to express a state of misery or punishment.

I shall not fatigue you or my readers with unnecessary proofs or long displays on any point. Neither reason nor logic demands it. A few instances, well selected and well sustained, is all that I shall, in ordinary cases, allege.

The proof in the case of *sheol* and *hades*.—Psalm ix: 17. "The wicked shall be turned into

hell (*sheol*) and all the nations that forget God." The Septuagint of this passage is, "The wicked shall be turned into hell (*hades*) and all the nations that forget God." Mr. Balfour, who gives his sixty-four *sheols* from the Old Testament, says it is rendered by our translators three times *pit*, twenty-nine times *grave*, and thirty-two times *hell*. Grant it all: he also admits that *hades* is the fair and full Greek representative of *sheol*. Of course whatever the one signifies the other also signifies. This is as generally true in this case, as perhaps in any other. Well, then, in Psalm ix: 17, both *hades* and *sheol* represent not simply the grave, but hell or punishment. Can any one of an unbiased judgment imagine that here it simply means the grave? Then what is the difference between saying, "The wicked," etc., and the righteous shall be turned into hell and all the nations who remember God! This, on his hypothesis, is as true as what David said!

Prov. xxiii: 13, 14. "Withhold not correction from thy child: for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell," (*sheol*), destruction or punishment, not simply the grave: for as dieth the worthless youth so dieth the virtuous.

Luke xvi: 23. "The rich man died, and in hell (*hades*) he lifted up his eyes being in torment."—Surely this is unequivocal proof that *sheol*, and *hades* its Greek representative, sometimes indicate a state of misery or punishment, which is all that I affirm.

It would indeed be supremely absurd, and no scholar ever did affirm, that either *sheol* or *hades* did necessarily signify *endless* misery; because *sheol* or *hades* is to be destroyed. Thus speaks John: "Death and hell (*hades*) were cast into the lake of fire: this is the second death." Rev. xx.

You ought, my dear sir, to have added to these two the word *tartarus* translated *hell* by the King's authority, and have left out *gehenna* for another category. It occurs but once; but it is in such a context as stereotypes its meaning. "If," says Peter, (2d epis. ii: 4.) "God spared not the angels that sinned, but cast them down to hell, (*tartarus*) and delivered them into chains of darkness, to be reserved unto judgment." *Tartarus*, then, represents that prison in *hades* in which Dives was tormented, and into which the wicked dead are "turned" when they are confined to the judgment of the great day.

But *gehenna* is a part of the subject of your proposition, and of course included in the predicate. *Gehenna* is a purely Hebrew word, compounded of *Ge* and *Hinnom*, the valley of Hinnom, a place near Jerusalem, sometimes called Tophet, and fully described Jer. 19th chap. and 7th v. 29th to the end. All intelligent Christians, long before the days of Universalism, knew that this valley was in the immediate vicinity of Jerusalem; that here the children of Israel greatly sinned in the cruel and abominable sacrifices offered to the idol god Moloch; that a constant fire was kept up in this place; and therefore no place could convey to a Jew a more lively view of misery and wretchedness than the valley of Hinnom. The torments inflicted in the valley of Hinnom, until the days of the Spanish Inquisition, were the most cruel in the annals of time. Hence it was first conspicuous as a place of temporal misery. Now if the future punishment of evil-doers should be set forth in human language, there was not, in all its wealth and fulness, any one term more fit to express it than the term *gehenna*. That it literally denoted a place of punishment, will not be controverted by you, Sir, any more than by Mr. Balfour: but that, like *heaven*, *paradise*, and many other important words, it began to be used figuratively as the doctrine of a future life was opened to the human understanding. That in the Scriptures it denotes future punishment, a punishment very different from that in the valley of Hinnom, is, I think, very evident from every place in which it is found in the New Testament: for in no case does it refer to the valley of Hinnom only as an illustration of a severer sentence, and this but once. But it is only necessary to my purpose that I prove that it sometimes denotes a state of misery or of punishment other than the literal flames of the valley of Hinnom. Of the twelve places in which it is found in the New Testament, every one might be appealed to; but, as my method is, I will cite one or two. Scribes and Pharisees, "how can you escape the damnation of hell?" (*gehenna*)—certainly not the fire

of Tophet, or of the literal *gehenna*. Matt. xxiii: 33. Again—"Fear not them," says the Great Teacher, "fear not them who kill the body, and after that have no more that they can do: but fear him who when he has killed the body, has power to destroy both soul and body in hell," (*gehenna*.) Matt. x: 28, also, Luke xii: 5. Does not this unquestionably denote future punishment?—Hell, a Saxon word, be it observed, was once as rich in meaning, as *sheol*, *hades*, *tartarus*, and *gehenna*; for all these words have been translated by it. Hence *hell* signified once—the grave, the separate state, or the invisible world, and future punishment. Since the conflicts about purgatory, it has, for nearly two centuries, by the Protestant world, been exclusively appropriated to the place or state of future punishment of wicked men.—This being generally admitted by Universalists, I need not dwell upon it. The context alone is therefore the sovereign arbiter of the precise import of *sheol*, *hades*, and *hell*, in any given place. *Gehenna* and *tartarus* are never used but to denote punishment. They were two thousand years ago as firmly fixed to that sense, as the word *hell* is now amongst the Christians of the present day. If I mistake not Universalists admit this; consequently *sheol* and its representative *hades* never did, in the estimation of learned Christians, include more than that portion of the future state lying between the last breath and the first blast of the archangel's trumpet—the interval between death and judgment, or the state bounded by these two events. Therefore, they include both *tartarus* and *paradise*, the righteous and the wicked dead; and consequently only sometimes can they represent punishment; and for one great reason assigned, never can signify eternal or endless punishment. It is the province and the power of other words, adjuncts, and phrases to teach punishment without end. And when we shall have disposed of your three verbal propositions, this will, we have little doubt, be apparent to our most candid readers.

It avails nothing for you or your party to reply that *Gehenna* was the name of a place which once denoted temporal punishment or any inferior punishment, and for that reason can not represent misery of the most exquisite kind. This, I am aware, is a very fashionable species of logic amongst Universalists; but it wants alike the authority of the Bible and the laws of language. The Hebrew *Shemim*, the Greek *Ouranos*, and their English representative *heavens*, have all a literal and local meaning. They denote the regions of air, the expanse sometimes called firmament. Shall we thence affirm that in the universe, there is no other heaven than the air, or the sky, the azure vault, because the word *heaven* first of all had this sense and no other! Is not this the pith of the ten thousand columns written by your brethren upon the word *Gehenna*? I will not, however, anticipate you: but to save our paper and time, as well as the property of our readers, I will remind you and them, in confirmation of the above important fact that speaks volumes, that the Persian word *paradise*, once the name of that garden of Eden planted by God for the home of our first parents, (and also the name of the Persian Elysium,) continued not to be literally appropriated to that spot, any more than *Gehenna* to the vale of Hinnom. In the beautiful and bold imagery of Eastern style, it was soon transferred to the blissful abodes of happy spirits in the future world. So that Jesus promised the penitent thief a visit with him to Paradise; and Paul, caught away into Paradise, was so entranced that he never could tell whether he was in the body or out of the body till the day of his death. But this he remembered, that in Paradise he saw and heard things unspeakable in all the tongues of earth. Query—Were the penitent thief and the entranced Paul carried into the Persian Paradise, or to Adam's garden in Eden! Why, then, circumscribe the word *Gehenna* to the valley of Hinnom!!

Gehenna, then, like the words *heaven* and *paradise*, and many others, became at length according to the universal law of language, the instituted sign and name of a state of future punishment of the most terrific and appalling character—just as *heaven* and *paradise* in process of time became the instituted names and signs of future and eternal bliss. Mr. Balfour has in one volume given 254 pages on *Gehenna*. I can take his own logic and criticism, and in half the number prove there is no heaven.

From the proof already offered, may I not then

conclude that *sheol* and *hades*, sometimes, and *Gehenna* and *Tartarus* generally, if not always in the same style, denote future punishment or misery, which is all that was proposed to be demonstrated in my first proposition.

The 2d proposition which you allege for me you have thus expressed: "Do the words *olem aion*, *aionios*, etc. when applied to the punishment of the wicked, mean duration without end?"

Even here you are too loose and illogical for my taste. I value my veracity at a higher rate than to affirm the truth of any proposition that ends with *and so forth*, etc. I have indeed heard of a person under oath, finishing his testimony with etc., etc., "and so forth, and so forth;" but then he was not a Limitarian, and of course his example could not be obligatory upon me in this case. From the verbiage of your proposition I infer that you admit, first, that the wicked are punished, and that this punishment is future; for in this proposition you only deny that the words, *olem aion*, *aionios*, etc., "when applied to the punishment of the wicked," mean that their punishment shall endure without end. You admit, moreover, and I am glad to observe it, that there are other words which denote the punishment of the wicked besides *sheol*, *hades*, *gehenna*; for you can no where find *olem aion* or *aionios* [aionios] applied to *sheol*, *hades* or *gehenna*!! You must then, on your own showing, affirm my first proposition, or you must admit that there are other words than *Tartarus* and *Gehenna*, which express the punishment of the wicked; for in the name of reason why deny that *olem aion*, and *aionios*, [aionios], "when applied to the punishment of the wicked," mean endless duration, if they are never so applied! Now, Sir, before I affirm or deny the second proposition, I request of you a list of those passages where *olem aion*, and *aionios*, [aionios], are applied to the punishment of the wicked, and then I will undertake to show that in such places *olem aion*, and *aionios*, [aionios] do mean duration without end. You certainly must be well acquainted with those passages where the punishment of the wicked is defined by such words, as you inform the public that you are prepared to show that in none of these passages do these words signify duration without end; or, that the punishment of the wicked shall be endless.—You will please be very precise in your enumeration of all those passages in which the punishment of the wicked is set forth in other terms than *sheol*, *hades*, *tartarus*, *gehenna*, and especially those places where *olem aion*, and *aionios*, [aionios], are applied to these words, or those other words which express the punishment of the wicked. Should you fail here, yourself and friends will appear in rather an unenviable attitude in the two propositions which you have agreed to negate and annul.

The concluding paragraphs of your epistle are reserved for another occasion. The sequel will, perhaps, furnish the best comment upon them.—Confidence in one's self, or in the goodness of one's cause, and the swaggering style of gasconade, are weak logic and easily rebutted. But, my good Sir, the dignity of the cause which I espouse commands a dignified defence, and therefore I can not descend to the playfulness or frivolity of every smart and piquant expression, which, in the exuberance of your fancy, you may deem amusing to your readers.

Since you have demanded the discussion of three propositions about words, and only one upon the thing itself, I will aim at the utmost brevity in the support of those two propositions which I affirm; so that we may be detained for as short time as possible in the portico of the discussion. I already perceive that your own scheme will comprehend all the points suggested in my April letter.

This communication exceeds 6 pages *bourgeois*, because we are still on the preliminaries, and because you yet occupy in the Harbinger some pages in advance of me. When we are equal in words or in space, and when the preliminaries (as I trust they will be in your next) are approbated by you and finally concluded, we shall be circumscribed to the six pages proposed; for reasons already suggested. With all due respect etc.,

A. CAMPBELL.

For the Magazine and Advocate.

No. 9.—Mr. Skinner to Mr. Campbell.

DEAR SIR—Your June letter has this day come to hand; and for the promptness with which you have furnished me with the proof you will please accept my thanks. By your first paragraph it appears that you were not in fault that I did not receive your April letter while in Virginia; but the whole is to be charged to the extreme tardiness of the mails.

In your second paragraph you seem to think me wanting in courteousness and grace in my manner of acceding to your requisitions relative to the propositions to be discussed, the evidence and rules to be regarded in the discussion, etc., and you think such compliance on my part evidence that I considered such preliminaries "both necessary and proper." In answer to this, my dear Sir, I will simply remark that, as nearly one-half of your letter was occupied with an unsuccessful attempt to show that you had been challenged, and with expressions of astonishment or reproach that I had so hastily rushed into the arena of combat, it did appear to me very much like quibbling and stratagem to evade the real subject of controversy, and bandying of words about challenges, altogether unbecoming the honorable and high-minded Christian controversialist. The requisition for the propositions for discussion appeared to me both puerile and captious, for the reason that they had already been on the carpet of investigation for months, nay, more than a year. And the rules of evidence, and rules for the discussion, (excepting those proposed for fixing the length and manner of closing it,) being in general unexceptionable, and such as all honorable Christian controversialists would be likely to regard just as well without as with a written agreement, I considered entirely unnecessary to be obtruded into what ought to have been a part of the discussion itself. And because I acceded to *these*, you consider it evidence that I regarded all you had said on those topics as "necessary and proper." Your logic here must be peculiar to yourself.

We will not quarrel about any "attempts at humor and wit" nor about your "gentle reprimand of Mr. Montgomery's 'modest inquiry.'" If you had thought such things "unworthy of a grave notice" at an earlier day, or before the public had witnessed the boastful pretensions on your part, it would have saved you from the mortification you now evidently feel.

One can not but smile at your sixth paragraph, in which you speak of my "unsuccessful attempt to apologize" and my "evident mortification in having so informally, illogically and lawlessly rushed into the arena." Apologize? Sir, I apologize! for what? Why, for having promptly fulfilled my promise, my positive engagement, and published, as I told you I would in February, 1837, my reply to yours in the Harbinger just one year before that, viz. in February, 1836.—Wonderful precipitancy! Do you think you will ever be guilty of such an act—the prompt fulfilling of an engagement with Universalists? I begin seriously to doubt it, unless the "bits" of truth can be put "into your mouth," "the reins" of constraint "around your neck," and the *spurs* of compulsion applied to your sides. No, Sir, I have no apology to make for promptly meeting my engagements. I informed you in November last, that I would commence the publication of the discussion as soon as your convenience would allow you to attend to it. You answered in the same month that you would probably be absent from home from the first of January to the first of February, but said nothing about any preliminaries being necessary, other than the articles already before the public. I then informed you when I would commence, and have kept my word; and not a syllable did I receive from you notifying me that you would not be ready to respond immediately after the first of February, though my February letter probably did not reach your place of residence till past the middle of that month.

Your affected *sneers* at the "impotency" of my February letter, your calling it "headless, pointless, wide-spreading declamation," saying "there is not in said letter a single scripture quoted in its true meaning, or a single argument that will bear the line and plummet of sound sense and logical discretion," may pass with our readers for what they are worth—bare unsupported *assertions*. I suppose, however, you think them very "gracefully" made, and with the climax of "courteousness." It is however, much more convenient for some men to *make* assertions than to *prove* them. But, Sir, "there must be something more solid than declamation, more forcible than assertion, more convincing than *ad captandum* appeals to the passions and sinister bias of ungodly men," or, I may add, the prejudices of the followers of a professed reformer to whom and to whose opinions many of them are as closely wedded as a Romanist ever was to the Pope. You promise hereafter to say something towards convincing the public and even myself of the truth of your assertions. Well, Sir, the sooner the better. I pray you may at least attempt it without further delay.

Your objections to both the alternatives I proposed for closing the discussion clearly evince your unwillingness to meet me on fair and equal grounds, and your apparent intention of evading the discussion unless you can get decidedly the advantage in the arrangements for it. You attempt to *ridicule* the alternative of gradually reducing the letters in length till they come down to half a page in the Harbinger, and call this but a "monosyllable a-piece." If, Sir, the Harbinger contains but two syllables to the page, it is a *smaller* concern than I had hitherto regarded it. But why you should object to the other alternative, of closing it by a simultaneous *finale* from each, I can not conceive, unless it be for the purpose of of getting decidedly the advantage. Why should you object to it any more than you did to Bishop Purcell's proposal for an appendix to the Catholic discussion? Can you not use your six pages to as good advantage as I can mine? Then it must either be from a deficiency of talents, or the badness of your cause. Even this proposal of mine will be more advantageous to you than to me, because it will be allowing you *twelve* pages to my *six*, after my last of the controversy proper.

In reply to your sophistical insinuation that I "claim first the choice of a written rather than an oral discussion—then the choice of the propositions, and the choice of leading the way, and of closing too," I will simply remark, that the choice or alternative of an oral discussion was not given me till after the agreement for a written discussion had been entered into; the choice of the propositions was not mine, for they had been already under discussion over a year; as to my "leading the way," after the agreement for my continuing the controversy had been entered into, I think it was very necessary somebody should do it, and I am fully confident you never would have done it; and as to closing it, I allow you quite as large a share in that as I claim myself. You must, I think, mean the *reverse* of what you say, when you state that I have made you the respondent in the two first propositions and myself in the two last. For I suppose he who has the negative of a given proposition, is respondent to him who has the affirmative. But as each of us has two affirmatives and two negatives, and as I have shown that neither myself nor Mr. Montgomery challenged you to a controversy, and moreover as my proposal still gives you the last letter of the controversy proper, before the *finale* from each, I do insist that no reasonable man can ask more of another than I concede to you.

I accede to your proposal concerning the *number* of letters, excepting that I would have them begin and be numbered from the time you shall agree that the preliminaries are settled—the next letter after which shall be called No. 1, or if you make no more demurring, this letter shall be called No. 1. May I not then even hope for this, and

that already have terminated, "all those trifles, which indeed are mere quibbles and manœuvres to save appearances, alike unmanly and undignified!" and that henceforth our readers will all be edified "with matters more worthy of our pages and more deserving of their attention!" I most heartily respond your expressed wishes and hopes on this subject.

I now come to notice what you say upon the first two propositions for discussion. But, really Sir, I was not prepared to expect so sudden a relinquishment, or backing out on your part, from the first proposition, and what I had been given to expect you regarded as one of your strongest holds—one of your most inaccessible and invulnerable fastnesses. You now concede even more than I had ever before supposed or claimed that you had conceded, or would concede. True, you do it in such a way as to save appearances all you possibly can. You begin by complaining of my verbiage in wording the first proposition.

You object first to the phrase "separately or together" which I had included in a parenthesis, because you say of *sheol*, *hades* and *gehenna*, "they are never used *together* at all." Very well, then leave out the parenthesis: I only added it for your benefit to give you the wider scope, and allow you the privilege, if you could not prove your doctrine by one of the words (*sheol*, *hades* or *gehenna*.) in any one passage, of doing it by *all* those words in a connected view of *all* the passages where they occur.

Your second objection contains the broad concession before adverted to, viz. That these words (*sheol*, *hades* and *gehenna*.) "are noun-substantives; and if fairly rendered, can not express both the adjective *endless* and substantive *misery*." Of course, then, neither word can express endless misery. Why, then, my dear Sir, did you blame me in your April letter for taking your concession to "Spencer" as a frank and *bona fide* concession, or giving up of these words, "as being in themselves insufficient to teach the doctrine of endless misery?" You seemed to take great umbrage that I took that concession as in earnest, and said it was not so intended, but was only made "to save time and labor." I then gave you the liberty of taking it back, and put the proposition in form for you to defend, what I supposed to be, your view of the words. But behold, you have made the concession a second time, and in still broader terms!—You have driven the nail through, and even clenched it on the other side! You now not only declare that these words, (rendered hell in our version of the Bible,) "if fairly rendered, can not express both the adjective *endless* and the substantive *misery*," but in a subsequent part of your letter you say "you can nowhere find *olem*, *aion* or *aionios*, [aionios] applied to *sheol*, *hades* or *gehenna*!" Hear it, O ye heavens! Listen, O earth! Let the world take knowledge of it! Let it be recorded in a book, and never forgotten!—The Rev. Alexander Campbell states, in a set controversy with a Universalist, that *sheol*, *hades* and *gehenna*, if fairly rendered, can not express *endless* misery of themselves, or without an adjunct;—and that we can nowhere find *olem*, *aion* or *aionios* (his favorite terms for expressing *endless*) applied to *sheol*, *hades* or *gehenna*!

Our labor, therefore, would seem by this to be concluded so far as these words are concerned.—For you can never hereafter predicate the doctrine of endless misery from the force of any or all of these words. Hence your third objection to my form of the question is altogether gratuitous.

The proposition you are disposed to substitute for the one I proposed, is in all conscience, singular enough for a Partialist gravely to propose for discussion with a Universalist! "*Sheol*, *hades* and *gehenna*, are sometimes used in sacred Scripture to express a state of misery or punishment." Verily, Sir, your courage has risen to a wonderful pitch.—You are not afraid to take the affirmative of, what may almost be denominated a *truism*, a proposition which no enlightened Universalist or Christian of any denomination, ever questioned or doubted for one moment!

All your labor Sir, in attempting to prove the truth of the above proposition, is entirely the work of supererogation. For I as firmly believe as you do or can, that *sheol, hades and gehenna* are sometimes used in sacred Scripture to express a state of misery or punishment. It would be infidelity or madness to affect to disbelieve it. And here I might in perfect justice to the subject leave the matter, so far as those words are concerned, and neither notice any of your proof texts, nor allow the subject to be again broached during the pendency of this discussion, for you have conceded all that I ask. But as a matter of courtesy to you and our readers, I will make a few remarks on the words rendered hell, and the passages you quote containing them.

1. The Hebrew *sheol* and Greek *hades*, more properly signifies a state or condition than a place. It signifies, first, literally and commonly, the state or condition (or if you please, the place) of the dead in general, irrespective of their goodness or badness, their happiness or misery. Secondly, in a figurative sense, severe judgments, great afflictions, sudden temporal destruction. Thirdly, in a moral and figurative sense, a distressing sense of guilt, remorse of conscience, great mental anguish. In the second or third of the foregoing senses, or perhaps both, does David use the word in Psalm ix: 17,—"The wicked shall be turned into hell and all the nations that forget God." See and read from the 15th to the 20th verses inclusive, which shows this to be his meaning. In a similar sense also is it used in Prov xxiii: 14, and Luke xvi: 23, the other two passages you quote in which the word is found. In the third or last sense the Psalmist uses the word in Ps. lxxxvi: 13, and cxvi: 3. "Thou hast delivered my soul from the lowest hell!"—"The pains of hell gat hold upon me." See also Jonah ii: 2.

You say I ought to have added *tartarus* to the other two words. I saw no necessity for it, inasmuch as the word occurs but once in the whole Bible, and then in a passage of very doubtful import. (2 Pet. ii: 4.) The case is only a suppositious one, referred to, not for the purpose of giving any new information, but to illustrate an argument of the apostle. He does not inform, nor can we ascertain who or what the "angels" were to whom he refers. Most likely he refers to some Heathen tradition, some apocryphal book, or some fable or story familiar to those whom he addressed, without either affirming or denying its truth, for the sake of illustrating and enforcing the fact that there was a righteous overruling Providence that would equitably reward the righteous and punish the guilty. But, Sir, if there had been an apparent necessity for including *tartarus* with the other words, that necessity is now removed by your own concessions. For according to your own definition of it, *tartarus* only represents a part of *hades*; and you say "*hades* is to be destroyed." Of course, *tartarus* will then exist no longer.

With your definition of the origin and primary meaning of *gehenna*, I fully concur. But I do not agree with you that all intelligent Christians knew where *gehenna* was "long before the days of Universalism," for the very obvious reason that I consider the days of Universalism coeval with the days of Christianity, and its doctrine identical with the latter.

I agree with you that generally, (though not always,) the word *gehenna* in the New Testament is used not in its primary and literal, but in a figurative or metaphorical sense. What that figurative sense is, I think has been very clearly shown by Mr. Balfour in his First Inquiry. You are careful, however, not to inform your readers of the sense in which he has shown that our Saviour used the word: but you have set up your own unsupported assumption that it figuratively set forth a place or state of future punishment—i. e. (as you undoubtedly mean, if you use the phrase in its present popular sense) punishment in another state of being. Now, my good friend, although so far as this controversy and its results are concern-

ed, I would not have the least objection to conceding such a doctrine, yet as such a conclusion is not in your premises, and I do not choose to allow assumption, to take the place of argument, nor assertion that of proof, I shall wholly object to that kind of procedure.

If mankind generally were liable to *gehenna* punishment in another state of being, how will you account for the well known fact that neither Christ nor his apostles ever preached *gehenna* fire, or *gehenna* punishment, to any but Jews?—that none of them ever preached or lisped a syllable of it to Gentiles or authorized others to do it?—that no Gentile is ever threatened with it in all the Scriptures? Mr. Balfour has not only admitted that the word *gehenna* is used figuratively to express the most dreadful punishments, but has actually shown what those punishments were, viz. the woes that were to befall the Jewish nation at the destruction of their city, their temple, their theocracy, etc., etc., when they were to experience such tribulation as there had never been since the beginning of the world, and such as there never should be after that time. Matt. xxiv: 21. Such woes as Moses had predicted should come upon the children of Israel in case of their continued iniquity and disregard of the laws of God. Deut. from ch. xxviii: 15, to xxxii, inclusive. See similar punishments spoken of in Ezek. xxii: 18-22, and other parallel passages. The first proof text you quote, is, in connexion with its context, clearly indicative of this sense and use of *gehenna*.

"Fill ye up then," (says Christ, verses 31-36,) "the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zecharias son of Barachias whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." Add to the explicitness of the above language, the fact that the very next verse commences the pathetic lamentation of Jesus over the doomed city, "O Jerusalem, Jerusalem," etc., and can any sane and enlightened mind doubt for one moment, that by the "damnation of hell" (*gehenna*), our Saviour here intended to express the approaching temporal woes of the Jews, and the desolation and destruction of their city?

The other passage you cite to prove your views, (Matt. x: 28, with its parallel Luke xii: 5,) is probably one of the most plausible ones for your purpose that you could have found in the whole New Testament. But before it can be allowed as affording any proof of your views, I wish you to answer a few questions concerning it. What is the being or power, the disciples of Christ (for they are the persons addressed) are exhorted to fear? Are you certain it is God? Does not the context indicate a different power? Are not the disciples particularly called "*friends*," and after being exhorted to "fear him, which, after he hath killed, hath power to cast into hell," are they not immediately exhorted to repose confidence and trust in God instead of being frightened at the thought of his power?—thus, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. FEAR NOT THEREFORE: ye are of more value than many sparrows." Might not the Saviour have intended that power (the Roman) that was to be employed in the overthrow and destruction of Jerusalem? What is meant by the word *soul* in Matthew? Luke does not use the word *soul* at all. Was he deficient in expressing our Saviour's meaning? Or, is the word *soul* in Matt. used *expletively*, as in some other passages? (See Matt. ii: 20; vii: 25; Rom. xiii: 1; 1 Pet. iii: 20; where it is used either expletively, or else simply to express person,) and as is used the word *body*

in various places? (See Rom. vi: 6; vii: 24; Col. ii: 11; and many other texts.)

Again, granting that the power to be feared was that of God himself, and also that the soul was the surviving spirit or immortal part of man, (which you have made no effort to prove,) what follows? Why, not necessarily the conclusion that any one would actually be destroyed in *gehenna*; but only that God had the power to destroy them, the same as he had the power to raise up children to Abraham from the literal stones of the field. But suppose him not only to possess the power, but actually to exercise it, and literally to destroy both soul and body in the hell that you believe in—What follows? Why not endless misery, surely, not the preserving of the soul to endure ceaseless torment, but the destruction of the soul—of course the cessation of its happiness and misery—and the annihilation or destruction of the material body of flesh and bones in hell! Therefore, the text in this view would disprove, instead of proving endless misery.

You object to the second proposition on account of the suffix "*and so forth*." Very well, Sir, then leave it off. I have no desire it should be there—it was only added for your benefit, to give you the greater scope; though by it I only meant all the forms and variations, of *aion*—whether Hebrew, Greek or English, substantive or adjective, singular or plural—and I presume my readers all understood this to be my intention.

But of all the strange requisitions that I ever knew to be made by any reputable theological controversialist, your demand is the strangest, that I should furnish you with "a list of all those passages where *olem, aion* and *aionos* [*aionios*] are applied to the punishment of the wicked," before you can be prepared to "affirm or deny the second proposition," or "undertake to show that in such places *olem, aion* and *aionios* do mean duration without end!" Although you have heretofore affirmed it substantially and made an unsuccessful effort to establish it! Verily, Sir, a new era has arrived in theological controversy, when the respondent to a proposition has not only to negative the proposition and arguments of his opponent, but is also called upon to furnish all the materials and weapons in his power to enable his opponent to sustain his side, or the affirmative of the question! Your earnest calls for mercy and help on this subject at the hand of your opponent, may possibly be construed by some into a cry for quarter. I will not, however, so regard it. But, Sir, it is not my business to do your work for you. Yours is the affirmative of this question—yours the labor of proving it. It is not my business to furnish you with a list of passages where those words are found and applied to the punishment of the wicked. If those passages are to your purpose, it is your business to look them up and apply them: and, may I not hope, kind Sir, that you will soon be about it?

Yours, very respectfully, D. SKINNER.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.....NO. V.

BY S. R. SMITH.

INNATE DEPRAVITY.

Among the doctrines which have generally prevailed, and which have been long considered of paramount importance in the Christian church, there are several which have no doubt exerted much influence in forcing men into infidelity. Unfortunately, these have been commonly overlooked by their advocates, in the discussion of the great question respecting the truth of divine revelation. And we are satisfied, that until these doctrines are entirely expunged from the symbols of the church, those who advocate them will never be able to maintain, if a successful, an effectual war with infidelity. They will raise up ten unbelievers for every one whom they convert; and thus continue the unwilling instruments of the infidelity which they vainly endeavor to suppress. For that the unbelief of Hume, Gibbon, Volney, Boulanger, Paine and Palmer, and a host of oth-

ers, has its foundation in the popular dogmas which have been incorporated with the truths of Christianity, is very evident from their points of attack upon its principles and truths.

Much, therefore, as it stands the unbeliever in hand to examine the premises on which he founds his infidelity, it is no less important that the professor of the popular Christianity, should very carefully review his creed, "lest haply he be found to fight against God." He may be assured, that whatever in his religious opinions, is incompatible with the character of a wise, equitable and benevolent Deity—whatever is inconsistent with the known abilities and moral perceptions of man, so far from exerting a favorable influence upon the truths of Christianity, will most assuredly encourage infidelity. This fact has been long and deeply deplored by Universalists, and they have exerted a respectable influence in staying this moral plague. And they have done this, while their fellow Christians have stigmatized them with every name of reproach—especially with that of being infidels. That denomination has, however, taken its place between the systems of corrupted Christianity, and a cold and deadly skepticism; and has thus far assisted in reclaiming unbelievers, by restoring to the church a more consistent view of the Gospel. This accounts for the course we have adopted in these articles—and will also explain why we continue to notice those particular doctrines which appear to constitute a part, at least, of the causes of modern infidelity.

Among the prevailing doctrines maintained by professing Christians, which have probably led men into skepticism or open infidelity, must be reckoned that of the entire vitiation of man's moral nature. This doctrine is not content with supposing him incompetent to perform any thing good—it considers him "wholly inclined to all that is evil." And thus, the last vestige of the divine likeness, is not only expelled from the moral character and nature of man, but it invests him with dispositions and even habits that are truly diabolical. It is to make man an incarnation of iniquity, fit only "for treasons, stratagems and spoils" while here on earth, and an equally meet associate for infernal spirits in the world to come.

We have had occasion to allude to this terrible view of the human character before, as among the immediate and influential causes of the imperfection of Christian morality. And we yet think that such is its natural and unavoidable tendency. If both parents and teachers agree in calling a child, a fool, no person can doubt that as soon as the child himself believes it, he will act like one. Nor ought we to wonder, that those who are taught from infancy, that they are naturally as wicked as the devils, should, when old enough to believe their teachers, act up to their views of "poor human nature." We would by no means insinuate that those who believe this doctrine are thus wicked—most hearts are too good to be wholly ruined by such a creed; and there is luckily, too much good sense left in the world, to admit of these views being carried into practice. But these are restraining causes, which by no means destroy the actual influence of those opinions.

Let a man divest himself of the predilections which early and habitual views of this subject inspire—and then let him be told, that it is an important item in the Christian revelation that man is "totally averse to all that is good, and wholly inclined to all that is evil;" and depend upon it, he will not believe the statement. But his astonishment will be unutterable, when he is further told, that all this is not in consequence of any act of his own, but results by imputation from the sin of the first father of his race. He must be a very extraordinary man, who thus situated, would not suppose himself trifled with, or abused. Instead of believing, he would think it quite as absurd as any other conjecture of human weakness, and altogether too inconsistent to be as-

cribed to divine revelation. And he would argue—that a God of benevolence could not inflict such evils upon the unoffending, nor one of wisdom, reveal a system so utterly at variance with human experience.

But the difficulties of this unfortunate system of natural depravity, instead of diminishing, are continually augmented and accumulated by every new examination. And this, whether regarded in the light of reason, or of revelation. If this is sustained, we shall cease to wonder that those who rely more upon their powers of discrimination, than upon the exercise of those powers in the actual investigation of truth, should reject both the doctrine of man's entire corruption, and the Scriptures which are supposed to teach that ungracious dogma. To believe that it is true is probably beyond the ability of any one who carefully examines the grounds of his opinions—to believe that it is a part of the great system of divine revelation, is equally impossible when the Bible shall be examined without the stupefying influence of a cherished and popular creed.

Let reason be asked, whether there is any evidence in the moral world, that the sins of one individual constitute any other person either sinful or guilty? There is—and there can be but one answer—that those who have not actually sinned, are neither guilty of crime, nor deserving of punishment. Every person feels this, acts upon it—and all human institutions recognize its propriety. What people, with any pretensions to a regular system of jurisprudence, punishes the child for the sin of the parent? What civil code, that will permit the punishment of the unoffending for the guilty? None—except, perhaps, where the will of some petty tyrant is the law of the land—nor even there, unless in the moment of unguarded and uncontrolled passion, or under some peculiar provocation. The common sense of mankind—of all who have paid any attention to civil policy and individual right, has long since determined that children are not culpable for the follies and crimes of their parents. The doctrine of original and total moral depravity, consequently stands opposed to the universal practice of mankind—a practice founded upon the dictates of reason and humanity. And he who believes that dogma, is reduced to the necessity of violating the suggestions of reason for the sake of his creed.

And it may surely be asked, how mankind came to make such benevolent arrangements in their social relations, if they were wholly incapable of any thing good—if they could only think and act wrong, and that continually? It surely will not be pretended, that minds purified from this original contamination, have laid the foundation of the civil institutions in every land. So far from this, if their views were acted upon, they would soon erase the marks of benignity impressed upon national policy and laws, and cover the face of the whole earth with the abominations of a system alike foreign to truth, and corrupting to virtue.

If we contemplate man individually, we shall find still clearer evidences of the moral constitution of his race. Admit, if you please, that there is much to deplore, much that is truly and dreadfully evil. But is it now—or has it ever been wholly so? Has there been nothing but crime, and violence, and blood? The answer is, that great and manifold as have been the evils—there is, and always has been much good, and probably more good than evil in the conduct of man.—The social relations—the domestic charities have been universally cherished; and the holy affections and sympathies which bind heart to heart, and that find their office and employment in the "weal or woe" of kindred nature, have watched at the pillow of distress and wiped away the tear of anguish and sorrow—or given new and inspiring impulses to human comfort and joy. The common bonds of society have been sustained—the rights of property, of liberty and life have been commonly respected, and to some extent enjoyed, and truth, justice and benignity have general-

ly marked the intercourse between man and man. All this is notoriously true, and obvious to every mind—bad as the world really is. And the perception of this, has induced many otherwise candid and well-disposed persons, to reject the doctrine of the native depravity of man—and with it, the Bible, from which they presumed it was legitimately drawn.

Let us then inquire, if the Bible teaches the doctrine of the entire and original corruption of human nature? If it does thus teach, then it is of course a subject of divine revelation—if that book does not teach that doctrine, then the popular views of human depravity are as plainly of human invention. Take, then, the history of the first recorded sin, and of its punishment, which may fairly be supposed to involve all the consequences which the Deity intended should result to mankind; and it will be found that not a soul of all the unborn race of Adam, is in any respect implicated, or so much as named. Such is the penalty annexed to the offence—"thou shalt surely die," and the punishment inflicted was—"in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Now who could infer from this, that the sin of the first man involved the entire corruption and guilt of all his race? We venture to say, that no one can extract such an inference by any process of torture to which he may subject the passage! And the same is true of every other text, quoted with a view to support the doctrine of inherent and total depravity. While on the contrary, there are passages which assert that "every man shall die for his own sins,—the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."—And again, "death passed upon all men," not because the first man transgressed—but, because "all have sinned."

It is not to be denied, that the actions of parents greatly influence the circumstances of their children—a fact that is recognized by the Bible. But who ever supposed, because an ignorant or vicious parent might involve his offspring in ignorance, and perhaps even in vice, that therefore the child was criminal by the mere imputation of his father's iniquity? So far from this, they are rather the objects of pity and commiseration on account of their misfortunes, than of blame for vices over which they could have no control. And who of all the multitudes of sufferers from these causes, ever felt the least guilt or compunction of conscience—however much of shame and mortification he may have endured, for the sins of his predecessors? This also explains one important passage of Scripture, in which it is said that God visits "the iniquities of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Here was a fair occasion to have asserted the doctrine of the universal and eternal corruption of the human race by the single act of their primogenitor—had it been true: instead of which, be the consequences less or more, they are limited to some three or four generations.

It has now been shown, that the doctrine of the total moral depravity of mankind is neither agreeable with reason and experience, nor taught in the Bible. What great credit is due the unbeliever, for discovering that it is not one of common sense? He has not yet learned that it is not maintained in that book, which all Christians receive as a record of divine revelation. In this respect, he is truly orthodox—for he believes as firmly as any advocate for the inherent corruption of mankind, that this horrid libel upon moral nature is a part of Scripture instruction. And he believes this, for the very same reason that thousands of Christian professors do—because he has neither the disposition to adopt, nor the patience and industry to pursue, the measures which would insure correct information. Having principally to do with those whose creed compelled them to concede the point—the skeptic turned infidel at

once; and took for granted the question at issue, which his own candor should induce him to examine with special care. And it is matter of equal astonishment, that one believes this strange and degrading hypothesis, to be a part of divine truth, and the other rejects the Bible because that book is supposed to teach it; and that all this is believed or disbelieved, while no good evidence exists that either has very carefully examined the subject.

The unbeliever should know, that there are many sincere believers in the truth of divine revelation, who have no evidence that the Bible teaches the doctrine of original and total depravity, and who consequently do not believe that doctrine. And if they are correct—and the writer of this verily believes they are—then that doctrine is not the fault of the Bible, but of some of its interpreters. Hence, the skepticism to which it may have given rise, is not to be charged upon the Bible, but to those who maintain it in opposition to the teachings of that book. That doctrine was unknown to the primitive Christians—it was unknown at the commencement of the Pelagian controversy, near the end of the fourth century, and its rudiments were then first asserted by St. Augustine. That great man, in order to maintain the very different hypothesis, that baptism washed away sins, found himself compelled to assert, that even infants had received an original taint from Adam, and needed purification in order to fit them for heaven. From that time to the reformation, the complete dominion of popery fostered the growth of everything monstrous and absurd in the doctrines of the church; and the labors of the reformers, were very naturally directed to the correction of more tangible corruptions. By their means, the Bible was once more restored to the laity, and an examination of its teachings, irrespective of the canons of papacy, has gradually exploded a number of dogmas held sacred by the church, and which it is found that the word of Scripture does not authorize.

Thus falls another pillar in the temple of infidelity. And if it should happen that the Bible should be found to hold no doctrine at which either reason or humanity revolts, we do not see but every unbeliever must become a convert to its truth, or forever forfeit, even in his own estimation, his claim to the exercise of reason.—And we can not but hope, that his “reasoning pride” may in this case, have some influence upon his proverbial obstinacy,—and induce him to change his ground, when he can no longer consider himself wise by attempting its defence.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Mohawk Association of Universalists—for 1837.

1. Met according to adjournment, in Newport, on Wednesday morning, June 14, and after uniting in prayer with Br. M. B. Smith, organized the Council by choosing Br. A. B. Grosh, Moderator, and Ers. W. H. Waggoner and Charles S. Brown, Clerks.

2. Appointed Brs. Waggoner, Keeler and Weden, a committee to arrange the order of public services.

3. Appointed Brs. Skinner, French and Aspinwall, a committee on fellowship and ordination.

4. One o'clock, P. M.—The Moderator being absent, chose Br. Sias, Moderator *pro tem*.

5. Voted, That ministering brethren from other Associations be invited to take part in the deliberations of the Council.

6. Heard and accepted the report of the committee of discipline—“No cause of complaint.”

7. Chose Brs. D. Brayton, Johnson Talcott and Aspinwall, a committee of discipline for the ensuing year.

8. Chose Brs. Aspinwall and Waggoner, ministers, and Thomas Biddlecom and Sanford Coe, laymen, delegates to represent this Association in the State Convention, in May, 1838, with power to appoint substitutes.

9. Received the First Universalist Society of Mannheim and Oppenheim into fellowship.

10. Appointed Br. Waggoner to deliver the occasional sermon at our next session.

11. Thursday morning.—Br. Grosh in the chair.—Prayer by Br. Wilcox.

12. Voted, That we now proceed to form a Relief Society, for the relief of widows and orphans of deceased

Universalist Clergymen, on the plan and with the Constitution of the Relief Society formed in the Central Association, altering the same so as to apply to the location of this Association.

13. Chose Brs. Thomas Baker, of Leyden; Nathaniel Dibble, of Salisbury; and B. S. Keeler, of Newport, Trustees—D. Brayton, of Eatonville, Treasurer, and Br. Waggoner, Clerk, of said Relief Society.

14. Voted, That Br. Grosh furnish Br. Waggoner with printed copies of the Constitution of the Relief Society, and Subscription papers, for the use of each minister and society in this Association.

15. Voted, To recommend to each society in this Association the adoption of the measures recommended by the State Convention, for raising funds to defray the expenses of delegates to the State and General Conventions.

16. Adjourned at the close of the public services, to meet in Eatonville, Herkimer county, on the second Wednesday and Thursday in June, 1838.

A. B. Grosh, Moderator.

W. H. Waggoner, } Clerks.
C. S. Brown, }

Lay delegates present.—S. Coe, J. Talcott, Leyden; J. Eaton, P. Arnold, Eatonville; B. S. Keeler, D. Post Newport; D. Ford, D. H. Eastman, Middleville; H. S. Todd, E. Varney, Russia; J. P. Snell, D. D. Cool, Mannheim and Oppenheim; S. Smith, H. Pratt, Salisbury.

Ministers present.—D. Skinner, A. B. Grosh, Utica; J. French, Denmark; M. B. Smith, Burlington; J. A. Aspinwall, Leyden; D. Biddlecom, Clinton; W. Sias, Henderson; W. H. Waggoner, Eatonville; C. S. Brown, Upper Lisle; M. B. Newell, Amsterdam; O. Wilcox, Fowler.

ORDER OF PUBLIC SERVICES.

Wednesday forenoon.—Prayer, Br. D. Skinner. Occasional sermon, Br. Aspinwall, 2 Thess. iii: 13.

Afternoon.—Prayer, Br. Brown. First sermon, Br. Sias, Mal. iv: 1. Second sermon, Br. French, Acts x: 10.

Evening.—Prayer, Br. Grosh. Sermon, Br. Brown, Ps. c: 3-5.

Thursday forenoon.—Prayer, Br. Newell. First sermon, Br. Grosh, 1 John iv: 20. Second sermon, Br. Smith, 1 Cor. xii: 12.

Afternoon.—Prayer, Br. Wilcox. Sermon, Br. Skinner, Deut. xxxii: 29, 30. Addresses and final benediction by the same.

REMARKS.

Under the gracious smiles of high Heaven, and the good providence of our God, we met and emphatically enjoyed a season of refreshing from the presence of the Lord. Our delegation we feel gratified in saying was nearly full, and peace and harmony characterized the deliberations of the Council. The only thing unpleasant was, that in the afternoon of the last day, all could not find admittance into our house of worship to hear the profitable sermon and addresses of Br. Skinner, but we learn that such as were deprived of this privilege were highly entertained by an interesting discourse preached by Br. Grosh near the church, at the same time.

Our preachers delivered their messages of truth and grace with power. The tear of thanksgiving and joy started from its secret home, and filled the eye of every auditor, and we solemnly believe that much good was done in the name of Jesus. The kindness and hospitality of our brethren and friends in Newport, are remembered with gratitude, and we pray that the blessing of their Father and God may rest upon them. Per order,

W. H. WAGGONER.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JUNE 23, 1837.

THE IMMUTABLE STANDARD.

I was much struck with the observation of a writer against Mahomedanism, that it granted license, on particular occasions, to do what it condemned in general as highly criminal and wrong. For instance—though it condemned incest, yet did it allow to Mahomet the choice of wives from his nearest connexions—thus granting a license to sin to the very person who, of all others, should have been most harmless and undefiled.

The writer in question argued that this fact alone disproved the divinity of Mahomed's mission and revelations, because it virtually denied the immutable nature of virtue and vice, and their irrecusable opposition to each other. In contrast therewith he was pleased to ar-

ray Christianity, which allows not of expediency or policy as the test of virtue, nor grants privileges to its teachers in the commission of things forbidden to its followers generally. He further added that, according to Christianity, virtue had an everlasting nature, unalterable as the fountain of all goodness and truth from which it issued.

The substance of his remarks made a powerful impression on my mind. With that ready discernment which often leads us to see the mote in another's eye, even while we overlook the beam in our own, I saw that he had laid down a rule for judging what is true and what is false, which must inevitably and forever shatter every system of Partialism that could be devised by man.

If God is the author of all truth, and the fountain from whence issues all goodness and virtue, and if virtue and vice, good and evil are unalterable in their several natures and differences—then human virtue must be of the same nature as divine virtue, (if I may so speak,) and what God has pronounced wrong in man to do, must forever be wrong in God to perform. Hence the code of morality established in God's revelation for man's obedience, is, in fact, nothing more nor less than a limited code of those laws on which and by which God himself conducts towards his moral universe. Consequently—as it would be utterly wrong in man not to love his enemy, God being the lawgiver and the judge, it follows that God loves his enemies—always did and always will love them. And as God has commanded us to love our enemies by doing them good, and not evil—by benefiting them as we have opportunity, and not by needlessly afflicting them—it follows as a necessary consequence that God did, does, and ever will love his enemies by doing them good, and not evil—by benefiting them as he has opportunity, and not by needlessly afflicting them—for “love worketh no ill to his neighbor.”

Now as endless misery can not benefit those who suffer it, it follows, in conclusion, that God will not endlessly punish any of his enemies. Thus you see that virtue and vice are unalterable in their nature by whomsoever they may be exercised—that they are not convertible—and that while they exist, they will remain the opposites of each other to God, man or angel. They can not so be changed that vice shall cease to be vice, or virtue cease to be virtue—no more than God can be changed from a good being to an evil one, or from benevolence to cruelty.

May we not infer, then, that as vice and virtue are so absolutely unalterable in their very nature, that therefore they are as unalterable in their effects? In other words—if it is the nature of virtue to confer or produce happiness, can it ever produce misery? And if it is the nature of vice to create misery, can it ever create happiness? I know that the same action may be sinful or virtuous, as the motive that prompted it was good or evil—and that an act performed out of evil motives may eventually produce much good—but in asking these questions, I have evil only, and as evil, in view. If you will answer them with the same singleness of vision, I am persuaded you will reply in the negative. For though many cases may be stated where, apparently, virtue may be bad policy, and vice most excellent management, yet we all have seen enough to know that the fairest delusions are but delusions, and that vice, sooner or later eventuates in detection, shame and anguish.

A. B. G.

VISITING COMMITTEE.

I notice that in one of our Eastern Associations a committee of ministering brethren is appointed to visit every destitute society in the bounds of the Association, to counsel and encourage them in their difficulties, and aid them in supplying their wants. The expenses of the committee are to be borne by the societies visited, which, in general, will be but a trifling tax to each society, as each member of the committee will take a separate district. In this manner many a dormant society may be aroused—many a dead one, revived—many a languishing one, encouraged—many a destitute one, be supplied

with a preacher—many a one in difficulties, be advised that it may free itself from embarrassments—and at all events, much statistical information may be procured in this manner for the use of the Associations, and the destitute be favored with one or more sermons a year from some member of the committee.

The plan seems feasible, and if so, can certainly be made useful. There are many societies that need the visit of such a committee, and the counsel they would thus receive. There are several destitute societies in each Association, and many preachers who have no definite engagements, who would be introduced to each other, by the instrumentality of such a committee. What say the New-York Associations? Is the plan feasible? If so, is it not worth a trial?

For years past one plan after another has been set on foot, only to fall again. Circuits were all popular—but it was only in word, not in power. Then societies were recommended to report their condition and wants to a committee or the standing clerk, who was to send them preachers accordingly. But this plan was asking the dead to restore themselves to a certain degree of life, that they might be wholly revived—and they slumbered on in death. This plan seems more feasible—but unless the living will act for the benefit of the dead and sleeping, it also will fail. And if it is started only to fail, it had better be untouched, untried. That we have failed, is no reason that we should not try again—unless we were trying to effect a useless or unworthy object. For well-doing is only well done when it is persevered in unto its full accomplishment. A. B. G.

THE RECORD.

The Pennsylvania Convention met on May 9th, in Reading: Brs. John M. Keim, Moderator, and John Perry, Clerk. Br. S. W. Fuller was appointed to prepare the statistical report for the General Convention. A vote was passed, approving the incorporation of the Philadelphia Liberalist, with the Universalist Union of New-York. Brs. Thomas, of Philadelphia; Davis, of Pittsburg, and Ames of Sheshequin, were chosen the Committee of General Correspondence for the ensuing year. Brs. Myers, Davis, Thomas and Perry—and Brs. J. Grosh, Marietta; G. D. B. Keim, Reading; Joseph Kingsbury, Sheshequin; J. Dungan, Newtown; E. Dallet, Jr. and Y. Saurman, of Philadelphia, were chosen delegates to the General Convention. Brs. Thomas, Fuller and Perry were chosen a Committee to designate day and place of meeting. Circular by Br. Perry. Sermons were preached by Brs. Fuller and Thomas—two by each. Adjourned to meet in May, 1838.

The Union Association of Pennsylvania, met in Marietta, May 16th. Brs. Jacob Grosh, Moderator; S. Ashton, Clerk.

Appointed Brs. John Perry and Samuel Ashton, ministers, and Brs. J. K. Wright, Reading; Philip Bushong, Reamstown; John Young, Marietta; and Jacob Seal, Millersburg, delegates to the Pennsylvania Convention.

Appointed Br. Jacob Myers committee to designate time and place of next meeting.

Appointed Br. Samuel Ashton to prepare the minutes for publication, and accompany them with a Circular. JACOB GROSH, Moderator.

Samuel Ashton, Clerk.

Sermons were delivered by the ministers present, who were Brs. A. C. Thomas, Philadelphia; Jacob Myers, East Hempfield, and Samuel Ashton, Halifax.

CIRCULAR.

Brethren in the Faith—You will not expect that in central Pennsylvania, (a barren wilderness, with regard to the gospel,) we had an overflowing meeting; yet, though at this very busy season our numbers were necessarily few, we trust that our faith was strong, giving glory to God. However, our meetings were well attended, and we enjoyed in the fullest sense of the term, a Universalist Association.

Yours in the Lord,

S. ASHTON.

The Southern Association of Connecticut met in Newtown, May 24th. Brs. S. Glover, Moderator; S. C. Bulkeley, Assistant Moderator; and B. B. Hallock, Clerk. Voted to dispense with the occasional sermon. Altered the Constitution so as to constitute three laymen the committee of discipline. Appointed Br. Bulkeley to deliver the next occasional sermon—Br. Hallock to prepare the Minutes and Circular, and the Statistical report to the State Convention—and Brs. Hitchcock,

Hallock, Bulkeley and six lay brethren delegates to the State Convention. Resolved to recommend the organization of Sunday Schools, and to use exertions to obtain patronage for the Expositor. Sermons were preached by Brs. T. J. Sawyer, J. H. Gihon, R. O. Williams and B. B. Hallock. Adjourned, to meet in New-Haven, May 24 and 25, 1838.

The Hartford County Association met in Granby, Conn., May 9th. Brs. H. Steele, Moderator, and R. O. Williams, Clerk. Br. R. O. Williams was chosen Standing Clerk, vice W. A. Stickney, who has removed out of the Association. The occasional sermon by Br. Stickney, was requested for publication, and Br. Williams chosen to deliver the next. Chose Brs. Williams, Moore, and six lay brethren, delegates to the State Convention. Voted to sustain the Expositor. Sermons were preached by Brs. Lyon, Stickney, Willis, M. Ballou, Dodge, Gihon, Williams and Moore. Adjourned to meet on the second Wednesday and Thursday in May, 1838.

We copy the following from the Union, already abbreviated to our hands.

The Union Association of Massachusetts met in Dudley, on May 3d. Brs. S. W. Paige, Moderator; J. Boyden, Clerk. Brs. R. S. Pope, J. Boyden, jr. and H. Healy, a committee on fellowship and ordination. Brs. S. W. Paige, Hardwick; A. Johnson, Dana; J. Burbank, Warren; J. Green, Spencer; and W. P. Rider, Charlton, a committee of discipline. Conferred ordination on Brs. H. Chaffee and W. Lyon. Recommended, by unanimous resolution, the Universalist Expositor to the patronage of the denomination, and particularly to the Universalists within the bounds of the Union Association. Appointed Br. Boyden to prepare the minutes for publication in the Trumpet. Adjourned to meet in Warren, on the last Wednesday in May, 1838. The cause is represented to be highly prosperous within the bounds of the Association.

Sermons were delivered by Brs. Pierce, Chaffee, Noyes, Pope, and Willis.

JOHN MURRAY.

The remains of this distinguished Apostle of religious freedom and universal benevolence were removed from the Sargent tomb in the Granary burying ground, of Boston, to Mount Auburn, on the 8th inst. Sermon by Br. Sebastian Streeter, the successor of the deceased, from Joshua xxiv: 32. Fifty-six preachers of our order were present on the occasion. The procession was upwards of two-thirds of a mile long, and occupied fifty-two hackney coaches, and nearly thirty barouches and chaises. Besides these, many proceeded directly to the grave. Br. H. Ballou, of Boston, addressed the concourse at the grave, estimated at upwards of six hundred persons. The occasion was one of great interest and feeling, and I regret that we have not room this week for further details. A. B. G.

HERETICS—HERETICS.

The General Assembly of the Presbyterian Church in the United States, which held its annual session in Philadelphia, last month, has expelled from its fellowship the Synods of Utica, Genesee, Geneva, and Western Reserve, for errors in doctrine and practice—and also dissolved the third Presbytery of Philadelphia (new school). We extend the right hand of heretical fellowship to our heretical brethren, the heretical Presbyterians of this State and Ohio, and trust that henceforth they will not apply to us the name of heretic as one of reproach, seeing that they divide the blushing honors of heresy with us Universalists, Unitarians, etc. Nor can they demur to the charge, as it is made by their highest ecclesiastical authority—an authority which, by their own Confession of Faith, "has the keys of heaven and of hell"—which can bind on earth, and it is bound in heaven; or can loose on earth and it is loosened in heaven! What measures if any, will be taken by these heretical Presbyterian Synods to be restored to orthodoxy and full fellowship with the faithful, time will show. It is not likely that they will be pleased to be considered heretics at first—it requires some time to become used to it! A. B. G.

A NEW WORK.

Br. George Rogers, of Cincinnati, one of the most quaint and interesting writers in our connexion, proposes "publishing a new original work, in 20 semi-monthly numbers, of 24 duodecimo pages each, designed to compose a neat volume of 480 pages, closely printed," on good paper, at ONE DOLLAR the volume, invariably in advance. It will treat of the proofs of universal salvation, based on the attributes of God, his relations to man, and the decisive voice of inspiration. Supposed Scriptural and popular objections will be clearly stated and refuted. The bearings of Universalism on the morals and happiness of its subjects will be illustrated in a tale occupying 24 pages. Revelations from hell by a

damned spirit, will occupy 48 pages, and bring to light some facts of a startling character. The remainder of the work will be filled with fragments—incidents of his travels—conversations, and sketches of sermons.

Being a periodical, the postage will be moderate—the price is low, and all acquainted with Br. R.'s writings will expect the work to be interesting. The prospectus will be given in our next. Subscriptions will be received at this office.

Letters to Br. R. on the subject must be free of postage, unless enclosing five dollars. A. B. G.

The Universalist and Ladies Repository, commenced its sixth volume, on the 15th inst., and the first number is now before us. To those who have seen the work at any time within the past year, it is only necessary to say that the number before us sustains the reputation of the work. Terms—two dollars per annum. It is a monthly of 40 octavo pages—double columns—and is edited by Br. H. Bacon. Abel Tompkins, publisher, Boston, Mass.

The Trumpet, whose spirit-stirring tones have been wakening the echoes of our Zion for nine years past, commences a new volume to-morrow, under the charge of Br. Thomas Whittemore, Proprietor and Editor. He has for assistant Editors, Brs. L. R. Paige, B. Whittemore, and O. A. Skinner—all good men and true, and too well known to the reading Universalists to need our commendations as writers. The terms of the Trumpet are two dollars per annum (payable in advance, of course), and it is published weekly, in folio form, in Boston.

LEWISTON.

A letter from a worthy brother in the vicinity of Lewiston, says—"Our friends in Lewiston have completed their neat and commodious meeting-house—it is an ornament to the village, and a credit to themselves. They will ere long, secure a pastor. With their zeal and his judicious labors, they must prosper. The Lord grant it, for they are truly worthy." To which we heartily respond—Amen. A. B. G.

OUR PAPER.

To make room for Mr. Campbell's letter and Mr. Skinner's reply to the same, we have omitted nearly all the editorial usually furnished, including some promised in our last. A. B. G.

Brs. Fisk, L. F. W. Andrews and Robert Smith, shall be attended to soon. We have no room for all they furnish—nor is it proper, in my opinion, for me to publish some things furnished by the two last named, as they involve others in the matter—but as soon as leisure and room permit, I will endeavor to do what is just and right in a notice of their several letters. A. B. G.

Br. Whittemore's letter to Br. Skinner, in relation to Mr. Campbell's visit to Boston, and conversation with Br. Balfour, together with Br. Skinner's reply to the same, will appear in our next. A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in July, by Br. BRITTON at Ogdensburg—Br. GROSH in Eatonville for Br. Waggoner—Br. MARTIN in Union house, Lee—Br. LANDERS in Germanville, Pa.—Br. O. ROBERTS at Lakeville.

There will be preaching on the second Sunday in July, by Br. LANDERS in Honesdale, Pa.—Br. SIAS at Perch river—Br. O. ROBERTS in York, Livingston county.

Br. K. TOWNSEND will preach in Newark village, Wayne county, on the first and third Sundays in July. All interested in the Abrahamic faith, and the upbuilding of the cause in that vicinity, are earnestly invited to attend.

The Rev. O. ACKLEY will preach to the society in Victor on the above named sabbaths.

Br. S. R. SMITH will attend the Black River, and St. Lawrence Associations, the third and fourth weeks in June inst., and give the friends and patrons of the Liberal Institute an opportunity of showing their liberality, in contributing to the funds of that Institution.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper

R. C. Scipio, (O.) for self, J. C. B. R. C. W. L. N. C. D. S. N. F. S. W. Z. H. J. B. C. T. W. R. G. P. J. A. and W. D.—J. W. Sugar Creek, (Pa.) for self and J. W.—J. W. Dixon's Ferry, (Ill.) for self and A. B.—E. R. Pittsford, for S. and R. J. L. J. S. W. A. S. A. J. A. J. A. N. N. T. H. S. H. J. W. C. H. and W. H.—P. M. Clarendon, for S. W. S. G. Z. T. J. K. J. B. K. J. C. E. H. E. F. H. McN. F. A. S. E. O. C. H. C. and H. H.—M. W. D. Buffalo—A. B. G. Gainesville, for Esq. E. and C. D.

POETRY.

For the Magazine and Advocate.
SONG OF TRIUMPH.

BY MRS. BROUGHTON.

Unfurl the heavenly banner,
Bid the glad trumpet sound;
Proclaim the great salvation,
To earth's remotest bound;
From hill to hill, from shore to shore,
Across the ocean foam,
Let the glad song of triumph swell—
"This world is not our home."

Strike, strike the golden cymbals
'Till the loud echoes ring,
For Jesus is our Helper,
Our Prophet, Priest and King;
From shades of sorrow, sin and death,
He bids the mourner rise,
And view by faith, "the better land,"
That blooms above the skies.

Over the gloomy mountains,
O'er the wild waste of sin,
He comes to open a fountain,
To wash the sinner clean;
From superstition's gloomy mists
To purge the mental ray,
And shed around the sorrowing heart
The light of endless day.

We seek a happier city
Eternal and on high,
Where flowers never wither,
And comforts never die;
Where crystal streams are murmuring on
With melody serene,
And trees of life are bending low,
With fruit of golden sheen.

Arrayed in starry splendor,
The blood-washed armies stand,
Fast by the flowing fountains
Of Canaan's happy land;
While cherub hosts on flaming wing
Sweep o'er the eternal plains,
And seraphs wake their sounding lyres
To sweet melodious strains.

Hark! how the sapphire arches
Ring back the joyful song,
And o'er the golden pavements
What countless millions throng,
As casting low their crowns of gold
Before the emerald throne,
Archangels the loud praises swell
With glory's loftiest tone.

CONSOLATION.

Though numerous and conflicting are the sentiments which agitate the religious world, though many (poisonous and fiery) are the darts and arrows, hurled by man against his brother man; although it may require an exercise of philosophy and religion to be reconciled to the providence that has mingled his cup with the bitterness of grief, although it may be difficult to believe that present evils will result in good, and that it is necessary for man to be afflicted, yet it may be assumed, as a defensible truth, that no believer in Jesus, as the common Saviour of the world, can be placed in any situation where he shall be comfortless—no one can be without comfort, realizing himself under the kind and protecting care of that parent who is ever mindful and regardeth the wants of all his offspring, and believing that he will so continue to exercise his moral government as to result in their highest happiness. Though bereft of his friends, his health, his reputation, he is not without hope of a glorious immortality; though clouds of darkness gather thickly around him, and storms of adversity come upon him, he remains unshaken, the raven wings of despair hover not over him; a firm and unwavering faith and hope based upon the infinite love, the impartial and unchangeable goodness of Jehovah, throws around him a mantle of joy.

Amid his darkest hours, yes, when death cuts the brittle cord and lays prostrate a friend who is entitled to his best affection, and endeared to him by the strongest and sweetest ties of nature—it then points him over beyond the ravages of the tomb, to that blissful and immortal resurrection when friendship shall again be cemented, and all the loveliest ties of earth be again united. This sentiment will not only cheer, light up, and smooth the uneven paths of life, and enable him to encounter all its various trials and afflictions with becoming fortitude, but when the cruel hand of disease shall throw him upon the

bed of death, when he finds the vital current ceasing to ebb and flow, then how soothing must be that religion which tells him, he shall live again beyond the tomb; which tells him he is but passing on to mingle with the never-ending society of those he has loved. May this sentiment guide us through life, in the path of duty, and in death may we rejoice in its truth.—*Star in the East.*

A FRAGMENT FOR THE LADIES.—"Thy Grandmother," says my Uncle Toby, addressing himself to young Arabella, just from London, and who was playing the battle of Marengo on the piano.—"Thy grandmother, child," said he, used to play on an instrument better than thine."

"Indeed," said Arabella "how could it have been better? you know it is a most fashionable instrument, and is used by every body that is any thing."

"Your grandmother was something, yet she never saw a piano forte."

"But what is the name of the instrument? had it strings, or was it played by keys?"

"You must give me time to recollect the name: it was indeed a stringed instrument, but was played by the hand."

"By the hand alone? how vulgar: but I protest I should like to see one, and papa shall buy me one when I return to London. Do you think he can obtain one?"

"No you will not probably find one in London, but doubtless they may be found in some of the country towns."

"How many strings had it?—must one play with both hands? and could one play the double bass?"

"I know not whether it would play double bass, as you call it: it was played by both hands and had two strings."

"Two strings only? surely you are jesting: how could good music be produced by such an instrument, when the piano has one or two hundred?"

"Oh, the strings were very long, one about fourteen feet, and the other might be lengthened at pleasure to even fifty or more."

"What a prodigious deal of room it must take up; but no matter I will have mine in the old hall, and papa may have an addition built to it, for he says I shall never want any thing, and so does mama. Were the strings struck with little mallets like the piano, or were they supported like the harpsichord?"

"Like neither of these instruments as I recollect; but it produced a soft kind of humming music, and was peculiarly agreeable to the husband and relations of the performer."

"Oh, as to pleasing one's husband or relations, that is all Dicky in the *haut ton* you know, but I am determined to have one at any rate. Was it easy learnt, and was it taught by French and Italian masters?"

"It was easily learnt, but Frenchmen and Italians scarcely dare show their heads in our country in those times."

"Can you possibly recollect the name? How shall we know what to enquire for?"

"Yes, I do now remember the name, and we must inquire for a *spinning wheel!*"

BEAUTIES OF THE BIBLE.

If Longinus knew anything of the sublime in writing, the Scriptures must be full of it; since his whole work, compared with their several parts, seems but a comment on the beauties; and if there be anything in what has been written by Quintilian of the force of oratory, the power of self-asserting arguments, there we behold it all. No work was ever at once so animated, and so correct; so plain, and so full of elegance. What is said of architecture, is equally true of style; that simplicity is the source of all true beauty, and that a profusion of misplaced ornaments and figures, while they strike the eyes of children and idiots, accuse the structure, to the discerning eye, of barbarism. Different authors have made approaches towards excellence, in the different manners of writing, but it is this work alone, that we are to look for perfection in all: nor is this a wonder, when we recollect that the others are the products of limited and imperfect conceptions, this of unbounded and infallible; that they are human, this divine.

MARRIAGES.

In Steuben, on the 7th inst., by Rev. Stephen McHugh, WILLIAM B. OSBORN, M. D. of Oriskany, to Miss HARRIET HULBURT, daughter of Ebenezer Hulburt, Esq., of the former place.

In Bridgewater, on April 20th, by Rev. T. J. Smith, Mr. NELSON SCOTT, of Syracuse, to Miss MARY L. ROBINSON, of the former place.

In Nelson, March 20th, by Rev. E. M. Woolley, Mr. RICHARD M. DAVIS, to Miss RONENDA WELLS.

In Westmoreland, on the 11th inst., by Rev. J. P. Simmons, Mr. JOSEPH B. CUSHMAN, late of this city, to MARY ANN JANE, daughter of Amariah Fenton, Esq.

In Cooperstown, May 9th, by Rev. O. Whiston, Mr. BELLA R. THURSTON, to Miss ALVIRA E. BATES.

DEATHS.

In Alabama, Genesee county, on the 11th ult., Miss CAROLINE RICHARDSON, daughter of Mr. Person Richardson, aged 27 years. Her illness was long and painful—but her rest and peace are now unending. The funeral was attended by Dr. L. Knapp.

In Vilanova, Chautauque county, April 22d, Mr. JOHN BOONE, aged 77 years. Mr. B. was one of the first settlers in the vicinity of Utica. The funeral was attended by Br. T. C. Eaton.

In South Bainbridge, March 31, RICHARD B. CHURCH, of consumption, aged 21 years.

He bore the pains of 9 months illness with the fortitude of a philosopher, and the resignation of a Christian. Sensible that his stay here was short, he bid his parents a final adieu, exhorting his brothers sisters, and young friends to be virtuous, to adorn the society in which they should live, with a well ordered life and godly conversation, requesting Br. Messinger to preach his funeral sermon from these words. "Be ye also ready."

S. P. L.

In Coventry, April 3d, LAVINA ELIZABETH, daughter of Dr. E. and Wrexville Cornell, aged 14 months.

"Happy infant, early blest!"

Rest, in peaceful slumber rest;

Early rescued from the cares,

Which increase with growing years."

In Bridgewater, May 18th, of whooping cough, MARY D. infant daughter of Rev. T. J. Smith, aged 20 months and 16 days. The funeral was attended on the 20th, and the consolations of the Gospel were affectionately tendered to the mourning parents and relatives, by Elder A. Smith, of the Baptist church, in an appropriate discourse founded on Job xiv: 2.

In Oriskany, May 28th, of consumption, MERCY SEARS GIBBS, in the 24th year of her age, and in the full belief of a world's salvation. She was patient in life and resigned in death. The consolations of the Gospel were tendered to the family and a respectable concourse of friends, in the Presbyterian meeting-house, (which was kindly opened for our accommodation,) by the writer, from 2 Tim. i: 10.

SETH JONES.

In Cooperstown, May 23d, Mr. EZRA CHAFFEE, aged 31. In the death of Br. C. we mourn the loss of a worthy, industrious citizen, cut off as it were in the morning of his usefulness, when his path yet glittered with the lustre of promise in the prospect of increasing brightness. He was confined to the house for more than a year, and for most of the time he seems to have been fully impressed with a conviction of the fatal issue; yet he bore it with Christian patience and fortitude. Without a murmur he lived and died, triumphing in the faith of a world's salvation. May God in his mercy sanctify this dispensation to all who mourn. May sister Chaffee enjoy full influence of her faith, remembering that her loss is her husband's gain.

In Pittsford, May 12th, HENRY, only son of John and Aurelia Beers, aged 16 months. The death of this child was occasioned in a very distressing manner, having accidentally fallen into a vessel of boiling water, and suffering for several days the pain of the scald.

The funeral was attended in the Presbyterian meeting-house at Lima, and we are happy in being able to learn that the preacher, Rev. J. Barnard, Presbyterian, gave an appropriate and consolatory discourse from Prov. iii: 11.—*Herald of Truth.*

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JUNE 30, 1837.

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For the Magazine and Advocate.

THE WILL;

OR, TRUTH AND ERROR CONTRASTED.

"If there is any thing that will remind us of our dependence upon a God of love—if any thing will awaken in our hearts, feelings of gratitude to the Author of all good, and cause us to rely, with unshaken confidence, on the promises of Him who has said, that 'seed-time and harvest, Summer and Winter, shall not fail,' it is a ramble on a morning like this, after having experienced the severities of such a Winter as the past. To behold Spring—cheerful, smiling Spring—bursting upon our delighted vision, in a moment, as it were, with its soft, green carpet under our feet, so richly interwoven with these beautiful buds and flowers; the happy birds and insects coming forth from their secret hiding places—lakes, rivers and mountain streams, released from the glittering fetters which but so lately held them in unwilling captivity, and all nature rejoicing in the smile of universal benevolence—well may we exclaim in the language of the poet,

'The rolling year

Is full of Thee. Forth in the pleasing Spring
Thy beauty walks—thy tenderness and love.
Wide flush the fields—the softening air is balm;
Echo the mountains round: the forest smiles;
And every sense, and every heart is joy.'"

As Henry Enismore gave utterance to the above sentiments, rather venting the feelings of a grateful heart, than addressing any one, he turned to the beautiful girl who was walking by his side. "True," answered Louisa, while her countenance beamed with an expression which told that the sentiments she had just heard, found a response in her bosom; "and when we consider that all, even the most abject and despised, are equally the objects of God's kind care and fatherly protection—subject, like us, to joy and sorrow, tossed about by the blasting winds of adversity, liable to be raised by the propitious gales of prosperity, and to endure disease and death, and destined to the same happy immortality, will it not dispose us to humility, kindness and charity to all mankind; especially those whom for some wise purpose He has seen fit to deprive of comforts which have been so bountifully showered upon us?"

"The question," said Henry, "is often asked—Why, if God is good to all, he has not made a more equal distribution of this world's goods? Why some are subjected to so much more pain, care and disappointment, than others? But because we, weak, erring creatures as we are, who hardly know the motives by which our own actions are governed, are unable to fathom the counsels of the Most High—while we have, daily and hourly, so many proofs of His good will to the children of men—while revelation is full of declarations of His infinite goodness; and ocean, earth and air, proclaim Him a God of love—should we call in question His justice; is it not wrong, is it not sinful? If we had an earthly parent or friend, who from the first moment of our existence until the present, had evinced the most unremitting attention to our wants—who had never failed to fulfil the most trifling promise—one to whom we were bound by the most sacred ties of gratitude, and who had given us the assurance that all he did was for our good, and that he never would relax in his exertions in our behalf—think you we should doubt his goodness, because we were unable to comprehend all his actions? Besides, were we all on an equality, where would be the opportunities we now possess of exercising

those feelings of charity and sympathy, those little acts of friendship and benevolence, which constitute the greatest portion of our earthly felicity?"

It was in this morning's conversation, that these two amiable beings formed a better acquaintance with each other's characters and feelings, than they could in weeks passed in the circle where they usually met. Henry had admired Louisa's beauty and accomplished manners; her innocent vivacity had charmed him; and now, when he found her possessed of such true piety, with a mind and heart capable of understanding and appreciating the beauties of that Gospel which bringeth glad tidings to all, he felt an esteem for her, which increased at each succeeding interview, until he found that nothing could afford him pleasure unless shared with her. Nor was the affection he felt for her unreciprocated: she was happy to find one to whom she could express her sentiments without reserve, and on whose superior knowledge and judgment, firmness of principle and unbending integrity, she could confidently rely.

Although Louisa was called a very amiable girl, yet, as she made no pretensions to religion, she was considered by that class of community who estimate the piety of others by the high tone of their professions, "without hope, and without God in the world." Her parents having died when Louisa was quite young, a lady of fashion, who was a friend of her mother, took a fancy to the child, and brought her up as her own. Mrs. Moore was naturally a kind-hearted, benevolent woman; but her principal aim through life was to be what, in fashionable parlance, is termed a fine lady. She gave her adopted daughter a good education, dressed her well, and introduced her into good society, and thought she had performed her duty; but a continual round of amusements and the routine of fashionable life, did not satisfy Louisa; there was something wanting, and as she could not subscribe to the opinions of any with whom she was acquainted, she determined to examine the Scriptures for herself. She did so, and came to the conclusion, that what was "preached by all God's holy prophets since the world began," viz., "the restitution of all things," and the oath of Jehovah himself, that unto Him "every knee shall bow and every tongue swear, surely shall say, In the Lord have I righteousness and strength," must be true. She once ventured to say something on the subject to her mother, (as she always called her guardian,) but she would not listen to her a moment, telling Louisa that she was too young to think for herself on such subjects, adding, that for her own part, she did not trouble her mind about religion yet—saying, "there is time enough to think on such gloomy subjects when I am too old to enjoy the world; not that I do not intend to repent before I die, but there's time enough." Louisa would have told her that her views of religion were quite different, but Mrs. Moore bid her make haste to dress herself for the evening, as she expected company. Finding it useless to remonstrate, Louisa submitted without a murmur, and, miser-like, enjoyed her treasures in secret. I have compared her to the miser, but she was unlike that selfish being, inasmuch as her treasures, though hidden from the public gaze, exerted an influence which was felt, while the source was looked for in vain; it was like the deep, pure fountain, hidden from the sight of the careless and superficial observer, from which flow noiseless streams that fertilize and invigorate all around; and not only water and sustain beautiful flowers and fragrant herbs, which

grow along their banks, but render more luxuriant the useful grass and herbage. Henry was destined to be the first to discover the fountain in all its purity.

Spring passed rapidly away. Henry and Louisa together culled the first and last roses of Summer, enjoyed the rich fruits of Autumn, and "stern Winter, with its clouds and storms," was fast approaching, when he received a letter from his step-father, who resided in a distant part of the country, stating that his health was rapidly declining, and unless he made all possible haste, probably they should never meet this side the grave. He expressed the greatest anxiety to see Henry, adding, that he not only wished to converse with him on temporal concerns, but on what was of infinitely more importance, his immortal soul; for he had been informed by a friend, that he had embraced a soul-destroying doctrine. Henry perceived by referring to the date of the letter, that it was written two months previous to the time of its reception; and fearful lest he should lose the opportunity of administering to the wants of his benefactor in his last moments, he took a hasty leave of his beloved Louisa, and flew on the wings of affection to the house of his more than father.

The father of Henry died when he was an infant, and the subsequent ill health of his mother, had reduced the small portion which she received on the death of her husband, until she was left in a state of comparative poverty. After struggling in vain to support herself and child, she yielded to the solicitations of Mr. Casey, who in addition to his wealth, was a sensible, worthy man—to become his wife. She, however, survived her marriage but a few months, leaving her infant son to the care of her husband, who in fulfilling the trust reposed in him, obeyed the dictates of his own feeling and generous heart. But to return.

"O how happy should I be," said Henry to himself, "could I but be instrumental in convincing the guardian and friend of my early years, of the goodness of that God, whom he now views as a partial being! What a source of consolation would it be to me, to be the means of opening his eyes to the beauties of that Gospel which maketh free indeed; which spreads a halo round earth's purest enjoyments, and beams with a still, holy lustre on the couch of the sick and dying." Trembling with hope and anxiety, Henry now ascended the steps of the mansion where he had passed so many hours of happiness. The door was opened by an old servant of the family, whose first look told him that all was over. He had arrived too late!

Overcome by his emotions, he would have fainted, when a "good evening, Mr. Enismore," in a cold, formal tone, roused his sinking faculties, and on looking up, he found the voice proceeded from Mr. Benson, a distant relative of Mr. Casey, whom he had occasionally met with before, but whose dissolute habits and want of principle, had prevented Henry from forming an intimacy with him. Mr. Benson invited him into the parlor, where, after informing him of the death of his nearest earthly relative, and repeating a few common-place words of condolence, he proceeded as follows: "Your father was so highly incensed at what he termed your ungrateful conduct in not coming to him immediately, or if that was impracticable, in neglecting to answer his letter, which he considered a proof that what he had heard respecting your change of sentiments, was not only correct, but that they had caused you to forget the duty you owed your guardian and benefactor, that he made a new will, in which he left

you a few hundreds, that you might not be totally penniless, while the bulk of his fortune is in the hands of one who, I trust, will make a proper use of it."

This was too much for Henry's already lacerated feelings; it was a blow he was wholly unprepared for: the loss of the property he had been taught to consider his own, he could have borne with some degree of patience; but that one whom he had loved so fondly, whose slightest wish had been to him a law, from whom he had received a father's protection and care, and to whose comfort he would willingly have sacrificed every earthly good, should have died in the belief of his ingratitude, was more than he felt able to bear—tears, bitter and scalding tears, coursed each other down his manly cheeks—he made no reply, for his heart was too full for utterance. On recovering himself, he arose to depart, refusing the urgent solicitations of Mr. Benson to remain a few days with him; for the charm which had bound him to his home, was broken; the voice that was wont to welcome him, was hushed in the grave.

The first evening Henry passed with Louisa, after the death of his father, he related to her what the reader is already acquainted with. "You now," said he, "see before you one, who instead of having a home to offer you according to your deserts, is not only destitute of fortune, but of the means of acquiring the comforts of life."

"True," answered Louisa, "you are without fortune, but you possess that which is of far greater value, and what no one can deprive you of, a good education; to which is added a character for truth and integrity, and a faith which I trust will support you, not only under this trial, but every other that you may be called to endure, with Christian fortitude and resignation."

"It is four years ago, to-day," said Mrs. Enismore to her husband, as they sat together at an open casement, on a beautiful morning in the month of May, since we first became acquainted with each other. We previously had an introduction, it is true, but it was not until that day that we could say in reality, we had formed an acquaintance. I shall never forget that morning's ramble. Four years seem a great while in prospect, but when past, how short the time appears!"

"And yet," said Henry, "how much has transpired in this short period of time; and how altered are our prospects and condition in life. Then we were passing the greatest portion of our time amid the scenes of fashionable life, surrounded with all the luxuries attendant on wealth and fortune, flattered and caressed by the little circle of thoughtless beings around us, and like the gay butterfly, sipping sweets from every flower, not dreaming but Summer would last forever. Now, we are settled in a retired country village, destitute of the luxuries, and many of what we once deemed the necessities of life, looked upon with contempt by the fashionable, and denounced as heretics by the bigoted."

"Still," continued Louisa, "we are far happier now, than we were then."

"Yes," added her husband, "the idea of being the means, through the mercy of God, of opening the eyes of many who are now groping their way along the path of life in darkness and error, to a view of the Sun of righteousness, is a greater source of happiness to me, than any thing in the power of wealth to bestow."

Henry had become a preacher of that glorious Gospel which is "glad tidings to all," and was at the time we write, located in the little village of S——. The society was small, but the members such as would do honor to any cause—Christian-like and charitable in their feelings, and honest and upright in their dealings with their fellow men. They had never had regular preaching among them before, consequently Henry had many prejudices to encounter, and frequently had his feelings injured; but the mildness and forbearance

he always manifested when ill-treated by those who differed from him, the firmness and dignity with which he invariably maintained what he regarded as truth, and his uniform piety and blameless conduct, won the respect of many, even among those who differed from him in sentiment.

One evening, as Henry sat reading aloud, while his wife was plying the needle with her usual industry, some one knocked at the door. Mr. E. laid aside his book, and arose to receive his visitor, whom, to his surprise, he immediately recognised as Mr. Benson, although he appeared somewhat paler than when he saw him last, and his countenance bore traces of recent suffering. After the usual salutations were over, Mr. Benson commenced in a low, tremulous tone as follows:—"I have come to solicit your forgiveness, and to make all possible reparation for the wrong you have suffered—the injury done to your feelings, I can never repay; but the property I have in my possession, and which is rightfully yours, I most cheerfully restore."

"Property of mine!" said Henry, "I was not conscious of your possessing any thing belonging to me; to what do you refer?"

"The fortune that once belonged to your step-father, and of which you have been unlawfully deprived," answered Mr. Benson, in a voice almost choked with emotion.

"But," said Henry, "was it not my father's will that you should inherit his estate?"

"Yes," returned Mr. B., "but under the false impression that you were unworthy his love. You probably are not aware that the friend who gave him the information he received respecting your change of sentiments, and who caused the delay of his letter, is now before you. I blush when I acknowledge such baseness, but it is a duty I owe you, and a penance I have imposed upon myself. But, strange as it may appear, I even attempted to justify the course I was pursuing, to my conscience, by a sentiment as false as it is pernicious: that the end justifies the means. I had led (as you are aware) a dissolute and unprincipled life; the small portion left me by my parents, was nearly exhausted, when one evening, in company with some boon companions, I attended a revival meeting, for the purpose of making merry with the proceedings. I will not weary you with a description of these meetings, with the manner of conducting which, you must be familiar—suffice it to say, my fears were wrought upon by the vivid description there set forth, of a future state of unending misery for the impenitent, and I resolved to escape the impending danger, which, I was told, was a very easy matter, if I would submit myself to the guidance of my spiritual advisers. I accordingly came out a bright and shining Christian, regenerated from all sin and iniquity, caressed and flattered, until really believing myself to be of a superior order of beings, I looked down with contempt upon those who manifested less zeal for the conversion of souls, and with feelings of hatred to those who believed that God was equally good to all. It was while in this state of mind, I heard you had become a believer in God's impartial grace. I resolved on visiting your step-father, and informing him of what I had heard. I found him quite ill. He had commenced writing to you, requesting your immediate presence. I told him all I had learned respecting you, representing the doctrine you had embraced, as you may imagine, in no very favorable light, in the hope of inducing him to cast you off, without affording you an opportunity of defending yourself. If I could succeed in accomplishing this, and securing his good opinion, I thought in all probability I should gain possession of his estate. He, however, felt so firmly persuaded, that if he could only see, and converse with you on the subject, that he could convince you of your error, that he concluded his letter and gave it to me, under the strongest injunctions to have it forwarded immediately. I dared not destroy the letter, but I determined to keep it in my possession until it was too late to be of any avail. O how I trembled at every knock

at the door, and at the sound of every strange footstep, lest you should chance to return before my plan was completed. Surely 'conscience doth make cowards of us all.' After a short pause, Mr. B. resumed. "When Mr. Casey expressed his anxiety and astonishment at not seeing you, I was ever ready with some insinuation relative to the tendency of the doctrine you professed, to destroy all moral obligation; until I succeeded in persuading him that he would be committing sin, in bestowing his fortune on one so unworthy. The result was a will in my favor. But I feel persuaded that the distress of his mind, in consequence of the idea he entertained of your dereliction from the paths of virtue and religion, hastened his death; for the last words he uttered, were in prayer for your return to virtue."

Here the agitation of the narrator prevented his proceeding. After a pause, he added, "The idea of having wronged you, has caused me many bitter tears, and in my hours of remorse, I have more than half resolved to seek you, and restore your rights; but pride and avarice prevailed over my better feelings. But the recollection of the anguish of that old man, has deprived me of peace by day and rest by night—his earnest and beseeching prayer, that 'God would snatch you as a brand from the burning,' was ever ringing in my ears. In order to divert my mind, if possible, from such tormenting recollections, I resolved to travel. This served for a season; but when the novelty was passed, my misery became more intense than ever. On passing through the town of —, I recollected it to be the residence of one of my early associates, and concluded to visit him. I did so, and was received by him with a warmth of feeling for which I was unprepared. We had not been in company long, before the conversation turned on the subject of religion; when I discovered that he no longer held in derision the volume of divine Revelation, but looked upon it as containing the only sure guide to virtue and happiness. I congratulated him on the change I perceived had been wrought in his feelings, and his prospect of escape from the torments of a state of unending retribution, when I was horror-struck on his assuring me that the Scriptures taught him no such sentiment, but that he was a believer in the final restoration of all mankind to a state of happiness; offering, at the same time, to give me some of the reasons for the hope that was in him. As I had a curiosity to know the grounds of a belief, which I had always imagined without any foundation, except in the mind of unregenerated man, whom I considered totally corrupt and depraved by nature, I consented to listen to them. Suffice it to say, I was so well pleased with this (to me) new view of religion, that I resolved to search for myself, and see if these things were so. After a careful and thorough examination of the subject, in which I was assisted by my friend, I became firmly convinced of the truth of that doctrine, 'which is every where spoken against.' It was not until then, that the sin of my past conduct, in all the vividness of reality, was opened to my view. I no longer hesitated what course I ought to follow, but proceeded directly to make inquiries respecting your place of residence; and on ascertaining, lost no time in throwing myself on your mercy for forgiveness. I know I do not deserve this at your hands; but if you knew the agony I have suffered from an accusing conscience—the humility I have felt, and still feel, in having acted so base a part, you would at least pity me."

"I do, indeed," said Henry, grasping him warmly by the hand. "I not only freely forgive all, but your ingenuous and noble conduct, in acknowledging past errors, and the readiness you manifest to sacrifice all you possess to make an atonement, will not only make me in future rely with the most implicit confidence on your integrity, and proud to call you by the name of friend, but it adds another to the many proofs I have met with, that a belief in the doctrine of God's impartial grace, is calculated to inspire those feelings of justice which prompt us not only to repent of past

sin, but to do all in our power to repair the evil we have done."

"This is too much!" said Mr. Benson, as he returned the pressure of Henry's hand; "I was unprepared for such goodness."

He walked towards the window, to conceal his emotion and brush away the tears, which rushed unbidden to his eyes.

On resuming his seat, Mr. B. continued: "The arguments I made use of, in order to quiet my scruples, when I formed the resolution to act in the manner I have narrated, were these: I felt persuaded that should you inherit the fortune of Mr. Casey, it would add to your influence, and consequently have a tendency to advance those sentiments I had been taught to consider in direct opposition to all religion—whereas, if I could get it into my own possession, by appropriating a portion to some of the various plans in operation for the conversion of sinners, I might be the means of saving many souls from the wrath of an offended God; and the sin I committed in defrauding you, could be repented of at some future time; often quoting to myself those lines of Dr. Watts:

'And while the lamp holds out to burn,
The vilest sinner may return.'"

"Oh," said Henry, "if mankind could but be persuaded that there is no escape from punishment, except in forsaking the cause which is sin—that 'he that doeth wrong, shall receive for the wrong which he hath done,' and that there is 'no peace for the wicked,' how many who are now threading the mazy labyrinths of folly and sin, vainly imagining themselves in the only way of securing pleasure and happiness, would travel in the plain, straight-forward paths of virtue and religion, whose ways are ways of pleasantness, and in whose paths alone are to be found pure and unsullied enjoyment."

Time rolled on. The little village of S—— has since become a thriving town; and the present prosperous state of the once despised cause of God's universal benevolence, is principally owing to the indefatigable exertions of Mr. Benson and his friend Henry Enismore.

One evening, at the close of a conversation relating to the different modes adopted by mankind in the pursuit of happiness, Mr. B. gave utterance to the following sentiments, the influences of which ever characterized his after life.

"I have sought for this treasure in the allurements of sense, but found that it continually eluded my grasp, even when I seemed almost to have gained possession of it. Again I have sought for happiness in the cold cavillings of scepticism; but these afforded no balm for the miseries of life. I have been raised into ecstasy on imagining myself saved from a state of interminable woe, while some of my fellow-creatures were doomed to roll amid the billows of never-ending despair; but never, until in the exercise of the faith I now profess, did I experience true peace. This faith has not only enabled me to bear with patience the vexations and trials of active life, but promises to support my steps down the declivity of time, and land me in safety on those blissful shores, where belief will be exchanged for knowledge—hope, for fruition; and where peace, and love, and joy, flow like a river, around the throne of the Eternal.

W. L. S.

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER II.

BY REV. J. M. AUSTIN.

TEMPTATIONS.

There are many vicious practices which, arrayed in deceitful garbs, present themselves to young men; and frequently allure them to ruin. These temptations throng around the young in their most alluring forms, and invite them to participate in what they would cause you to believe are their enjoyments. But, young men, beware of them—beware! Although they appear before you in the garb of friendship—although they ad-

dress you in sweet and fascinating tones—yet, in reality, they are your foes—your most bitter, fatal, deadly enemies! They come to you under the specious pretence of improving your condition, of affording you enjoyment, of leading you into those fair and beautiful fields of pleasure, for which you ardently thirst. But, mark me! all their pretences are false—all their promises are baseless and empty—and those gorgeous pictures which they so vividly paint to your glowing imagination, are as illusory and vain, as the fleeting visions of the midnight dream. In their every attempt to bestow enjoyment upon you, their highest success can be but a fitful excitement, which will inflict a real sting, a real poison, to your true happiness and peace. Were these temptations to present themselves in their true colors—were their real features visible—youth would reject them instantly.

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen!"

When vice is seen in its real nature and results, it is universally hated. It is only by the disguise which temptations assume, the tinsel trappings with which they conceal their hideous features, that they are enabled to deceive any. When young men see these temptations in the grosser aspects they assume to their confirmed victims, or discover their ulterior and certain results, they start back with disgust and horror. The youth who beholds the drunkard rolling in the mire, and hears his children cry for bread—or sees the profligate bloated with disease, or the thief in prison, or the murderer upon the gallows—has no inclination to be degraded to these conditions; and has no apprehension that such will ever be his circumstances. And such, indeed, would never be his condition, were he but considerably to trace these disastrous results back to their real origin. But herein lies the danger of youth. It is difficult to convince the young man, that harmless temptations, as he imagines them, which are so pleasing and enticing to his imagination, are the cause of so much pain, and wretchedness, and ruin. I beseech all candid young men to be consistent upon this subject. If you would know the real effect of giving way to early, and even trivial temptations, go and question the miserable victims of vice. Amid groans of anguish and unavailing regrets, they will trace to you the history of their career, recorded in the annals of infamy and shame. They will lead you back, step by step, the downward road they pursued. They will assure you, that the vices which eventually plunged them into ruin, presented themselves to their view, in youth, in the same pleasing colors, with the same harmless, inoffensive air, that they now appear to you. They believed these lying, deceitful appearances—they followed the gilded shadows—they plunged deep into the vortex of misnamed pleasure—and, ere long, they awoke involved in the severest anguish and despair!

Young men, will you not take warning by the living records of crime, which are every where scattered around? Will you wisely scrutinize the temptations that beset you, and perceive their ruinous effects, and withstand them? Or will you give way to their fascinations, and recklessly rush onward in the fool-hardy career, run by so many of your race, to awaken to the same degradation and anguish? Be not so vain as to flatter yourself that you can indulge in sinful practices, and avoid those dreadful consequences which they have invariably entailed upon all who have been guilty of them. By what reasonable rule can you calculate that the laws of God, of nature, and of man, will change their mode of operation, and relent in their principles and exactions, in your behalf, when, to all others they are undeviating and rigidly certain? Indulge not, for a moment, these ignorant suppositions. Like causes must produce like effects. If by giving way to early temptations, others have rapidly become involved in wretchedness and ruin, as you well know, the same fate unavoidably awaits you, if you imitate their example.

I will briefly notice a few of the temptations by which young men are liable to be beset.

Gambling is a temptation to which young men are exposed. This practice is unjust. It is unjust to take the property of another, without returning a proper equivalent therefor—it amounts to robbery; this the gamester does. Gambling is unlawful. No just law can sanction or tolerate it. Laws were passed against it, as early as the reign of Queen Anne, of England. And from that period to the present, in all well regulated communities, this practice has been forbidden by law. It is an unprofitable occupation. "It is certain," says Locke, that "gaming leaves no satisfaction behind it, to those who reflect when it is over; and it no way profits either body or mind. As to their estates, if it strike so deep as to concern them, it is a *trade*, then, and not a *recreation*, wherein few thrive; and, at best, a thriving gamester has but a poor trade of it, who fills his pockets at the price of his reputation."

Gambling is opposed to industry. Those who occasionally win sums of money by the turn of a card, or the throw of a dice, soon acquire a distaste to the slower routine of acquiring property by industrious occupation. It begets in them a feverish desire to become wealthy in a moment, which spurs a more tardy yet surer process.

Gambling is ruinous in all its tendencies and consequences. It is ruinous to character. The gamester is despised by the virtuous and enlightened, and suspected even by his associates. To be connected with him, or to associate with him, is a disgrace, and his society is shunned by all those who would be considered respectable. He is distrusted by all; for it is consistently deemed probable, that he who will filch from another his lawful property, at the gaming table, will not hesitate to take any other measures, however vicious or unlawful, to accomplish the same object. It is ruinous to morals. Its tendencies are to blunt the sensibilities as to those nice distinctions of right and wrong, so necessary to preserve purity of morals. The gamester soon loses all regard for truth, honesty and candor, and is compelled to resort to falsehood and deception to obtain his object. This pernicious practice is the fruitful source of every conceivable vice and crime. Its natural fruit is theft, robbery, murder, suicide, forgery, perjury, intemperance, and every species of licentiousness and sin. Gambling is ruinous to property. How many are reduced by it from affluence to poverty—how many with the imbecility of idiots, throw away, in a single night, the earnings of years of industry! The gamester can make no safe calculations as to property. He may possess a fortune this year, and the next, be clothed in the beggar's rags. The chances that the latter will be his condition, are vastly the most numerous. Where one gamester dies in affluence, a thousand end their days in poverty.

This vice is probably carried to a greater excess in France than in any other country; and there its true effects are discovered. Its wretched victims are bound in slavery to its fascinations, until stripped of all their possessions; and then, in the phrenzied moment of despair, terminate their existence by suicide, or commit some desperate act which sends them to the prison, and perhaps the guillotine.

I warn young men to avoid this vice as they value life, character and contentment. Of all miserable mortals, the gambler is among the most wretched. His mind is constantly stretched upon the rack of uncertainty, and filled with the most fearful forebodings. Avoid a company of gamblers as you would a den of thieves. Look upon the gaming-table as the door which leads to certain disgrace, poverty and woe!

Intemperance, is another temptation that assails young men. The evils of this vice, are now so frequently and ably elucidated, that a few remarks from me can only be necessary. The fatal effects of intemperance, are written out in pictures horribly true and vivid, in every town and hamlet through-

out our country. Broken fortunes, blasted anticipations, ruined health, disgrace, hunger, want, and suffering in every shape, are the prolific fruits of this wretched habit.

Young men, have you any desire to be involved in these miserable circumstances?—do you wish for degradation and want? I anticipate your reply. You start back with horror, and cry “No! God forbid!” And how do you expect to avoid them? By following in precisely the same path that involved others in their toils?—by imitating that sot, who in youth drank whenever occasion offered? Your good sense will dictate the danger of such a course. There is one *infallible* rule—and but one—by following which, every young man may be certain of avoiding intemperance, and all the long catalogue of evils that invariably follow in its train—and that is, to abstain *entirely* from all drinks, as a beverage, that possess power to intoxicate, in all places, and under every circumstance. *This is your only safe-guard!* Observe this rule faithfully, and you are safe—you are entirely beyond the reach of the monster intemperance, and its dreadful consequences. But break over this rule, however slightly, and you are exposed to great danger. If you become what is called “the temperate drinker”—if you indulge occasionally in the intoxicating draught—you have fairly set out on the high road to intemperance; you have overstepped the only line of perfect safety, and have no assurance, no guaranty, that you will not become a miserable, degraded sot! “But cannot I govern and restrain myself within the bounds of moderation?” says the temperate drinker. This is precisely the question asked by every drunkard, while yet drinking but temperately; and the answer can be read in the bloated visage, broken constitution, and ruined character—in the poverty, and want, and rags of their wretched families! Although all temperate drinkers do not become habitual drunkards, yet it is quite certain that no man can become intemperate, without first being a moderate drinker. Intemperance is not the work of a moment. Every drunkard in the land, was first a temperate drinker; and he then felt as certain that he would never become the beastly slave of intoxication, as the most confident youth who reads these lines. But of what avail was his confidence? While he yet felt strong in his own power of restraint and resistance, habit was insidiously winding its massive chains around him, binding all his noble, and manly, and god-like powers in servitude, and, ere long, he sunk the willing slave of one of the most cruel task-masters that ever scourged the human race! Young man, listen to me! and if to any thing in these chapters you give heed, I pray you follow the advice I now enjoin upon you. Adopt it as one of the inflexible principles of your conduct, to avoid partaking the inebriating draught,* under any circumstances whatever! Then you are *perfectly secure*. But, I repeat, take any other course, and you at once become liable to all the horrors of intemperance. In avoiding an admitted evil of immense magnitude, why not take the *safe and certain* path, rather than the one that is *unsafe and uncertain*?

Avoid, also, as far as possible, the haunts of intemperance, and the company of the habitual drinkers of intoxicating liquor, lest you become ensnared by their evil examples. You should give no countenance to the custom of partaking of intoxicating drinks, even moderately; but should bring both your example and influence to bear against a practice so fraught with evil.

Dishonesty is another temptation that besets the pathway of young men. The desire for wealth becomes, in many, so absorbing and uncontrolled, that they violate all justice, honesty and virtue, to gratify it. In your business transactions, many temptations will beset you to defraud your neighbor of that which is honestly his. These temptations you must summon all your energies to withstand. Adopt it as your motto through life,

to “render unto all their just dues.” There never was a maxim more true, than that “honesty is the best policy.” It should be engraven deeply upon the heart of every young man. Whenever temptations to be fraudulent arise, let them be repelled by the truth of this saying. Let it accompany and guide you, and it will keep you in the path of rectitude, respectability and peace. In being dishonest, you may, in some cases, obtain more property than you otherwise would. But remember that every farthing you secure in this dishonorable manner, instead of making you more wealthy, detracts just so much from your real riches—from your available means to make yourself happy. Dishonesty, however much it may increase your wealth, will make you poorer in character, poorer in peace, and in every real essential to human enjoyment. True happiness consists in a peaceful and contented mind; and he who possesses these requisites to the highest degree, is, indeed, the wealthiest man! Can ill-gotten riches bestow this enjoyment? As well may you take coals of fire in your bosom, and not be burned. Be cautious to have all your dealings characterized by strict honesty and integrity, and your satisfaction and “peace shall be as a river.”

Another temptation is described in the fifth chapter of Proverbs. Let every young man read that chapter. Its declarations are words of truth and soberness. Let them be believed and adhered to, and never permitted to escape from your memory. So shall you be saved from deep degradation and woe.

These are a few of the many temptations which beset young men. Guard against them as deadly foes to your happiness. Remember that vices assault the young in gangs. Admit one vice, and it will exert all its influence to make way for another, and another—increasing in strength as they multiply in numbers, until you fall a prey to every species of iniquity:

“The first crime pass’d, compels us into more,
And guilt grows fast, that was but choice before.”

“With many persons,” says D’Argonne, “the early age of life is passed in sowing in their minds the vices that are most suitable to their inclinations; and the middle age goes on in nourishing and maturing these vices; and the last age concludes in gathering in pain and anguish, the bitter fruit of these wretched seeds.” The only safe method to prevent reaping this wretched crop in old age, is to avoid sowing the seed in youth. Let the seed you now plant in the moral soil, be temperance, honesty and virtue, and in advanced years, they will afford you a harvest of respectability and ease.

For the Magazine and Advocate.

A GRAND-FATHER’S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER SEVENTH.

As you will find some explanatory observations on the first three chapters of Matthew’s Gospel, in the seventh and current volumes of the paper in the columns of which you find this series of letters, and as you will find some interesting, rational, and illustrative remarks upon the temptation of Jesus narrated in the 4th chapter, in the 3d No. of the current volume, I have yielded to a pressing desire to enter at once upon that most important discourse which is usually styled “the Sermon on the Mount,” and which commences with the 3d verse of the 5th chapter.

I will, first, submit to you a few considerations, by the help of which you will be able to perceive the purpose and scope of the several parts of this discourse, and its adaptation to the state of sentiment existing among those to whom it was addressed, as well as among those for whose use Matthew penned it. You will then endeavor to make out what you suppose to have been the meaning of our divinely commissioned Teacher, each one for himself, in each separate sentence

or paragraph, and having let your parents know the results of your unassisted inquiries and reflections, you may proceed to ascertain the views of professed commentators, or consult my remarks, with an interest and a profit which would not exist, without having made the previous reflections and exertions of your own.

I know not by what means I can succeed in enabling you to conceive with what intensity—with what impatience, the Jews, about the time of Jesus, were looking for the revival of their national independence, their freedom from Roman bondage, and the setting up of the kingdom of which Daniel had prophesied (ii: 44). I may say that the expectations of these events which were generally, perhaps universally, entertained, were ardent, all-absorbing and incessant. It led to many false announcements, “Lo! here is Christ (or the King); and lo! there.” The expectation of their kingdom and their Messiah, or anointed King, was uppermost in the thoughts of the Jews of that age. To address them upon these subjects, was to secure a ready hearing. This is one reason why Jesus so frequently addressed to them parables and other discourses relating to “the kingdom of heaven.”

Unfortunately there existed in the minds of the expectants of the new kingdom, very erroneous ideas of its nature. Instead of a dispensation, or system of legislation calculated to advance them in the scale of intelligent and religious beings, to extend their knowledge of God, and facilitate their approximation to his likeness, they expected a governor and a government of their own, by whose means they would throw off the Roman yoke, would become an independent people once more, and perhaps the conquerors and masters of the world. Instead of good news which should be unto all people, they expected only national regency and an increase of God’s favors to themselves. You would be much interested, I think, by a perusal of the latter part of Foster’s Essay on Popular Ignorance, in which these erroneous conceptions current among the Jews, and maintained with the most inveterate and unreasonable obstinacy, are shown to be the cause of their rejection of the true Christ or Messiah, and of their national destruction with all its manifold horrors and disasters.

It appears to have been the object of Jesus, in this discourse, to disabuse the Jews of their errors and prejudices as to this subject. Accordingly he attacks, in the very exordium, some of those misconceptions which we can readily conceive to have been the most prevalent. For instance, in the opening sentence he opposes the common error, that when their new government was established, it would be well with the rich and the great—with those whose wealth or whose rank would promote them to lucrative or exalted stations, and to the notice of their prince; and endeavors to have them understand that those who cared little about rank or wealth,—whom they would be disposed to call poor-spirited,—that those whose pursuit was “clean hands and a pure heart”—that such would be sharers in the new kingdom, its administration and advantages. It will be a profitable exercise for you to endeavor to make out what were the mistaken or erroneous sentiments, against which each one of these eight beatitudes was levelled by our Divine Teacher, and likewise to be sensible of, and be able to show how the happiness which is pronounced as the portion of each individual disposition and description of character, may be said to be, with fitness, the appropriate allotment of each. Undertake this task, and after having thought yourselves “hungry” upon these topics, you may resort with more interest and more profit to the consultation of the opinions of other men. I have, not unfrequently, listened with surprise and profit to the original ideas which have been the product of the reflections of minds as young and as unacquainted with biblical subjects as you are. Be encouraged, therefore; you will never know your own abilities, nor acquire a rational confidence in your own

* Except where administered as a medicine in case of sickness.

opinions, unless you venture to *walk alone*—to form judgments without the aid of other men's thoughts—unless you venture to *swim* without being bolstered and buoyed up by bladders of other men's blowing. My opinions you will have upon the remaining beatitudes, and upon the rest of the discourse, in my next letters.

I hope you will earnestly pursue your studies in Natural Theology. Lord Brougham, long before the publication of his late work, has said, that the pleasure derived from this study is unceasing, and so various, that it never tires the appetite;—it elevates and refines our nature;—it teaches us to look upon all earthly objects as insignificant—except the pursuit of knowledge and the cultivation of virtue, that is to say, the strict performance of our duty in every relation of society;—and it gives a dignity and importance to the enjoyment of life, which the frivolous and the grovelling can not even comprehend. That ye may so find it, is the desire of

For the Magazine and Advocate.

A SISTER'S LOVE.

"What is Beauty?" So asked a stranger who was roaming the world over, in search of that ideal perfection of which poets sing.

"There," says the miser, pointing to his yellow heap,—"there is beauty—such as gladdens the heart and makes the pillow softer than the cygnet's down."—"Such as corrodes the heart, taints every fine and generous feeling and plants the thorn of anxiety in every pillow!" says the stranger.

"Here," says the votary of nature's excellence—"see this gentle rose of the valley—how sweet it blushes! and this lilly of the meadow—how carefully it unfolds its delicate petals to the warm sunbeams!"—"Ah," says the stranger, "the lilly fades with the day, and the rose blushes for the thorn it conceals beneath."

"Look then," continues nature's resolute advocate, "see the leaping cataract, the deep rolling ocean, the cragged rocks o'er your head, the lightning's glare and thunder's peal!" "More terrible than beautiful!" says the stranger.

"Here," says the victim of Cupid's archery, "the pearl is found. See the vermillion hues of this gentle angel—the eyes that sparkle with intellectual fire—the lips that lisp a nightingale's melody."—"Friend," says the stranger, "the sweetest serenade lures to the fiercest monster—the *ignis fatuus* glitters but over the deepest quagmires, and the vermillion hues, a harmless drop of water may show to be but the drug itself."

In despair, the stranger was turning away to commune with his misanthropic self—when his eyes fell upon a prodigal brother leaning on the arm of a tender sister. Despair and repentance were depicted on his haggard countenance, and he would, but dare not meet the fond gaze that beamed from a sister's eye. "Brother, smile again—we forgive you all—smile and speak to me as you used—we love you still—you are yet our brother!" "I am content," says the stranger, "I have found the pearl—the question is answered—What is beauty?" *A Sister's Love!* A BROTHER.

Clinton Liberal Institute, June, 1837.

For the Magazine and Advocate.

COMMENDABLE LIBERALITY.

The believers and promoters of the doctrine that "God is the Saviour of all men," have often had just occasion to speak in terms of disapprobation of the course pursued in regard to them by the opposition. There certainly is cause for censure in the undeniable fact, that those to whom the people look for instruction, have frequently misrepresented our faith. Why is it that there is so general a misapprehension of the nature of our views, by the members of other denominations? One principal cause of this, I apprehend, is, that those who preach another doctrine, frequently, in these days, undertake to preach Universalism, or to inform their hearers relative to this sentiment. One evidence that it is not correctly set forth by them is found in the fact, that these per-

sons, when they hear us preach, often distrust our sincerity. Instances are not wanting where they have been known to inquire with an air of doubting—Does that man believe what he preaches? Is this Universalism? It must, also, be acknowledged as true, for it cannot be denied, that it is the almost uniform "policy of the opposition," to exhort their hearers against listening to the preachers of Universalism as no good would accrue therefrom. This they say and do; evincing their consistency by their example.

I have remarked that this was the general course pursued, and this being the case, it is with much pleasure that I communicate the following account, as it is so much in accordance with Christian charity, and withal a compliance, as far as it may be, with the injunction of the Apostle, "Prove all things." The writer of this has occasionally preached at Lockport, Jefferson county, N. Y.—I fulfilled an appointment there, a few weeks since, during the time of a protracted meeting by the Methodists of that place and vicinity. On arriving at the village, I was informed that the preacher in attendance the day previous, had not only given notice of our meeting, but expressed a desire that his hearers might be present. And I am happy to state that by this recommendation, our congregation was somewhat enlarged; among others there were three Methodist clergymen, and all listened with respectful attention to the message of the speaker; and after uniting in a hymn of praise, as we felt that "the spirit of the Lord" was present, liberty was given for farther remark, but no one present improving this privilege, we called on one of the clergymen present, whom we recognized as Rev. Mr. Phelps, to offer the concluding prayer. Having joined with him in devout thanksgiving and fervent prayer to Almighty God, the congregation was dismissed. We humbly trust that the blessing of the Lord was with us in that meeting, and that many hearts felt the heavenly influence of the religion of the Gospel.—And we would fain hope that such instances of Christian courtesy might occur again and again; then, we might confidently expect that all feelings contrary to the spirit of the Gospel, would soon cease to exist among the followers of one common Lord and Master.

I have visited this place once since the foregoing, and was pleased to learn that our friends there still exhibited a laudable zeal, and that a good spirit prevailed generally. On this evening, also, we observed Mr. Phelps in the congregation, but as he was much fatigued with the labors of the day, having attended an appointment at some distance, he declined taking any part in the services. Our meeting was closed by a few of our friends singing that well known hymn, "Come, then, O, my soul."

Some individuals, we have not been informed how many, have been convinced of the necessity and importance of religion to happiness, at the protracted meeting mentioned in this communication. They are affectionately invited to persevere until they find the "pearl of great price." May they diligently search the Scriptures with a becoming independence of mind, remembering that "truth maketh free," and that for the proper improvement of their privileges they are accountable to their own understandings, and to their Maker. And may all strive "to keep the unity of the spirit in the bond of peace."

May 24th, 1837.

J. BRITTON, JR.

For the Magazine and Advocate.

AFFECTING FACT.

I recently visited a friend—a widow with a family of children, and no other means of support but their industry—yet I found her cheerful, trusting in the Lord, and rejoicing in the full assurance of his pardoning love to all the apostate sons and daughters of Adam—a faith to which, before the death of her husband, she had been a stranger. Her husband was a man of good abilities, and had naturally a kind heart; but, alas! the monster Intemperance had poisoned the current of social affection and connubial love, and

when under its blighting influence, he was any thing but a kind husband and a tender father. But death suddenly arrested him in his inebriate course, and he was called out of time in a deranged state of mind, without giving any evidence that he realized his situation or repented of his iniquity.

The solemn and awful manner of his death, powerfully awakened the fears and sensibilities of his wife; when, in the bitterness of her soul, she besought the Lord, to know if there were any hopes of mercy in his case—when (as she related,) it seemed as though a voice had said, "you have been by far the greatest sufferer on earth by his depravity; and now, if in your power, what punishment would you inflict upon him? would it be endless suffering?"

Judge of her reply, when the remembrance of his unkindness was buried with him in the dust, and nought but what was agreeable in his life was present to her imagination. What punishment would I inflict? What would I not endure to release him from suffering? I would even pass through the liquid flames of a burning lake to rescue him from endless woe! Then the question was repeated, "Are you more merciful than God?" She dared not answer in the affirmative, and from that moment she was enabled to "trust in the living God who is the Saviour of all men, especially of those that believe," and to rejoice in that mercy which is not bounded by the narrow space of this short life, but endures forever; and in that love which many waters cannot quench nor the floods of iniquity drown.

That she and many other lone widows who are made desolate by deadly draughts of intoxicating liquors, may long enjoy the life-giving influence of the Gospel of peace, is the unceasing prayer of

Herman, June 2, 1837.

LURETTA.

MAGAZINE AND ADVOCATE

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JUNE 30, 1837.

BEARING THE CROSS.

"And whosoever doth not bear his cross, and come after me, he can not be my disciple." Luke xiv: 27.

As the phrase bearing the cross is frequently perverted and misunderstood, it may be well to remark, that it is derived from the mode of executing criminals by crucifixion—a capital punishment of that age and country. The criminal bore the cross to the place of execution—so that to say, you must take up your cross, implies that you must go, as if to your public execution—with the prospect of an ignominious death before you—or put your life in jeopardy.

The correspondent phrase with us, is taken from our mode of public execution, and we say, for instance of the signers of the Declaration of our National Independence, they acted with halts around their necks—with their lives in their hands.

Thus we see the meaning of our Saviour to be—not that a man must overcome his diffidence in speaking or praying in public, or his aversion to cold water in being baptized—but that he who was not willing to risk his life to proclaim the Gospel to persecuting Jews and intolerant Heathens, was not fit to be his disciple.

A. B. G.

From the Trumpet.

TO REV. DOLPHUS SKINNER.

DEAR BROTHER—I perceive that the impression has been made by some one, I believe by your antagonist Mr. Campbell himself, that his visit to Boston made "no small stir," and that the Universalists here did not any of them see fit to enter into a controversy with him. The facts in the case, I believe, are these. Very little was known or said of Mr. Campbell while he was in Boston. If he came here to make an excitement, he certainly must have gone away disappointed; for with all the advertising his few friends gave him, it was a dead calm all the time he was here, and

his congregations in general were small. He preached, principally, I have learned, at the small Christian church at the extremity of the city, and once or twice for the noted O. A. Brownson, at the Temple, and once in Federal street. You have, therefore, been led into an error in supposing that Mr. Campbell "preached in the presence of most" of the Universalist clergy of Boston and vicinity, as you state in your letter to Mr. Campbell of May 26th. I know of only two of our preachers who heard him.

Mr. Campbell did not call upon any of the Universalist clergy of this vicinity, that we have heard of; he did not attend at any of their churches, so far as we can learn; nor have we heard that in any of his public labors here, he ever mentioned the subject of Universalism. We did hear casually once, that he belabored the infidels; but in fact we heard very little about the man while he was in Boston, in any way. We are confident, if he had made an onset on Universalism, even in his small congregations, we should have heard of it in some way, but no such *alarming* (!) tidings reached our ears. We believe he accidentally met Br. Balfour in the street, or some bookstore, and was introduced to him. After his vamping so much about coming to Boston to attack Universalism, he was obliged, having *accidentally* fallen into company with one of its defenders, to say something about a discussion. He proposed a discussion, and Br. Balfour accepted his proposal, on the condition that it should be written in a book form. Mr. Campbell promised to begin; and from that time to this, Br. Balfour has been waiting in vain for him.

This is all we have ever heard about the visit to Boston. We are convinced there is no small touch of the braggadocio in this same Alexander Campbell. For his credit's sake, we advise him to advert no more to his visit at Boston.

Very respectfully, your Brother in Christ,
THOMAS WHITTEMORE.

REPLY.

TO REV. THOMAS WHITTEMORE.

DEAR BROTHER—I thank you for the information communicated in the foregoing epistle. In relation to Mr. Campbell's visit to Boston, I know nothing except from his own and others' accounts of it. I was aware that his fame was not as great at the East as at the West. For at the West he is considered the lion of controversialists, the invincible champion in all theological combats. One of our correspondents in Ohio lately wrote us, that he was regarded like Achilles of old, as absolutely *invulnerable* except in one small spot in the heel. (Whether he had been *dipped in the river Styx*, or not, our correspondent did not inform us.) And he expected I would succeed in finding that vulnerable spot. I am inclined to the opinion, however, that he has more vulnerable points than one, whether my feeble talents are sufficient to reach them or not. I am at the same time free to acknowledge, that in *tact* and *adroitness in management*, I believe he has no superior, and few, if any, equals in this country.

Respecting the error into which you suppose I have fallen concerning the occurrences at Boston, I can only say, if it be one, Mr. C.'s own language led me into it. See his April letter, in which he says, "I learned most of these gentlemen (the constellation of Universalist preachers at Boston) heard me speak while in Boston, and perhaps allude to their dogmas."

Your account of his interview with Mr. Balfour differs materially from his own. In his letter to me published in this paper of March 3d, he says, "While in Boston I took occasion to intimate to Mr. Balfour (to whom I had an introduction, while visiting the book-stores for the purpose of purchasing his books) that I thought the question at issue between him and other Christians had not yet been fully or fairly discussed—that I had just read the discussion between Mr. Thomas of Philadelphia and Dr. E. S. Ely, and was more fully convinced that neither of these gentlemen met the exact question fairly. Mr. Balfour observed, that if I would write something

on the subject he would reply to it. I remarked that I would prefer to have a *viva voce* discussion of the whole matter, and then a publication if necessary. He declined such a discussion, on the ground of his not being in favor of that species of controversy; and so the matter ended."

Now, I would like, as a matter of curiosity, as well as information, to have Mr. Balfour's account of the interview, and the agreement, (if any agreement was made,) in his own language. I am inclined, however, from various circumstances, to the opinion that Mr. C. was not really as anxious to engage in a discussion of Universalism, as he would seem to be, from some of his declarations.

Very respectfully yours in the Gospel,
D. SKINNER.

THE WILL.

This excellent tale, by an excellent female correspondent of this paper, not only ably illustrates the unhappiness caused by dishonesty, and the pleasures of conscious virtue superadded to a firm belief in God's impartial grace; but it also portrays the baneful influences of a principle too commonly acted upon by many religionists of the present day. The old Jesuitical maxim,

"THE END JUSTIFIES THE MEANS," is not confined to the Order of Jesus, in the Roman Catholic Church, but is extensively and perseveringly followed by immense numbers in the Protestant churches in this country. I allude not to the practices of demagogues—unprincipled and corrupted politicians—who hold that "all is fair in politics," with whom our free country is so heavily and extensively cursed—who are the disgrace, and must be the ruin of every honorable political party—but to those who claim almost exclusively the name of religionists, Christians, evangelical (rather damatory) professors, etc.

Gain the confidence, and awaken and bring forth the hidden feelings of almost any intelligent, respectable and honorable Presbyterian of the new-school party—induce him to speak candidly of the proselyting revival measures pursued by his denomination—and he will unhesitatingly condemn and disapprove of the management, trickery, and disgusting buffoonery of such men as Burchard, Littlejohn, Finney, Foote, etc., etc. Ask him why he countenanced such measures—why he did not openly oppose and reprobate them, when they were put in operation in the church of which he was a member, instead of tacitly admitting, succumbing to, and aiding in them; and he will answer you in language like the following: "Oh, the man's labors appeared to be blessed of God in the conversion of souls, and though his measures were disgusting to me, because they savored of impiety, irreverence and low, vulgar buffoonery, yet I knew there were those who could be easier wrought upon thus, than by sober appeals to God's word, and more rational measures, and more decent and reverent means." Now, what is this excuse, but saying, "I believed the end would justify the means?"

Several times I have had opportunities of hearing the above, or precisely similar excuses, given by sensible Partialists, in relation to the scandalous measures of certain revival preachers of their respective sects—and from my own observations, and that of others, I am induced to believe that the cases in which such answers might be obtained in similar conversations, are numerous—*very numerous*, indeed. I speak it in shame for my fellow Christians, who profess so deep an abhorrence of Romanism, and yet confessedly practice on one of the most pernicious, detestable maxims of the Jesuits, in holy things!

How many Partialist clergymen, too, there are, who, to impress with greater earnestness the doctrines of their creeds, or the practice of religious duties, on the minds of their hearers, will apply passages of Scripture as they *know* they should not be applied—who will paint hell as a local place, filled with material fires, smoke and tortures, and use such other accordant exaggerations, as they themselves would blush in indignation if charged

with seriously believing their own descriptions?—Why, then, do they preach *such falsehoods*?—for falsehoods they themselves deem them, if they do not themselves believe them true. "Oh," say or reason they, "the vulgar mind can not appreciate refined spiritual descriptions—many believe just as I preach—apply those passages just as I apply them in my sermons, and I think it will have a *better effect* to preach to them what they believe, rather than what I believe." Is this not virtually declaring, that "the end justifies the means?"

Do not misunderstand me—I am not writing against accommodated uses of Scripture passages—or against a use of this language in a figurative description. No—far from it—my objection extends only to those too common perversions of Scripture, and literal applications of figurative language, by which so many people are kept enslaved in the thick darkness of error and superstition, by their spiritual guides.

But are Universalists wholly free from this Jesuitical policy? Not altogether. I have heard some of our brethren—one or two, only, I admit; but then that was one or two too many—who used arguments to prove Universalism, in whose soundness they themselves did not really rely, when they could have adduced one hundred better ones, had not sheer indolence or carelessness prevented them. In another case, I heard a ministering brother, whose means of knowing better no one can doubt, exalt the character of Universalism by an argument which I can scarcely believe he himself deemed perfectly sound. As it will be a good illustration of what I mean to condemn, and show the errors to which carelessness in speech, or the warmth of extempore speaking, may lead a good man, I will mention the argument.

Speaking of the denial of Jesus, by Peter the apostle, and the charge made against Peter that he was one of Christ's followers, (see Matt. xxvi: 73,) because *his speech betrayed him*, the preacher said that the early Christians, being so harmless and undefiled in their conduct—so pious and devout in their speech, could readily be known thereby, and that Peter could have pursued no more effectual course to convince the Jews he was *not* a Christian, than to use profane language. He applied this to Universalists; who, while acting in accordance with their faith, can not curse and swear, and who can never better convince an opposer that they are *not* Universalists, than by damning to endless wrath their fellow-beings. This was ingenuity—but is it perfectly candid and fair to apply the words "thy speech betrayeth thee," to Peter's freedom from profanity? Certainly not; for Peter had used an oath previously—Matt. xxvi: 72. What, then, is meant by the "speech" of Peter? See Mark xiv: 70, and Luke xxii: 59, and you will perceive that it relates to the *Gallilean* dialect, or *brogue*, which distinguished Peter from those around him, and led them to suspect him. And it is doubtful whether his swearing or his not swearing had any weight, whatever, in their minds—or, if it had, whether Peter's profanity would not rather convince the ignorant enemies of Jesus that he was a follower of the Nazarene, than otherwise; seeing that they believed Christ to be a low fellow, and his followers to be vile contemners of the law of Moses, and disturbers of the public peace.

But enough—and ten times more than I intended writing when I commenced the article. The principle of doing evil that good may come of it, is expressly forbidden by Christian religion and morality, and no follower of Jesus has any excuse for believing and acting on the principle, that "the end justifies the means."

A. B. G.

DEDICATION AT DUANESBURGH.

On Tuesday, the 20th inst., the new and beautiful church lately erected at Eaton's Corners, in Duaneburg, Schenectada county, by the Universalist society of that town, was solemnly dedicated to the worship of the one, only living and true God. The following was the order of the services on that occasion.

1. Voluntary. 2. Introductory prayer by Br. M. B. Newell. 3. Hymn. 4. Reading select Scriptures by Br. H. Belding. 5. Dedicatory hymn. 6. Sermon by

Br. D. Skinner, from Isaiah lv: 2, 3. 7. Dedictory prayer by Br. T. J. Whitcomb. 8. Select piece of music. 9. Benediction.

The day, fortunately or unfortunately, (we are in doubt which to call it,) was exceedingly stormy, the rain falling in one uninterrupted torrent from daylight till the hour appointed for the services to commence. Consequently at the beginning of the service, (though delayed nearly an hour,) the house was not more than about one-third full; but the number kept increasing as the services advanced, and before they closed the house appeared completely filled with the most devout and attentive hearers. So earnest were those who came last, and had heard but a small part of the sermon, to have another discourse, that they might not be sent empty away, that I consented to gratify them, and so preached another sermon to a full house, in the afternoon.

It was the general opinion expressed, that, had the weather and going been pleasant, the house would not have held a fourth part of the number that would have attended; so that many more would have been accommodated for want of seats, than were accommodated by the rain as it was.

The house is very pleasantly situated near a beautiful grove of trees—built of wood, of good quality, and put together in a manner to do honor to the master builder. It is surmounted by a dome or tower calculated to receive a bell which will probably be procured ere long. It is handsomely painted out-side and in; has a gallery on three sides, and will accommodate about four hundred hearers.

Much praise is due to the zeal and fidelity of our brethren composing this society, for their commencement and completion of this beautiful and commodious temple for divine worship. They are now apparently in a very flourishing and prosperous condition, happily united and greatly blessed under the judicious and well-timed labors of Br. H. Belding, who for two or three years past has labored with them in word and doctrine. Long may they continue to be blessed with these distinguished mercies—a commodious house of worship, a faithful pastor to break to them the bread of eternal life, and hearts and dispositions to appreciate and improve the privileges they enjoy—that on each returning Sabbath for generations to come, they may “walk to the house of God in company,” and “take sweet counsel together” in the “unity of the spirit and the bond of peace.” D. S.

ROBERT SMITH.

Our readers may remember an advertisement of this individual, by L. F. W. Andrews, which was published in our columns, during the last Spring—in substance, warning the subscribers to the Southern Pioneer against paying any monies to said Smith. In reply to it, there is now before me a letter from Robert Smith, dated “Albany, May 14th,” and mailed at “Rome, May 24th” (I believe), which states in substance as follows.

He (Robert Smith) sent out the private circulars to the debtors to the Pioneer, calling on them to make payment to him, sending it to his address, alone, while Br. Andrews was absent—while Br. McCune, the other partner, was also absent—at a time when he (R. S.) had expended all his funds on the paper, and was not sufficiently supplied by Br. Andrews to carry on the publication without payments from the subscribers; and gave the singular directions, because he suspected that letters addressed to the firm, or the establishment, were obtained by another person, and their contents withheld from him. He therefore bases the circular on necessity from the circumstances of the case, and on self-defence—disavowing all intentions of using the funds thus obtained, for any other purpose than publishing the paper.

With his recriminations and accusations of other individuals, neither I nor our readers have any thing to do—they add not to his defence, and only tend to keep alive the war now raging among a number of our brethren involved in the concern. I believe I have given his defence truly—and our readers may receive it for what it is worth. The patrons of the Pioneer will perceive that he does not demur to their paying L. S. Everett, or his successor, P. Price, under the present arrangements. A. B. G.

L. F. W. ANDREWS.

Our readers may remember some strictures I made on a circular issued by this individual, calling on the former patrons of the Southern Pioneer to return the “Union” to its publisher, and order the Southern Evangelist in its stead. Br. Andrews, for the purpose of correcting any false impressions those strictures may have made on the public mind, has written a letter, dated “Columbus, Georgia, May 25th,” in which he gives a detailed statement of the reasons which induced him to transfer the subscription list of the Pioneer to Br. L. S. Everett, with the express understanding that it should not be transferred to the Universalist Union. As this is

not material to his explanation, and involves another person (who, in his turn might claim liberty to defend himself in our columns,) I pass it by, and insert the following, only.

“Fearing that the Southern subscribers of the Pioneer might censure me for an act with which I had nothing to do. I was induced to send the circular complained of, simply with the view therein stated, that those Pioneer subscribers who felt themselves imposed on by receiving the *Union* in lieu of the Pioneer, might understand that I was in no way to blame for the substitution—and also to give them an opportunity of supplying themselves with a periodical more in unison with their own feelings and the social institutions by which they are surrounded, than the *Union* was believed to be.

“I had no other motive in the matter than what has now been stated. I have never sold or transferred the Pioneer list to the proprietor of the Evangelist on any terms. I have no interest whatever in procuring the late Pioneer subscribers to take the Evangelist instead—and if every subscriber to the former were to drop the *Union* and take the Evangelist it would not benefit my pocket a single penny!—On the contrary it is MY INTEREST that the Pioneer subscribers should take the *Union*, at least for a season, as thereby those indebted for the six months of the paper received from the late proprietors, will be enabled the more readily to pay up their dues (ordered to be paid to P. Price,) all of which is to be applied to the liquidation of the remaining notes in L. S. Everett's hands! I have therefore about \$700 dollars interest in the N. Y. Universalist Union!—a kind of stock I would willingly part with the moment my own paper is given up.

“So much then, Br. Grosh, for my ‘dishonorable attempt to scare, drive and wheedle’ the late patrons of the Pioneer in order to ‘make a few dollars for myself.’ And so much also for your ungenerous thrust that I have been guilty of the ‘despicable thing’ of ‘tampering with a brother publisher's patrons.’”

He then professes himself unconvinced of the falsity of his charges against the *Union*, as an abolitionist paper—asks not for “pity,” except as an injured person, and demands justice from those who shall know all the facts. In a P. S. he remonstrates against being held accountable for the acts of Robert Smith, having done all he could to express his unqualified reprobation of them.

While I am aware that different persons view the same actions and understand the same language, differently, I still feel unable to justify that circular—especially that part which calls on the receivers of the *Union* forthwith to abandon it, and take the Evangelist in its stead. This is certainly tampering with the patrons of a brother publisher—whether the motive is to make money by it or to indulge a petty animosity to him, for a supposed difference of opinion on a subject which has never been introduced but once, and then only incidentally, and by a correspondent, into the columns of the paper in question—even admitting as proof, all Brs. Andrews and Fisk can possibly adduce to establish their charge of abolitionism against the *Union*. But even admit all they charge to be true—still, the circular was a tampering with the fears of the Pioneer subscribers, who in the absence of proof, should at least have been permitted to examine the *Union* for themselves, and judge it by its contents.

But enough. Our readers have both sides before them and can judge for themselves. A. B. G.

T. FISK.

This individual also calls on me to retract some assertions I made respecting him in my remarks on the Circular by Br. Andrews, addressed to the patrons of the Southern Evangelist. His honied words in commendation of my “proverbial” coolness, candor, and love of justice—on my being “a model of prudence and discretion,” were well nigh turning my poor head with vanity—but then I reflected that if I did not keep cool, candid, just, prudent, and discreet, I would certainly forfeit all these sugar-candy praises—so I set my face straight-forward, and looked at the job before me—and here is the result.

I stated that “I could not have believed Br. Andrews guilty of such conduct, either to make a few dollars for himself, or to injure one whom he deems his enemy.” Here is an alternative in the motives—I still think, from all the circumstances of the case, that one or the other must have been the motive. The only shadow of proof

that a love for Southern slavery was the actuating cause, is found in a small part of one of Br. Lefevre's letters from Europe, which was published in the *Union*. It was copied into this paper, yet no war has been declared against the Magazine and Advocate as an abolitionist paper. It was published in the *Watchman*—yet no war has been declared against that as an abolitionist paper. Why, then, the war against the *Union*? Can a single paragraph, written by its proprietor, or either of its Editors, be adduced to prove that the *Union* is an abolitionist paper? If it can, let it be done, for until it is done, I must believe that all this hue and cry against the *Union* is based in enmity to its proprietor, or in a hope of profiting by the injury these false charges may do to the Universalist *Union*.

The professed “disregard of dollars and cents” in Br. Fisk, was also coupled with his professed “romance and honor.” I still hold to one of these alternatives. I do deem it dishonorable to charge the *Union* with being an engine of abolitionism of the Arthur Tappan stamp, unless some proof can be adduced. I do deem it dishonorable to charge Brs. Sawyer, Price, Williams, Williamson and Thomas with being abolitionists, and then adduce in proof (as Br. Fisk does in the Southern Evangelist, of June 3, page 125, column 2,) an extract from Br. Lefevre's Letters from Europe, in which he incidentally names slavery as a thing he could not defend against the strictures of Europeans on our own country! This is proof, with a vengeance!!!

In conclusion, I admit I was wrong in intimating that Br. Fisk was the proprietor of the Evangelist—it was not done intentionally, however, but in the obliviousness induced by concentrating the mind on a different subject. That part of my strictures, I retract fully and unequivocally, and solicit his forgiveness for the act. But while it exempts him from pecuniary motives in his hostility to the *Union*, it increases the presumption that other motives, no less disgraceful actuate him. A. B. G.

The Merrimack River Association met in South Weare, N. H., May 31st. Brs F. A. Hodsdon, Moderator; C. S. Hussey, Clerk. Appointed Br. Hodsdon, Standing Clerk—Br. Bartlett and Hussey to visit all the societies in the Association, destitute of the preached word, to counsel and encourage them—Br. Hussey to prepare the minutes—Br. Hodsdon to preach the next occasional sermon—and eight lay brethren as delegates to the State Convention. Restricted the limits of the Association to the counties of Merrimack and Hillsborough, Cheshire county having an association in its limits, by its name. Sermons were delivered by Brs. Ciley, Laws, Balch and Moore. Ordination was conferred on Br. Hussey. Adjourned to meet in Hopkinton, on the last Wednesday and following Thursday in May, 1838.

A new Association was organized at Pittsburgh, Pa. on the 8th inst. as we learn from the Glad Tidings and Ohio Christian Telescope. Br. George N. Cox was chosen Moderator, and Br. S. A. Davis, Clerk. After consultation, it was resolved to form an Association to embrace the societies, circuits and congregations in the western parts of Pennsylvania and Virginia, and the adjacent parts of Ohio, to be governed by such constitution and by-laws as shall hereafter be agreed upon by the Association. Br. Cox was appointed to designate the time and place of the next meeting; and Br. S. A. Davis, M. Hull, and Dr. J. P. Tibbits, were appointed to select a name, and draft a constitution, to be submitted to that meeting. Adjourned to meet at such time and place as shall be designated by the committee as above.

RELIGIOUS NOTICES.

There will be preaching next Sunday (the first in July) by Br. SANDBERSON in Genesee county—Br. BUL-LARD in Tully.

There will be preaching on the second Sunday in July by Br. LANDERS in Honesdale, Pa.—Br. SIAS at Perch river—Br. O. ROBERTS in York, Livingston county—Br. WOOLLEY in Hamilton, and Br. BODEN at Howlett's Hill.

There will be preaching on the third Sunday in July by Br. GROSH in Eatonville instead of Br. W. H. Waggoner—Br. WOOLLEY in Madison and Br. BODEN in Oran, and at Waterville at 5 P. M.

Br. ALANSON KELSEY will preach in Pavilion on the second and fourth Sundays in each month for the present year.

A Quarterly Conference of the Steuben Association will be held in the village of Howard, Steuben county, on the last Saturday and Sunday (29th and 30th) of July.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper

I M H, Willoughby, (O.)—T H, Hornby, for L, A K, C J, M F and J R—J P C, Chardon, (O.)—A M T, Carroll, for S H—P M, Erie, (Pa.) for A L, B G, H P and G P.

POETRY.

For the Magazine and Advocate.

LOOK ALOFT.

BY MISS U. M. FENTON.

"Look Aloft"—were the words to a trembling boy,
On the ship's dizzy height, just ready to fall;
Not used to the ship, he obeyed, and with joy
In safety descended and blest the glad call.

So in "life's sluggish path, where few roses we find,"
And friendship so often deceives us in part,
May these blest words of comfort find the way to our mind,
"Look Aloft"—and be firm, and be faithful of heart!

There no sorrows shall come, all cares have an end,
The hopes we have cherished will not fade away—
There Jesus will reign our blest Shepherd and Friend,
And the heart of the mourner rejoice in his sway.

Then "Look aloft"—"Look aloft"—lift thine eye to the star
That shone on mankind at Immanuel's birth,
Which, though hope has deserted and comfort's afar,
Never ceases to bless the fair children of earth.

Earleville, June, 1837.

For the Magazine and Advocate.

WATCH AND PRAY.

How oft the great, th' exalted fall
From honor's towering height,
Lost to themselves, the world, and all
That made their path-way bright.
From reason's rules, mankind will stray,
When they neglect to watch and pray.

Those who are blest with virtue, fame,
And intellectual light—
With all the lustre of a name,
Truth, wisdom, worth, and might—
Their splendid glories fade away,
When o'er they cease to watch and pray.

Ye who ambition's height would gain,
Take heed ye do not fall!
The strongest heads, doth pride make vain
While deaf to wisdom's call,
And those who choose her pleasant way,
Will strictly watch and humbly pray.

Deep, dark, and hidden in the land
Of men—in treacherous mood,
Vice sits. And through their senses, darts
A multifarious brood
Of ills. To crush her tyrant sway,
Weak mortals need to watch and pray.

A thousand forms the syren wears,
A thousand hues partakes—
Decoys frail victims, and ensnares,
In webs, they may not break,
With human passions wont to play,
They are her toys. Then watch, and pray.

Henderson, June 6, 1837.

Z. P.

LIGHTNING.

We are aware that some people think that "if they were born to be struck by lightning, it is but folly to attempt to avert the blow, yet we believe no such doctrine. The laws of electricity are now pretty well understood, and it is just as reasonable to live in accordance with them, as with other laws of nature. To remove from a strong current of air to escape a stroke of lightning, is just as philosophical as to step aside to shun a precipice; it is equally as wise to insure your building from lightning by a good conductor, as to insure it from our common fires, at a premium of one and a half per cent.—To betray symptoms of fear in any case, is unmanly, but to use one's reason to avert danger is altogether a different thing. The best safeguard against lightning is a good conductor, kept in complete repair, and next to this a group of lofty trees; but where a dwelling is protected by neither, it is highly prudent for its inmates to betake themselves during a heavy thunder storm to the safest places in it. As the air is a very bad conductor of electricity, it always seeks to move in and with the current, and hence it is always dangerous in a thunder storm to sit down between two windows or at the entrance of a door. Had the person killed at Harrisburg last Summer, known this fact, the sad catastrophe had been avoided. Again, the air in a chimney being rarified by the heat below, the electric fluid often enters a house in this direction. Hence, persons should never seat themselves immediately before a fire-place in a dangerous storm. When the electric fluid does not enter the door or chimney of a house, it usually strikes one corner of the roof, and passes along the rafters, timbers, or

sides of the building until it enters the hearth. On this account it is unsafe to sit in the corner or to lean against the side of a room, during heavy electric discharges.—It is also dangerous to stand before a mirror; the quicksilver and gilt of which is a good conductor of lightning; indeed the preference of all metallic substances should be avoided on the same principle. The safest position in a house as regards lightning, is in bed, the feathers of which it is composed, being a bad conductor of electricity. It is said that no person has ever been struck by lightning in this position, unless their limbs were in contact with the frames. As a proof of this remark, we once saw a house containing twenty-five persons, literally torn to pieces by lightning without injury to any one.—They were all in bed. Next to a bed, the centre of the room, closed up on the windward side, is the safest position in which we can place ourselves.

MENTAL LABOR.

"With what ease he writes!" said a young lady, as she laid down one of Washington Irving's volumes.—Straightway we made up our mind that the young lady did not know what she was talking about. Had she said "How easy it is to read his works," we could have sympathized with her amazingly. Then finding we could not make a satisfactory reply without compromising our honesty, we felt to making a comparison in silence. The steam-boat glides majestically and gracefully through the waters, but it is no easy power that gives to the water-traveller her steady and rapid motion. It is true she is tastefully painted and gilded; her cabins are pleasant, and her prow decorated with specimens of the sculptor's art. But descend with the engineer to his fiery domain; swelter there in the burning pit; see the heated grease, and listen to the bursting steam; see the tremendous power of fire and water combined until the strained and groaning boiler threatens to burst asunder, and deluge the decks with the heated fluid. You will perceive that *ease*, although a mild and a pleasant daimsel, has a confounded rough old father. Little dreamed the admirer of Irving how much agonizing toil was required to beget that ease which she so much delighted in. Yet she was not alone in her error. How many a publisher thus lightly estimates the labor of his weary author! How many a tradesman smiles at the *trifling employments* of the man of genius! We have been mad enough to eat an oyster supper, when we have heard a peasant draw an invidious comparison between himself and the poor wight whose intellect supplied him with bread.—"I get my living by the sweat of my brow," said he "while you are trifling away your time with books and papers."

Yes, see that pale hungry being startled from his task by the sound of the midnight bell. See how his fingers grasp the pen convulsively, as he fears his task will not be done in time—a slave to men whose pockets are better lined than their pericraniums, and who mete out to him his starveling pittance with the unwilling hand of an upper servant dealing out cold pancakes and sausage ends to a beggar. See him place both hands on his snapping brain, as the fires of fancy dart from Appollo's mount upon his withering soul. Yes, "how easy he writes."—*Eglantine.*

THE COUNTRY.

The country begins to be delightful—like one beloved, it is all smiles, beauty, and good humor: the blossoms are its smiles—the many-tinted green its never-wearying beauty—and the bland breath of Summer imparts to it, and reveals its own felicity. The spirit of enjoyment is abroad—we hear its music in the wood, and the murmuring rivulet: its whispering among the young leaves and the aspiring grass! The whip-poor-will echoes it in his evening lay, and the many songs of the morning proclaim how full of happiness is nature! W.

MARRIAGES.

In Cazenovia, May 11th, by Rev. E. M. Woolley, Mr. SHERLOCK W. PERKINS, to Miss HARRIET A. BURTON.

In Nelson, by the same, Mr. WILLIAM W. DEAN, to Miss ABIGAIL KINNE.

In Springfield, Otsego county, June 8th, by the same, Mr. JOSEPH OSBURN to Miss CORNELIA LUDINGTON.

In Morrisville, June 19th, by the same, Mr. CHARLES EDDY, of Lebanon, to Miss PAMELIA WORD, of Eaton.

DEATHS.

In Cleveland, Ohio, on the 1st inst., Mrs. DELIA AIKEN, wife of Rev. Samuel C. Aiken, formerly of this city, aged 37.

In Lowville, April 23d, of inflammation of the bowels, MARCELLUS LAKE, son of Mr. Gad Lane, aged 14 years

Ever amiable and dutiful, he lived beloved and died deeply lamented, yet it affords to his weeping parents some consolation, to reflect that he, though so young, was sustained with the consolations of that faith which is good both to live and to die by. Funeral services by the writer. J. F.

In Hounsfield, June 8th, of consumption, ANDREW L. PHELPS, aged 25 years. Intelligent, social and benevolent, he was an ornament to the Christian profession, and to human nature, he was highly respected and tenderly beloved. He endured his long continued sickness with patience and fortitude, and, as we believe, is at length "delivered from the bondage of corruption into the glorious liberty of the children of God." The funeral was attended by a numerous congregation on the 10th. Sermon by the writer, J. FRENCH.

In the city of Buffalo, on the 20th inst., ELIZABETH JANE, only daughter of Quartus Graves; aged two years and six months.

BOOKS AND STATIONERY.

We are constantly receiving from Boston and other places, Universalist, Phrenological and School books, which we will sell, wholesale or retail at Publisher's prices. We are also adding to our stock of Miscellaneous works and have made arrangements to supply orders with any books found in our market. We have also just received a splendid assortment of stationery, comprising most of the articles usually called for in that line.

Orders from our friends at a distance respectfully solicited, and those who can make it convenient will please call at Knickerbocker Hall, and examine for themselves. GROSH and HUTCHINSON.

PROPOSALS

For publishing a new original work—in 20 semi-monthly Nos.—of 24 pages each—duodecimo, designed to compose a neat volume of 480 pages, closely printed, on paper equal to that of the current volume of the Sentinel. It will be afforded to subscribers at one dollar the volume—payable invariably in advance.

The following are the articles of which the proposed work will be composed: 1st—Universal salvation directly and positively proven, from the ATTRIBUTES of God, his RELATIONS to man, and the decisive voice of INSPIRATION, 72 pp. 2d—Scriptural and popular objections to Universalism candidly considered and refuted, 96 pp. 3d—The bearings of the Universalist faith on the morals and the happiness of its subjects, illustrated by a story entitled THE PENNSYLVANIA VALLEY.

4th—4th—REVELATIONS FROM HELL—by a damned spirit. 48 pp. This will be found to bring to light some facts of a startling character. The balance will be made up of fragments;—incidents of travel—conversations—sketches of sermons, &c.

The undersigned has for some considerable time been impressed, that a work of the kind proposed is a desideratum in Universalist literature;—a work at once sufficiently popular in its style and diversified in its contents to secure it a general perusal, and at the same time sufficiently argumentative to afford assured conviction to the candid and sincere inquirer after truth, that our faith is authorized by inspiration, and is in accordance with sound philosophy. He has been prevented hitherto from attempting to supply this desideratum, by a want of leisure—of pecuniary means—and more especially by a desire and an expectation that some one of his more talented brethren would supersede him in the business; but as this has not been done, nor—from all that he can learn—is likely to be, he now at length invokes the patronage of Universalists in behalf of his production.

Cincinnati, May 20, 1837.

GEO. ROGERS.

Universalist editors will confer a favor by copying the above. G. R.

N. B. All letters relating to the work above proposed, except such as contain enclosures to the amount of \$5, must be post paid.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JULY 7, 1837.

NUMBER 27.

PRIZE TALE,

Written for the Evangelical Magazine and Gospel Advocate.

GOOD FOR EVIL.

BY MISS SARAH C. EDGARTON, OF SHIRLEY VILLAGE, MASS.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."—JESUS.

Gracie and Cleffie Alloway were walking upon the banks of one of the most romantic streams in New-England, just after the sunset of a rich day in August. The evening was one of rare beauty in this sultry month, for apart from the unwonted transparency of the atmosphere, there was a freshness and fragrance in the air, like that bestowed by an electric shower, or wafted by a southern sea breeze. And then the sky—what a gorgeous spectacle it presented, with its broad tracts of gold, scarlet, and crimson, rising one above another in waning brilliancy, till the ascendant hue became blended with the soft azure of the zenith. In the south-west shone the silver moon, and the vesper star, both peerless in their beauty; the one just resting its glittering horn upon the brow of the dark forest; the other lingering in the heavens, as though loth to depart from a world of such surpassing radiance.

The Penates could not have sent forth from the household shrines, two purer symbols of the domestic affection they would foster in the homes where they preside, than the sister maidens of our tale. There was a striking contrast between the serious dignity of the elder, as she watched with anxious, almost maternal solicitude, the fanciful and wayward creature at her side, and the sweet confidence and unnatural playfulness of the younger, gazing up into the countenance of her sister, so submissively and beseechingly one moment, and the next, darting away like a wild gazelle, without thought or purpose, and ringing out her voice in the clear, strange shout of a maniac.

The world would never call Gracie beautiful, but she had a surprisingly intellectual face; a broad, fair brow, and an eye that beamed unutterable eloquence; a smile of matchless sweetness, and an expression of wisdom and beneficence, that betrayed the impress of God's own spirit. In moral loveliness no saint ever shone fairer, none ever performed the Christian duties with a meeker grace, or sped on the Gospel mission with a more zealous faithfulness, than Gracie. She was a sister spirit of Mary of Bethany, and like that guileless and pure-hearted creature, far preferred the love of her Saviour, to the applause and admiration of the whole world. She had been trained in a school of sorrow and disappointment, from the very hour of her mother's death, and though their influence had chastened her heart, and cast a shade of pensiveness upon her face, they had brought forth the lofty energies of her mind in a beauty that was marvellous, and almost divine. Unloved by her father, and destitute of a friend to counsel and encourage her, she had turned her soul to the true fountain of its support, whence it inhaled deep draughts of faith and wisdom, that made it strong and vigorous to sustain every trial, and combat every adversary. Such was Gracie Alloway at the age of twenty years, to which period every grief and privation of her life seemed concentrated.

But though Gracie had afflictions, they were not of that desolating kind, that had stricken the young enthusiast at her side. Oh! how withering to Gracie's soul were the erratic wanderings and celestial fantasies of that bewildered creature, who deemed herself, in her sweet unconsciousness of

suffering, an angel rambling from her Elysian home—a stray seraph from the bowers of Paradise, seeking assiduously the path that would lead her back to the heritage she had lost.

Cleffie was but seventeen, and fair as a Persian rose, with eyes like the dark gentian of our own forests; as deeply blue, and as delicately shaded by their long silken fringes; tender and melting in their tranquillity, but when touched by the flame of excited fancies, they shone with a clear and unearthly light, that was painful, ay, absolutely appalling, to those they gazed upon. Her mind was imbued with a strong tincture of romance, that had deepened with every added year of life; and though Gracie had resolved a thousand times, to restrain those wayward fancies, a tender word or an appealing look, would as often cause her to forget her resolutions, and to indulge the sweet being in all her poetic visions, and beautiful imaginings. Cleffie's mind had always aspired to Heaven, but had been withheld by the onerous chains that a sectarian education had fastened upon it, till they became too oppressive, too galling for endurance; and then bursting from its fetters with the loss of reason, its highest attribute, it soared through the bright realms of fancy without a guide, searching in vain for the "spirit-land" of its dreams.

Cleffie had always shrunk from the noisy fanaticism, that has too often received the name of religion, and with the instinctive delicacy of heart-felt piety, reserved her orisons for the closet, and the solitary shrine; but dictated by false and derogative ideas of the Deity she worshipped, her devotions were the tearful and trembling pleadings of a criminal, or a suppliant for mercy, rather than the deep and fervent thank-offerings of a faithful and trusting Christian.

A few months previous to the opening scene of our tale, a young and highly gifted Methodist clergyman, whose fame had spread far and wide over the country, and whose name is still cherished with reverence in the hearts of the fraternity, had entered the village of Mr. Alloway's residence, and produced an excitement that had never a parallel within its sphere. He had none of the rant and mad parade of the popular revivalists of later days—but with a strong and soul-stirring eloquence that came from the very depths of his heart, he won upon the feelings and sympathies of his audience, till they lived but in the light of his creations, and could neither move nor breathe, lest they should dispel the fascination that enthralled them.

Methodism was the prevailing faith in L——; and was therefore orthodoxy to Mr. Alloway, who was always so fortunate as to belong to the strongest party, be its principles what they might. He led his daughters to the chapel, where the star of the Wesleyan divinity was dazzling the mental vision of the devotees who sought its sanctuary, always eager to be foremost in what the world calls great, and ambitious that Gracie and Cleffie should be among the earliest proselytes. His hopes of Gracie were vain; she was steadfast in another and a better faith, which, with her characteristic frankness, she had previously avowed to him. But this had only the effect of exasperating him, and commanding her to be silent upon the subject in future, he obtained, by the harshest and most despotic menaces, her promise to use no persuasion to turn Cleffie from the belief in which she had been educated.

Poor Cleffie, ignorant of the bright destiny that awaits every child of Jehovah, listened to the penetrating eloquence of the potent genius, who swayed so irresistibly the imaginations of his au-

ditors, with a deep and all-absorbing interest, that told, truly, how strong a spell intellect can throw upon the minds of its votaries. The preacher portrayed with all the vividness of a master-hand, the glories of the celestial world; seraphim and cherubim, angels and redeemed spirits, were the themes of his first prophecy, and with a glowing cheek, and an eye lit with inspiration, he withdrew the veil from the resplendent Paradise of his ideal creation, and made every heart palpitate with desire, and every soul aspire to its felicity. Then a "change came o'er the spirit of his dream;" the bright throng that the wand of his power had summoned up before the vision of his audience, faded from their view; and his voice was modulated to a deep and ominous tone, that blighted but too cruelly the hopes he had inspired. The theme of his prophecy was changed; it was no longer the mission of an angel, proclaiming glad tidings; but the wail of a mighty spirit in anguish, pleading for mercy, without hope; and in the terrific excitement which his passionate eloquence awakened, Cleffie's mind suffered the wreck of its reason, and almost of its vitality.

She lingered a long time, insensible to every thing in the outward world, yet with an apparent consciousness of some ill-defined, but actual evil that overshadowed her, and which wrung from her many a groan and startling shriek, so unlike the natural sweetness of her voice, as to pierce the hearts of the friends that watched over her, with an anguish as acute and insufferable as her own. Afterward followed a severe and dangerous fever, in which her mind changed its mood of despair, for one of bright visions and exuberant gaiety, which, however, was now and then interrupted by a recollection of some misfortune that had befallen her, or a fancied omen of some dark destiny that awaited her.

The day on which the incidents of our story commence, had been a tranquil one to Cleffie; a calm seemed to have fallen upon her spirit—she was more rational, gentle, and affectionate, than she had been since her illness. Gracie, ever sanguine in her hopes, felt sure that a favorable change was being wrought, and eager to advance her sister's recovery with all the expedition possible, had taken her abroad among the subjects of her love—the wild rocks and dancing waters, the shadowing leaves and bright-eyed flowers. But she soon became aware that this measure was an injudicious one, for the scenes that had an exhilarating influence upon Cleffie's mind in its health, had little power to operate soothingly upon it, in its present state of excitability. Its visions and vagaries became more fantastic and unreal every step she advanced, till Gracie became convinced that some resolute restraint must be imposed, and drew her somewhat irresistibly, beneath a beautiful willow by the brook-side, and seating her upon the bank, endeavored to subdue her excitement by serious words and reproving looks. Cleffie started up, and springing from her grasp, held up her little hand, and shook her head exultingly, and somewhat mischievously, as though defying all the fetters she could impose upon her wildness.

"Cleffie, you are unkind," said Gracie, striving in vain to restrain the hot tears that were bursting from her eyes, at this defeat of her fondest hopes—"you are perversely unkind!"

"I, unkind!" replied the lovely maniac, returning to her sister, and throwing her arms about her neck; "poor Gracie! how sadly you are deceived! But why these tears?" she continued, wiping the bright drops from Gracie's pale cheek; "I might say it is unkind of you to weep, when I

am so very, very happy! Gracie, my mission is well nigh ended, and I must prepare to return to my Father. I have heard his summons, and why should I linger?"

She cast her eyes about her, glanced at the water and the flowers, then at Gracie, and paused a moment as though mazed by some mystery. "You are then aware of my destination, and have led me to this pretty boudoir, that I may tire myself for my journey. Well, this was kind of you, certainly, but I thought you were ignorant of my high calling—it was not revealed to me that you were to be my handmaid. How clearly the water glistens in this silent pool, like a mirror of burnished silver; and how profuse this green toilet is laden with bouquets and chaplets, and sweeter than oriental perfumes! Gracie, let me deck your hair," and throwing back her own little gypsy hat, she drew off Gracie's, and unfastening the rich plaits of her hair, let the long glossy braids fall in a heavy mass upon her shoulder.

"A scarlet flower to a raven tress," said Cleffie, and suiting the action to the words, she wove in a redundancy of cardinal flowers, with the inspiration of a French tire-maid. "There, now you will do," she exclaimed, casting an admiring glance at the fantastic grace she had wrought; "and here is a garland for me," she added, plucking a snow-white orchis, and twining it among her soft brown curls. "Not a wreath of orange flowers—they are for the bride—but the pure white flower that the angels wear. Gracie, do you know that I am an angel?"

It would not be very difficult to mistake you for one, thought Gracie. "Yes, Cleffie, I know that you are as good and pure-hearted as an angel," she replied.

"No, no, I did not mean that; there are such things as fallen angels, you know. Do you think it possible for such to regain their seats in Paradise?"

"Yes, Cleffie, with the aid of their Father, I do; with him all things are possible."

"True, and he has proffered me his aid, and—There! there! those are the tones! Follow me, Gracie"—and darting beneath the tall willows that skirted the stream, as fleetly as a glancing sunbeam, she was lost from sight, before her sister could remonstrate upon her impropriety, or check her by a single word. Intent upon one fantasy, she followed the sweet strains to their source, where a gentleman, young and graceful, with an open and highly expressive countenance, stood leaning against a tree, playing upon a flute. He paused in his minstrelsy, somewhat startled at the spiritual beauty of the young creature who stood so unceremoniously in his presence, and scarce knowing what to do, he bowed, and repeated the customary evening salutation. Cleffie was somewhat puzzled at this terrestrial movement in one from whom she was expecting a celestial mission, and glancing at his attire, thought it ill-befitted a habitation of the unsubstantial world—a spirit that flitted wings and basked in sunbeams. But as the most obvious solutions occurred to her mind, she addressed him:

"So you found it necessary to come in disguise; well, I might have expected it, knowing as I do, by sad experience, the dullness and incredulity of the world. Poor things, they have no understandings. Even Gracie, this good girl here, who calls herself my sister, cannot quite comprehend my nature and calling. But we had best not delay unnecessarily—are you ready?" she inquired, extending her beautiful little hand confidently towards him. He took it, and retaining it in his own, turned to Gracie, who stood weeping behind her sister, and asked if they had not best humor her fancy.

"I think not," she replied; "she seems so entirely engrossed by it, I fear it may lead her too far."

Cleffie gazed suspiciously at them a moment, and surmising the subject of their conference, released her hand, and springing upon the rude rail that had been extended across the stream, in lieu

of a more substantial passway, darted along the tottering pole as fearlessly as a Swiss chamois-hunter; then stopping when she had reached the opposite bank, she turned toward the astonished companions she had left, while something like scorn flashed from her dark blue eyes, and exclaimed, "Deceivers! you have lost your power over me now!" then flitting "thro' brake and briar," she vanished from their sight.

The gentleman assisted Gracie to cross the brook, and pursuing the sweet fugitive, they soon discovered her standing quietly upon a flat rock that overhung a beautiful little cascade. "Do you think there is any danger to be apprehended from her delirium?" inquired Leslie Erskine, whose name, for convenience, we may as well introduce without further ceremony.

"Not while she is so happy; her disposition is too gentle for any violence, unless frenzied by despair, which, in her present mood, I should not think possible."

"But she may be misled by her enthusiasm," replied Erskine, "and this silvery water, leaping so musically from the rocks, and stealing away in its transparent beauty—forgive me for saying it, but I believe it to be very tempting to a maniac."

"To one weary and sick of life, it might be; but not, I am sure, to my light-hearted and gentle sister. I shall soon persuade her to return with me, I hope."

Erskine perceiving that his services were not thought necessary, by Gracie, and not feeling himself entitled to intrude upon her solitude, without an excuse, wished her a pleasant and a safe walk, and bowing gracefully, left her, and pursued his way back to his original position among the willows.

Cleffie calmly awaited Gracie's approach, till her feet touched the rock upon which she was standing, and then with the agile lightness of a fawn, she leaped upon a tall cliff that rose from the centre of the brook, just below the basin of the cascade, and which presented hardly a foothold for a bird; but Cleffie's little fairy feet balanced securely and tenaciously, and folding her arms across her breast, she stood like the statue of a divinity—grand and motionless. The waters of three successive cascades were embosomed in the basin below her, and the white foam dashing up against the dark lime stone, made her position extremely frightful to a spectator; the shore could not be regained except by passing through the water, which, from its depth and impetuous motion, would have been dangerous to the most expert swimmer; the rock which Cleffie had left, and where Gracie now stood in an attitude of grief and despair indescribable, was several feet higher than the one in the stream, and could not be reached without the agency of chains or ladders; yet there the delirious being stood, as calm, tranquil, and fearless, as though her feet rested upon the green sward of her own garden.

Gracie, pale and trembling as a lily in the hail-knelt upon the rock, and reaching out her arm to its extreme tension, asked Cleffie as calmly as she could, whether she might not be able, by clasping her hand, to spring back to the shore. Cleffie looked at her a moment, curled her ripe lip somewhat scornfully, and waving her hand with the majesty of Melpomene, turned her eyes toward Heaven, and repeated in a clear, sweet voice, the beautiful words of Campbell:

"Hark! as the spirit eyes, with eagle gaze,
The noon of Heaven, undazzled by the blaze,
On heavenly winds that waft her to the sky,
Float the sweet tones of star-born melody."

Then, without thought or effort, as carelessly as a weary child would fall upon its pillow, she sank into the clear current below.

Gracie uttered a wild shriek, and her first impulse was to throw herself into the tide with her sister; but a better thought came into her mind, and springing to her feet, she cast one glance to Heaven, uttered one cry for help, and darted along the bank of the stream, keeping pace with the floating body, and as a casual wave would drift it

a little nearer the shore, she would leap to the very verge of the rocks, and reach forth her arms to save her. But in vain—wave after wave swept her farther into the middle of the stream, and but one hope remained to Gracie, which was, to intercept her at the bridge, as the current swept her beneath it.

Quick as thought she snatched up a long maple pole, that some little angler had probably thrown by, and flew to the spot; here she awaited with an impatience tantamount to despair, the progress of that unresisting little form, so distinctly visible in its white garments beneath the blue waves, as it floated by rock and flower, tree and vine, unconscious of them all. The body was now within a few yards of the bridge, and Gracie had planted her pole firmly in the stream, to arrest it in its passage; but just then, a strong eddy that swept round a bluff rock, standing out proudly from the shore, hurled her with a vast power towards its front, and threatened immediate destruction.—"Oh! save—save her!" shrieked Gracie—"she will be killed!" But she was not killed; a dark form battled with the waves, a strong hand grasped her firmly, and lifting her in his arms, Leslie Erskine bore her to the shore. It was not till her companions had bent over her many a weary and anxious moment, not till Gracie had pressed her to her heart, till that heart was faint and heavy with hope deferred, and Erskine had dried the water from her white lips and still whiter brow, and had chafed her temples and her pulses, till the blood flowed freely and warmly through her veins, that she again opened her dark blue eyes to the glad light of theirs. But, oh! how intelligent, how grateful, how rational were those eyes! Their wild light had flown; they were calm, eloquent, and expressive, as though she were conscious of all she had done, and how much they had served her. Then Erskine bore her in his arms to her own home, so secretly that the ear of scandal never heard the tale, and the sensitive Cleffie was spared all the gross remarks and rude inquiries, that such affairs too often elicit.

On the day succeeding this occurrence, Gracie was sitting alone in the elegant drawing-room of her father's house, leaning upon her harp, unmindful of the magnificence that was displayed so gorgeously in the decorations of that apartment, and thoughtless of the rich gifts that wealth and genius were proud to bestow upon her, yet all-absorbed in one engrossing sensation—the intensity of a forbidden love. She covered her face with her handkerchief, and let the tears flow unrestrained. In this situation, the door opened and discovered her to Hermon Campbell.

"Dear Gracie, what is the matter?—is Cleffie ill?—is she worse?" he inquired, taking her hand kindly, and seating himself by her side.

"No, Hermon, she is better, much better; and these tears are selfish: your mother tells me you are to leave us for a long time—can you then wonder that I weep?"

"Dear Gracie! and has my mother told you? then half my trial is already past. I have now only to bid you farewell."

"When do you leave?"

"To-morrow."

"So very soon!"

"Yes, Gracie, but if I go with your blessing and love, the trial, I think, will be but slight. I shall return in a few months, with brighter prospects, I trust, than I now have."

"But why need you leave us at all, Hermon? Your mother will be lonely and distressed without you—I shall be far from contented in your absence; and as you have sufficient labor to afford you a living, and means of assisting your parents, too, I cannot see the necessity of your leaving us at present, to say the least."

"I have higher motives than mere worldly gain—my love for you, Gracie, my hope of obtaining honor to overcome your father's prejudice, my duty to my parents, and my accountability to my Maker, to exercise as I ought, the talents that he has given me; these, Gracie, are the motives that

influence my resolution to leave my home, and all that I love, and peril my fortunes upon the wide world. But why need I fear? Have I not a Guardian and a Friend, to care for me in every situation and circumstance in life? Gracie, I never doubt Him!" He continued: "I am a laborer—a stone-cutter, and a poor man's son; yet I have dared to aspire to your love—you, the wealthy, the gifted, the admired! But poor as I am in what the world calls wealth, I am rich in higher gifts—rich in your love, Gracie—rich in that faith that sustains and soothes the heart in all the chances and changes of life—and, forgive me if I speak too proudly, but I cannot lightly appreciate His gifts—rich in learning and talents. Confined through the day to labor and toil, my nights have been devoted to study and deep thought. With a perseverance that has been strengthened by the difficulties to be overcome, I have struggled with poverty, with weariness, oftentimes with sickness, with obstacles that arose from want of suitable books and other apparatus to prosecute my studies successfully—I have struggled with all these difficulties, and, with Heaven's aid, I have mastered them all. Shall I then confine myself to a trade that is distasteful to me—an occupation that furnishes no food for the mind, no range for the imagination, when my aspirations are continually for something high, honorary, eminent, though I trust not unattainable? My hope is, to succeed in the city as an architect; I have some drawings of plans that I think will recommend me to those that have taste and judgment in such matters—sketches that, in the few moments I could spare from labor and study, I have traced from fancy, with the aid of a crayon and a pair of dividers—the most expensive apparatus that I can boast. This hope may be presumptuous; if it should so prove, I can but return at last to the trade of my boyhood, and toil as I have done in former years, for a scanty subsistence, without any of those coveted luxuries that the opulent and gifted can command. But I will not murmur if every earthly blessing forsake me, so long as I have the consolations of my religion secure; they, Gracie, are a gift that we both know how to prize."

"Yes," she replied, "and would that our dear Cleffie could say as much. Hermon, I have resolved to be restricted no longer; my father has bound me by a promise, it is true, but, thank Heaven! I had the firmness to make that promise a conditional one. So long as that awful faith, which has been like a blight and a mildew upon her young life, cast no shadow upon her mind, that her gay temper could not dispel with its sunniness, so long I bound myself to silence. But now, since her heart has been crushed, her reason blighted, and her life endangered by its influence, no threats nor commands, nor bonds nor chains, that human power can resist, shall hinder me from imparting to her, from the abundance of that truth, that Heaven, through your agency, Hermon, hath so richly imparted to me."

"You have the deepest prayers of my soul for your success; and I think you will find a powerful auxiliary in the new physician that attends upon her—Leslie Erskine. He is a Universalist, and report says, that he has immense wealth. This will—forgive me, Gracie, for saying it—but I think this will secure your father's unreserved favor; then he has benevolence as unbounded as his wealth, is generous, kind, and compassionate; meek in his temper, and forgiving in his disposition; in a word, he is a true Christian. The whole object of his profession, which he has engaged in from principles of benevolence, not necessity, has been to ferret out distress of every species and degree—poverty, physical disease, moral maladies, and disorders of the mind; and to every sick-room that he enters, he carries his religion, and instills it into the hearts of his patients, so indirectly, that they are unconscious of it, and yet so powerfully that they cannot resist it. Think you that his sympathies will be less active for our sweet, unfortunate Cleffie?"

"Oh, no! I hope not. She feels such a deep

gratitude for the service he has rendered her, and places such implicit confidence in his directions for her health, that I am sure, whatever efforts he makes to remove the primitive disease of her mind, will be successful. I trust in God to give him the will to attempt it, and me the strength to aid him."

Hermon had just risen from his seat and taken Gracie's hand, to speak the few last words—the sad farewell—when the door opened, and the tall form of Barton Alloway, Esq., made its appearance. He stopped suddenly as his eye fell upon Hermon Campbell, and a dark cloud gathered upon his brow; he cast a glance of anger upon the unshrinking pair, and pointing significantly to the door, stood awaiting sternly, the effect of this authority upon the person whom, of all others, he most delighted to persecute—Hermon Campbell. But Hermon had no disposition to cower beneath that angry frown; he returned a glance equally haughty, and something like a spirit of rebellion was manifested in his attitude; but a feeling of Christian forgiveness came to his aid, and pressing Gracie's hand to his lips, he murmured a faint farewell; and bowing coolly to the old gentleman, departed.

Harsh were the words that Mr. Alloway bestowed upon his high-minded but gentle daughter; yet they met with no response—nought save the uncomplaining and steadfast affection, the sweet libation of love, that Gracie from her earliest years, had been wont to pour out upon the filial altar. In the exercise of this affection, she adopted the spirit of that celestial precept, the most difficult of all Christian requisitions to an earthly mind—"Love your enemies."

One pleasant morning in October, the parlor was occupied by Mr. Alloway, his daughters, and Leslie Erskine. Campbell's prediction had proved true; Erskine was favored beyond all others that ever entered the mansion of Barton Alloway; and this favor was correctly attributed to his wealth and popularity. Therefore, despite the father's prejudice against Erskine's religious profession, he witnessed with the greatest satisfaction, his devotion to his youngest and favorite daughter. And it was well for Cleffie that he did so, for her heart needed the sunshine of prosperity to make it thrive; it was made for love, and closely did it twine its affections, round those who guarded its helplessness. Deeply and devotedly had she learned to love the preserver of her life and happiness. The dark cloud of superstition had passed away—she lived in the light of the glad faith that he had taught her; and when he saw the sweet joy that beamed from her eye, that had so long been shaded by sadness, and heard the light and irrepressible laugh, that flowed out from a fountain of bliss, and this wrought by his means, too, no wonder that he paid homage to her loveliness.

There was a brighter scene in that apartment, than had graced it for many a month, for he who had ever brooded darkness over his home, was, for once, the sunshine that gladdened the hearts of others. Mr. Alloway was standing behind Cleffie's chair, bestowing upon her the most playful and affectionate caresses. In other circumstances, he would have been angry at her having imbibed what he still continued to regard a plebeian and dangerous heresy. But when he observed the miraculous change it had effected in her mind, which he had feared was wrecked forever, and saw the radiance it had diffused over her beautiful face, that had been paler than a shaded lily, he gloried in the effect, and forgot the cause. He had this morning been unusually kind to Gracie; and the tear that yet glittered in her eye, and the heartfelt smile that rested upon her lips, told how keenly it penetrated her soul. But his good humor was not destined for a long duration; it was a mere bubble that could not support its own weight.

A servant entered and announced a visitor: "a lady wishes to speak with Mr. Alloway."

"What lady?"

"Mrs. Campbell, I believe."

"Humph! a likely lady is Mrs. Campbell. What is her business with me?"

"I don't know, Sir," replied the servant, "she seems much distressed."

"Distressed, no doubt; some beggary, I'll warrant. Tell her I can't attend to her now."

"Oh, father!" exclaimed Gracie, "let me go to her. Her husband and children are sick; she is in need of assistance, I know. Do see her yourself, dear father, or suffer me in your stead."

"You sha'n't go!" exclaimed he, angrily, pushing her rudely back to her seat.

Erskine cast a withering look upon the old man; "I will speak with the lady, Sir," said he, and left the room. Mr. Alloway, as soon as he could recover his speech, fell to cursing the Campbells *en masse*—declaring them a nuisance to the public, and a disgrace to the town; and ended his declamation, by scolding at Gracie, and fretting at Cleffie, till they were both in tears, and having thus succeeded in overthrowing all the pleasant hopes that his pleasant mood had excited, flung out of the room in a great passion.

He well knew the object of Mrs. Campbell's visit. He was her husband's landlord, and as relentless and exacting as any landlord need be. The term for which he had leased the small house in which they lived, had expired the day previous; and his tenant not being able to meet the last short debt, by a prompt payment, the oppressive lessor had ordered him to quit the premises immediately, or prepare to be ejected from them by lawful force. Mr. Campbell was at this time dangerously ill, and three of the youngest children were severely attacked by a prevailing distemper; therefore, to comply with this savage demand, was next to impossible; and Mrs. Campbell, high-minded and independent as she was, had come to plead with him for the privilege of occupying the house till her husband was past danger, or at least till she could receive some assistance from her son, that would enable her to discharge the debt. Mr. Alloway had determined to give no quarter to the proud beggars, as he termed the Campbells. His strongest wish was to see them far from his neighborhood, where he might have no more to apprehend from their intercourse with his daughters; and it was with the bitterest mortification that he received, on the evening of that day, a letter from Mrs. Campbell, enclosing the full amount of their debt, together with fifty dollars in advance, for the use of the buildings the six months following. Mr. Alloway was not surprised at this; he knew Leslie Erskine's disposition too well, to think that he would suffer such an act of injustice as he would have been glad to have executed; and it was only a fear of offending Erskine that restrained him, even now, from returning the advanced money, and routing them from their habitation.

Mr. Campbell was, as Hermon said, a poor man; he had always been poor, for he had commenced life without a penny, and having no great energy of character, and being burdened with a large family, had barely supported himself and incumbents, without being able to lay by a store for the day of sickness and age. His wife was a very gifted and accomplished woman, the only child of a literary gentleman, long since deceased. She had married Campbell for love, and perhaps, as some people said, for beauty; for George Campbell was an exceedingly handsome man; he was a very good-hearted man, too; but he had little strength of mind, and was dependent upon his wife for advice, and in many cases for action, in matters of business. Hermon had been the staff of his parents, from the time that he could handle his father's tools, and since he had left them, though assisted by frequent remittances from him, they had suffered for even the necessities of life.

Gladly would Gracie and Cleffie have assisted those whom they so highly esteemed, but this, by pecuniary means, was entirely impracticable.—The Campbells themselves were not more destitute of money, than our young friends; for never was a penny confided to their hands, save for the purchase of dress, or some personal adornment; and though an occasional bright coin *did*, notwithstanding, stray to the purse of their neighbors, its

value could not materially enhance their wealth, though it won from them overflowing coffers of love. Gracie and Cleffie would joyfully have nursed the sick children when they were suffering from the epidemic, but this was resolutely forbidden by their father, under plea of their exposing themselves to its influence; and they were obliged, very reluctantly, to submit to his fiat. In this they were comforted, however, by Erskine, who promised to do all in his power to aid their friends; and they knew that his power, so far as wealth, professional skill, and benevolence were concerned, was as limitless as their wishes could have aspired to. Through his efficient zeal, the children were shortly restored to health, and Mr. Campbell was placed beyond immediate danger, though he still lingered upon his bed, unable to resume his labors.

Affairs continued in this position, till the first of January. The new-year was ushered in with sunshine and cold wind, and brought to the Campbells, glad hearts and warm hopes, that diffused more comfort and cheerfulness around their hearthstone, than the brightest hickory blaze could have done. The day brought many blessings. Their scanty morning meal had scarcely satiated their keen appetites, when the door burst open, and in sprang the joyful Cleffie, followed by her more dignified, but not less warm-hearted sister, bearing their burdens of New-Year's gifts. Mrs. Campbell thanked the dear girls with tearful eyes; but the sweet smiles and happy countenances of the children, were the most expressive tokens of the pleasure they afforded.

About noon, a kind little boy that lived near them, entered with a gift that brought fresh blushes to the cheeks of all present.

"I have just returned from the post-office, Mrs. Campbell," said he, "and have brought you a letter; and I think it will be as good a gift as old Santa Claus* ever puts into our stockings;" and bowing with a good-natured smile, he withdrew. The letter was from Hermon, and proved a good gift indeed. He had been successful beyond his highest hopes; and was already employed as an architect by many of the wealthiest companies in the city. The profits of his profession were large, and constantly increasing, so that he was enabled to send a sum to his parents, sufficient, he thought, for the purchase of the house in which they resided, "and," continues the letter, "though I have not been able to procure the requisite means for securing the land that belongs with it, you will, perhaps, my dear parents, find some good genius to aid you; perchance, one who has before rendered you an invaluable service. I have written to Dr. Erskine, requesting the favor of a loan of another five hundred, to be repaid to him, if my health and prosperity continue, early in the Spring."

"God be praised that He hath given us such a son!" exclaimed Mr. Campbell, raising his streaming eyes and pale hands towards Heaven. "This letter has done me more good than all the drugs and potions in the world, even when administered by Dr. Erskine. My muscles feel strong, and my blood flows healthily, and it seems as though the plough and hoe would be but playthings in my hands."

But we will not linger too long upon the fireside scene that a beneficent heart had blest, nor portray too minutely, the fervent thankfulness of the kind-hearted and weary father; nor the deep, trusting, grateful piety—the maternal pride, and stronger than earthly love of the dignified mother; nor can we report the joyful exclamations, ardent curiosity, and unbounded gaiety of the children, in which Cleffie heartily joined; nor betray the deep and ungovernable emotions, that swelled the heart of Gracie almost to bursting. Our readers, however, shall have a peep at the finale of Hermon's letter, which was written for his mother's private perusal.

"There is one little incident which has occurred in my professional life, that promises a still broader scope for whatever little of the artist's skill I

may possess, and which has awakened anew those dreams of fame, which the 'wise man,' I believe encourages, if that term be, as I think, synonymous with a 'good name'—and which used to be the subject of my dawning hopes—therefore I will relate it. Among the materials that were procured for the erection of a new church, there was a block of white marble, which was ascertained to have a deep fracture, that quite unfitted it for the use for which it was intended. This afforded a tempting subject for an experiment, so tempting that I could not, or rather did not, resist my inclination to procure it for that purpose, which I did without any great pecuniary sacrifice, as it lay useless upon the hands of the contractors; and never was a miser with his sacks of gold, more joyful in their possession, than was I, with my block of marble. I conveyed it to my shop, and concealed it in one corner, behind a curtain that I disposed about it, so as to form a little apartment of itself; for I was as fearful of having my project known to others, as though it were some invention, whose secret I wished to preserve from discovery. Here, when the customary business (not toil) of the day was over, I hastened with my chisel and other graving implements, and wrought unweariedly through the evening hours, upon this shapeless stone, with no guide but fancy, or rather memory, and no encouragement but hope. You would have smiled at my enthusiasm, and perhaps have been a little gratified at my success; for successful I was, in an eminent degree. A hand was gradually developed, so like a living one that I have loved to press within my own, that it seemed its very mate; then an arm, and a bust; then the fine Grecian head, the classic braids of hair, the broad, glorious brow, and the nose slightly defective in symmetry; but I cared not for symmetry; I was intent only upon developing, true to nature, those features that are engraven upon my soul more deeply and vividly than they ever can be upon marble. One evening, when I was concealed in my little curtained shrine, paying homage to my divinity, and giving the finishing touch to the features of her god-like countenance, I was startled by the rise of the curtain, and the appearance of a fine-looking, elderly gentleman, who had entered unnoticed by me, in my earnestness, and attracted by the sound of the chisel, had, as he said, inconsiderately lifted the curtain, to see what mystery was going on behind it. I had at first a mind to be offended at the intrusion, but he apologised so kindly, and indeed humbly, that I easily forgave him, and invited him to examine my work. He expressed his admiration; and that I consider no small triumph, for I have since learned that he is one of the best connoisseurs in the city. 'A Minerva, is it not?' he inquired—'Ah, yes, none other could have that look of wisdom, and deep eloquence. And yet it differs from all the Minervas I have ever seen. That smile is sweet enough for a Hebe. You must have practised long at your art, and yet you seem very young.' I thought it best not to undeceive him; so after bestowing some criticism upon the nose, which he said was not strictly Grecian, and wishing me success, he departed, leaving me one degree higher in my own estimation, than I had faith to be before his entrance. Thus you see, my dear mother, that the Lord has prospered the work of my hands, for which I trust I shall ever be grateful."

Before the New-Year's week had passed, the purchase of Mr. Alloway's farm was effected, though not without considerable demurring on his part, about selling it to the Campbells. All objections, however, were at length overruled by the liberal price that was offered, which had been raised from a thousand to thirteen hundred dollars,—a sum that far exceeded his expectations, at the then low value of real estate; and though this liberality on the part of the Campbells did not overcome his dislike to them, it made them, he thought, much more tolerable than they ever had been before.

He had long been desirous of disposing of this farm, which was the only one he owned, never

having a passion for landed property, and looking upon silver and bank notes as the only wealth worth possessing. Not so thought the Campbells; they scarcely dreamed of greater wealth, than what was now their own; and whoever entered their humble apartment, and saw the smiling faces and soft caresses, and listened to the pleasant conversations and merry laughs, that made their fireside blest and beautiful, felt to the soul how richer far, were their treasures of content and domestic love, than all the hoarded heaps and dazzling coins, that shed their cold lustre over the home of Barton Alloway.

But assiduously as he guarded the fruits of his avarice, they were destined to take to themselves wings, and flee away. Many of his winter speculations proved highly disastrous to his purse, making deeper inroads upon it, than could be filled up again by the accumulated interest of his thousands in many years. And those thousands were doomed to vanish, too; the bank in which he had deposited the residue of his current wealth, had, by some indiscretions on the part of its directors, circulated a larger amount of notes than it could possibly redeem; of course, this produced a failure, and as the bank had gone into operation without a solid capital, Mr. Alloway was never able to recover his deposit.

We will not attempt to describe his frenzy at these successive losses. Let those who have suffered the wreck of all their hopes—the defeat of all their anticipations—the deprivation of all that they loved and cherished, imagine his distraction at this last overwhelming disaster. His daughters cared little for the loss of the wealth on their own account; for they knew the emoluments of his trade would procure them a subsistence—but they wept at their father's misery, and strove untiringly to pacify him. Their efforts were unavailing—the dawn of Spring found him as wretched and unconsoled as before.

March "came in like a lion," cold, dreary and tempestuous; the snow was deep as at mid-winter; the hail, sleet, and drizzling rain, filled the atmosphere with their chilliness, and cast their gloom upon the thresholds, and the hearthstones of even those who would dispel it with their smiles. The shades of the ninth night had drawn their dimness, for the first time in the month, over a cloudless sky—and the full moon rose from the East, clear, cold, and beautiful, pouring her impalpable rays, like showers of ethereal diamonds, upon the glassy whiteness of the roofs and hills, and over all the lofty trees, each with its icy regalia, bending like a queen beneath her burden of jewels; and as the cold strong wind swept by, and shook the starry fruit from the leafless boughs, it rang upon the hard ice, like the music of a thousand tiny bells.

It was near midnight, when Mr. Alloway entered his chamber. The coals were half dead upon the grate, but they had diffused a genial warmth through the apartment, that, in its rich decorations, seemed scarcely a fit resting place for the wretched being, who flung himself so hopelessly into the mahogany arm-chair by its hearthstone. Directly before him, hung the portrait of his bride—the artist had sketched her as she stood at the altar, and there she hung yet; with the same sweet smile upon her lips, the same radiance in her eye, the same beautiful brown tresses resting upon her spotless brow—all, all was the same, as at the moment she plighted her vows at the hymeneal altar.

"She was the very prototype of my beautiful Cleffie," he exclaimed, when his eye had rested long upon her image, "just as gay, just as lovely—but oh! I broke her heart!" It was true; he did break her heart by his harshness; and yet he loved her—loved her as well as his heart could love aught but its idol, gold; and the remembrance of his cruelty to one so gentle, added yet another pang to the deep anguish that rent his soul.

At his right hand, stood a little elegantly carved table, upon which rested a large volume; and the dust that had gathered upon its morocco lids and

* St. Nicholas—the presiding saint of Christmas eve among the Hollanders.—Ed.

gilt edges, attested the length of time that had passed, since it had been disturbed by a human hand. The chapter that had been hurriedly coned over at the last wakeful hour in former evenings, as a penance to expiate the sins of the day, was now suffered to rest quietly within its pages; for he who had sought by this method, to appease the anger of his God, thought himself forsaken by his Creator, and given up to his insatiable vengeance. Could he but have sought with a penitent heart, the holy consolations that are so abundant within its pages; could he but have bowed his soul before his Maker and searched his revelation for an assurance of forgiveness; could he but have felt that the Maker is indeed the Father of the sinner, and the merciful Guide of those who seek the light, how soon would his miserable head have rested trustingly upon the bosom of his greatest and truest Friend! How soon would his fevered brain, have found a balm more refreshing than that of Gilead, in the waters of eternal life! But no light directed his soul to the one fountain; all was darkness, dearth and torment. He had lost his gold, and with it he had lost his hopes of earth, and his hopes of Heaven.

He sprang from his chair, paced his chamber in the deepest agony, and finally closed the blinds to his windows, to shut out the natural, as he had done the spiritual light of Heaven; then hastily undressing himself, he extinguished his light, and sought to obliterate his memory in the downy luxury of his bed. But it seemed to him, harder than the prisoner's pallet of straw. He turned, and tossed and groaned; but it brought him no sleep—no ease; he listened impatiently for the striking of the clock, but no sound told the hour of one—nought could he hear, but the loud strife of the wind without, and a kind of indistinct murmur, like the roaring of the wind in a chimney, that seemed to come from an adjacent apartment; then he could distinguish shouts and cries, like those of a multitude—he started up—a piercing shriek met his ear—his door burst open—and Gracie's voice called upon him to save himself.

"Oh, father! haste! the house is on fire! you will be lost—in a moment the flames will cover us!"

"Let them cover me—I will perish in them!" he replied, in a tone of energetic despair. "Save yourself—care not for me—I will die!"

"O no! no! you must come!" she cried, grasping him by the arm; and hurling him with a strength, that was nerved by fear and desperation, she plunged with him into the smoke and flames, half-suffocated, but still urging him onward, till they reached the open air, and were past danger.

That night, perished the last remnant of that wealth, so cherished and adored by him who was now unconscious of its loss; and the poor, shelterless maniac, was conveyed beneath the humble roof of those whom he had injured and oppressed, without the slightest provocation; and for many weeks, he was dependent upon the Campbells for the common necessities of life. Leslie Erskine was absent upon a journey of several weeks, and had no knowledge of the last misfortune that had befallen the father of his beloved Cleffie, and could therefore afford them no assistance. Many of their neighbors were willing to furnish a transient home for his destitute daughters, but none, even of his own pious brethren, would admit him beneath their roof, for now that he had no wealth to bestow in pompous gifts upon their altar, he was as heartily despised by those who had fawned upon him in prosperity, as though he had been a loathsome beggar, standing at their gates, craving the crumbs that fell from their tables. The daughters, however, refused to be separated from their father; they knew that they were welcome to a home with the Campbells, so long as they were destitute of another, and though it was an humble one in worldly luxuries, it was rich in Christian benevolence and holiness. Mrs. Campbell bestowed upon the wretched maniac, who lay stretched upon her bed, (given up to him, at the

expense of her own comfort and convenience,) every care and blessing that her limited means would allow; and her husband added another hour, to the usual toil of the day, that he might be enabled to support the augmented burden of his household.

But Christian duties were the every day deeds of their lives; and though few were the enemies upon whom they could bestow their unrequited mercies, yet when those demands were made upon their celestial forbearance, they shrunk not from the trial; and never did a creature of God's love, suffer an injury or neglect at their hands. The holy faith that was theirs in profession, was theirs also in practice; and the aim of their whole lives was to be perfect, even as their Father in Heaven is perfect.

About six weeks after Mr. Alloway was removed to their house, he recovered in a considerable degree his reason, so that his hands were released, and he was allowed to leave his bed for several hours at a time. On the evening after Erskine's return to L——, he seemed in a more gentle mood, than was usual to him in health and prosperity. Erskine's presence had a salutary effect upon his mind, and after he had taken his leave for the night, Mr. Alloway called the family to his bedside, and craved their forgiveness.

Gracie and Cleffie remained with him till past midnight, when he requested them to leave him, and take the rest, of which they were much in need. They hesitated some time, and begged that at least one of them might stay with him till morning. He would not consent; but when they bent over him to bestow the affectionate kiss, that had often, in former times, been coldly repulsed, they felt the hot tears upon his cheek, and heard the deep sigh, that betokened a heart softened, at least, if not penitent.

It was nearly the dawn of day, when Gracie awoke from her sleep, and rising, she dressed herself hastily, and descended to the little bed-room which her father occupied. She was alarmed to find the door fastened. She called to him, again and again, but no answer was returned. Her heart sank within her; she roused her friends, and when the door was burst open, they found her worst fears realized. Her father was stretched lifeless upon the floor, weltering in his own blood! The following note was found upon the table, addressed to his daughters.

"My dear children, forgive this last dark crime of your unhappy father. Think of him as suffering the endless tortures of the damned, in punishment for the infinite sins he has committed upon earth, and then, oh! then pity, and weep for him. Hell itself will not be more intolerable, than the anguish that he now endures. My children, I leave you to Erskine's care. May he guard his trust sacredly! Farewell, forever!"

*** * * * *
Shall we pause here? Or would the reader like to be informed of the union of the beautiful, gentle, and glad-hearted Cleffie, with the frank, generous, whole-souled Leslie Erskine; of their after usefulness in binding broken hearts, delivering captive minds; of their active benevolence, their tender charities, and their domestic felicities? All these blessings were theirs to bestow, and theirs to receive; but never, in all their prosperity, did they forget to raise their souls in gratitude to Heaven for the mercies and rich indulgences, it had showered in such abundance upon their high walk among the good and gifted. Nor was there a less brilliant destiny, awaiting the lofty and heavenly-minded Gracie, in her somewhat later marriage with Hermon Campbell—the friend of her youth; the all-conquering spirit that rose Phenix-like from every fiery ordeal; that subdued all difficulties that lay in his onward path, and struggling with poverty and its train of evils, vanquished them all, by the strength of its resolutions, and the greatness of its genius; achieving wonders in his profession, that has won him a name among the bright company of those who have honored and benefited their country, by contributing to its ad-

vancement in those arts, that next to religion, add the brightest jewel to its diadem. And to its religion, too, he and his peerless bride contributed a lustre, that shone abroad though the extensive circle that their genius and excellence drew around them, like the halo of the imperial orb, that makes the arch of Heaven her throne.

For the Magazine and Advocate.

THE GRAVE.

BY MRS. BROUGHTON.

"There the wicked cease from troubling, and there the weary be at rest."

I recollect when I was young, and believed (or thought I did,) that God had from past eternity, appointed a certain part of mankind to felicity and immortal glory; and reprobated the remainder to the dismal shades of wo, darkness and despair;—that I was frequently puzzled with the above plain and simple passage. I could not discover how the wicked were to cease from troubling, for I heard it taught by popular teachers, that sinners in their eternal prison of wo, should be far more wicked than here; that their faculties being expanded and capacities enlarged, they would sin with a higher hand, and that they should not only blasphemize the omnipotent Ruler of the universe, but should torment each other. How, then, could it be that the wicked were to cease from troubling. I thought Job must have been mistaken, or at least, there was some great mystery about it.

Again—"there the weary be at rest." This would have seemed reasonable enough, provided I could ascertain that none but the righteous were weary. But when I looked abroad into the world, I discovered that those who approximated the nearest to a Christian life, were the happiest people; that they had the greatest enjoyment of existence, and consequently were the least liable to be weary of it. On the contrary, those who were the victims of unsubdued passions, who had never regulated their minds by the pure and peaceable principles of religion, were most frequently heard to complain of life, and oftentimes wish themselves rid of it. This seemed to imply that the way of vice was not so pleasant as the paths of virtue; but then, the teachers of the day told us that the pleasures of sin in this world, far exceeded the fruits of well-doing—and here, again, was a mystery. And when I sought an explanation, I was told that I was young, and should understand these things better at a future day.

And I have understood these things better, and not myself alone, but thousands have seen the light of truth, and rejoiced in its glory. Year after year they are flocking in to partake of the glorious feast prepared before the face of all nations. The highways of Zion are thronged with those who are redeemed from superstition's gloomy thrall, and now bathe their weary souls in the renovating beams of the Sun of Righteousness, that is shedding its radiance upon the world. We now believe understandingly that in the state of the dead, and beyond it, "the wicked cease from troubling, and the weary are at rest."

For the Magazine and Advocate.

INFINITY OF SIN.

Br. GROSH—I observed, in a late number of your paper, an article on the infinity of sin, in which the writer contends that, if sin is infinite because committed against an infinitely great and good Being, on the same principle it would be virtuous to steal from so vile a person as Judas Iscariot. With the correctness of this reasoning I find no fault; but the thought struck me, that this conclusion was so near the principle on which many believers in the infinity of sin, acted, that it was not good policy to reason so as to encourage them in it.

That many believers in the infinity of sin, on the above ground, think it but a small crime, if any, to misrepresent and slander Universalists, is manifest, I think, from their conduct. And that they do really think it quite a virtue to cheat the devil, is evident from their declarations on the sub-

ject. "Give the devil his due," is a precept of common honesty which finds no place in their code of morality, or among the precepts of their partial faith. For they frequently declare, that if they "had received their *just deserts*, they should, ere this, have been in their graves with the dead, and in hell with the damned." That is, if justice had been done them, they would now be enrolled in the service of the devil. This is only saying, in substance, that they owe the devil their entire service—their whole selves! But do they intend to pay him this *just debt*? By no means. Why not? Because they believe him to be so much meaner than Judas Iscariot, that they expect to be commended of God for cheating him out of the demand—yes, to be rewarded with endless happiness, for wronging the devil out of their service justly due him.

Is it proper, then, to encourage these, our brethren, in slandering and misrepresenting those whom they suppose to be heretics, and in violating the principles of justice and honesty, even though the devil is the sufferer by their dishonesty? I think not. Honesty, we hold to be the best policy—honesty to all—candor and justice to all, is certainly the duty of every one. If so, let us rather unite in showing that even the devil should and will have his due, and that, too, on a short credit. That, therefore, if any owe him any thing—as I do not believe any do, however—they had better settle up with him as soon as may be, and have no more dealing with him.

O. WILCOX.

Fowler, St. Lawrence co., June 8, 1837.

REMARKS.

It is too true, as Br. Wilcox observes, that our Partialist brethren reckon the magnitude of sin by the object against whom it is committed, rather than by their knowledge of its being wrong, and their intention to do evil. It is also true, that the same principle, carried out to its full extent, would convert dishonesty to the wicked into a virtue. But I hope there are but few Partialists who carry out the principles of their creeds into practice. That they speak as if they belonged, in justice, to the devil, is admitted; but it is to be hoped that it is only a *habit* they have fallen into, and that they do not mean what they say. "All souls are mine, saith the Lord; as the soul of the father, so also the soul of the son is mine." Ezek. xviii: 4. Of course, even if there is an eternal personal devil, he does not own, can not rightfully claim, and will not be allowed to retain a single soul. See also, Psalm cxxvii: 3. God has given all these to Jesus, who came and died to make them his in spirit, as they are his in gift—and if the devil gets one from him, Jesus must suffer endless loss, and God's gift be forever set at naught—be incomplete. And will any one say that such things can be, and yet God's purpose stand—his will be accomplished—his word be fulfilled—his pleasure be done—and Jesus see of the travail of his soul and be satisfied? If they can, I envy not their sense of consistency, or their trust in God.

A. B. G.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Black River Association of Universalists—for 1837.

1. Met according to appointment, in Champion village, Wednesday, June 21st, and after uniting in prayer with Br. Williams, chose Br. S. R. SMITH, Moderator, and Br. A. Williams, Clerk.
2. Read credentials of delegates, and letters from the different societies.
3. Received the First Universalist society in Fulton, into fellowship with this Association.
4. Voted to receive Br. Bela Kenfield as a member of the Council.
5. Voted to invite the ministering brethren from other Associations to take a part in our deliberations.
6. Appointed Brs. Morse, French and Granger a committee to arrange the public services.
7. Appointed Brs. Morse, French and Babcock, a committee on fellowship and ordination.
8. Heard and accepted the report of the committee of discipline for the last year—"no cause of complaint."
9. Appointed Brs. Morse, French and Mendall a committee of discipline for the ensuing year.
10. Chose Brs. Morse and Whelpley, ministers, and

Br. Isaac Mendall, of Ellisburg, and Bezaleel Thayer, of Mexico, laymen, delegates to the State Convention, in May, 1838—with power to appoint substitutes.

11. Chose Br. Waggoner to prepare the minutes for publication, and add such remarks as he may deem necessary.

12. Voted that Brs. Morse, French and Britton be a standing committee on fellowship and ordination for the ensuing year.

13. Adjourned at the close of the public services, to meet in Henderson, (unless the Standing Clerk in the mean time deems it most advisable to meet in Ellisburg,) on the third Wednesday in June, 1838.

S. R. SMITH, Moderator.

A. Williams, Clerk.

ORDER OF PUBLIC SERVICES.

Sermons were delivered by Brs. French, Fias, Williams, Britton, Wilcox, Waggoner and Smith—Br. Morse and Whelpley, took parts in the services, and Br. Morse made the concluding addresses on Thursday afternoon.

Lay delegates present.—S. Goff, Fulton; P. Davis, S. Douglass, Mexico; E. Blanchard, J. Van Antwerp, Wilna; J. Mendall, N. French, Ellisburg; T. Brintnall, Watertown; R. Morse, Denmark; A. Weeks, Antwerp; N. Rudd, T. L. Granger, Champion and Rutland; B. Kenfield, East Martinsburg.

Ministers present.—P. Morse, L. K. Smith, A. Williams, W. H. Waggoner, J. Britton, jr., O. Wilcox, W. Fias, F. Langworthy, J. Babcock, J. Whelpley, J. French.

REMARKS.—It pleased the Parent of the universe to smile upon us, while we met to deliberate upon those things that tend to the furtherance of our holy cause, and to break the bread of life. Although the weather was unpleasant and the roads rough, we had the pleasure of meeting a large multitude, who were made glad as the sounds of salvation fell upon the ear. Our brethren in Champion received us with a hearty welcome, and administered richly to our wants, for which they have our gratitude. May the Lord bless them, and finally crown them and a ransomed universe with the diadem of immortal glory. Amen. Per Order,

WILLIAM H. WAGGONER.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JULY 7, 1837.

HEBREWS XII: 1, 2.

BR. SKINNER—RESPECTED SIR—As I have a high opinion of your scriptural knowledge, and believe that you are *willing* to impart instruction to those who feel in need, I hope you will excuse my impertinence in addressing you at this time. I lately heard a discourse preached by a *deposed* Presbyterian minister, from Heb. xii: 1, 2, and my attention was, at that time, drawn particularly to the expression, "*the sin that doth so easily beset us*." Now, I believe it is a common opinion that every person has a *besetting sin*—some one sin and some another—but each his *peculiar sin*. It appears to me, however, that the apostle had in view some *particular sin*, to which they were, and perhaps all are, particularly exposed.

Will you, Sir, give me your view of this passage, and if it is your opinion that it was a peculiar sin, will you also tell me what that sin was?

If you will condescend to notice this scrap from a stranger, you will much oblige your well-wisher, Sherburne, June 12, 1837.

E. S. LYMAN.

REMARKS.

It may not be an easy matter to determine with confidence, or any thing like certainty, between the opinion above expressed by our respected correspondent, and the commonly received opinion on the subject. The apostle had been speaking, in the preceding chapter, of faith and its power; and had carefully enumerated, and mentioned by name, many of the ancients who had by faith accomplished many wonderful deeds, and died rejoicing in hope of the glory that should afterwards be revealed.

He commences the twelfth chapter with the word "wherefore," referring to what he had said in the preceding chapter. "Wherefore, seeing we are compassed about with so great a cloud of witnesses." Here an al-

lusion is made to the Olympic games, which were witnessed by vast numbers of spectators, and among them the nobles and principal men, at each celebration. "Let us lay aside every weight"—another allusion to the same games: for the *athleti* or *agonista*, the competitors for the prizes, disencumbered the body of every weight or impediment calculated to retard their progress in the race, or encumber or embarrass them in their wrestling and fighting matches.

"The sin which doth so easily beset us," may be explained so as to apply to each individual, and to the particular sin to which he is most inclined—as probably there is some point in the character of each individual at which he is more vulnerable, or liable to sin, than any other, or it may be explained in reference to some particular sin in the mind of the apostle, to which the Hebrews especially were exposed at that time. Either construction is a reasonable one.

Dr. Adam Clarke, in commenting on the passage, says the word *euperistatos*, (*easily besetting*), is derived from *eu*, well; *peri*, about; and *istemi*, I stand: the sin that stands well, or is favorably situated, ever surrounding the person and soliciting his acquiescence: that which has every thing in its favor, *time*, and *place*, and *opportunity*. The Dr. applies the text in the usual way; but says, in closing his remarks, that "the easily besetting sin of the Hebrews, was an aptness to be drawn aside from their attachment to the Gospel, for fear of persecution." This appears a rational conclusion, and I am inclined to adopt it as the primary application of the text; or rather to say, as the preceding chapter treats altogether upon faith, that the besetting sin of the Hebrews was *unbelief*. For in the course of this epistle, the apostle often warns them, as a nation, against unbelief, and as Christians against apostatizing from the faith they had professed.

D. S.

HOLY FAIRS.

I have now before me a letter from a worthy lay brother, in which he censures pretty severely, the articles on this subject, and us for publishing them. As silence might be misconstrued, I will give the gist of his letter, and briefly reply to it, with the same frankness and goodwill.

Br. S. inquires—"Is it exhibiting the spirit of the meek and lowly Jesus, to ridicule those whom he has commanded us to love and pray for? Or, is it necessary that we should indulge ourselves in vulgarity and ironical expressions in order to portray the illusions of our opposers? But enough—I am too well acquainted with your writings, to suppose that after a moments reflection, you would hesitate in deciding against such articles appearing in a paper devoted to religious subjects.

***** Lastly, of Appollos I would say, let us have no more of his dreams—and to Br. Grosh I would say, give us nothing but what we can present to our opposers, without having reason to blush."

In reply, I inquire—Is it necessary to misrepresent an article, in order to rebuke a man for writing it?—Ironical the articles are, but Br. S. will search in vain for any expression in them which will fairly justify the word "*vulgarity*." This settled I reply to his questions.

Neither of the articles were intended to ridicule persons but practices—and practices, too, which we can not, should not love. The ridicule consists in the *reductio ad absurdum*—or carrying out false principles to their ultimate, and most ridiculous, yet perfectly legitimate conclusion or consequences. It was used with powerful severity by the prophet Elijah, 1 Kings xviii: 27.—And it was also used by our Saviour in his frequent opposition to the illiberal prejudices of the Scribes and Pharisees. He once used it with his disciples, (See Matt. xv: 21-28,) to compel them to renounce their prejudices against extending the benefits of the Messiah's kingdom to the Gentiles—and succeeded. Br. S. must admit that the language of verses 24 and 26, expresses the real sentiments of Jesus (and thus prove the Saviour as bigoted and intolerant as any of the Jews)—or, he must admit that Jesus used these Jewish objections ironi-

cally, and for the purpose of compelling his disciples to see their cruelty and absurdity. The first he will not admit—and the latter will justify irony and sarcasm in particular cases against even our dearest friends.

Of course I dissent from Br. S. in his lastly—and would say to Apollos,

"Eye nature's walks, shoot folly as it flies,
And catch the manners living as they rise."

As to publishing any thing at which our readers will have reason to blush, I will not do it, knowingly—but I certainly will not feel bound to spare the blushes of that false delicacy which dares not rebuke a pernicious folly, because it is fashionable, or because some of our friends may be guilty of the same. Apollos' first article faithfully, but too briefly, described *real events* as they actually occurred in several holy fairs held in this section—so that if there is any shame, it falls on the actors, not the describers, publishers and readers. The subsequent articles only carry out the premises to a legitimate conclusion—show that gambling is gambling—fortune telling is fortune telling and extortion is extortion—in principle the same whether on a large or a small scale—whether carried on by regular black-legs and vagabonds, or by fashionable ladies and gentlemen—whether to win money for the private purse, or to put it into "the Lord's treasury."—And so far from feeling shame in handing them to an opposer of Universalism, I would God that every getter-up and attendant of "holy fairs" could see, and read, and feel the force of those articles. I desire it for *their* good—for our credit—and most of all, for the benefit of many poor and needy females who are deprived of a market for their manufactures by these unrighteous vanity fairs, and too frequently, I fear, driven to beggary, prostitution, and utter ruin, in consequence thereof.

But I have said more than I intended—as to length, but not as to matter—and therefore begging forgiveness for my trespass on the patience of our readers, and thanking Br. S. for his frankness and good opinion of me, which I shall ever strive to truly merit, I remain his, fraternally and affectionately, in the Gospel and spirit of our Lord.

A. B. G.

REWARDS AND PUNISHMENTS.

Some people must have a very exalted opinion of their own actions, who claim *infinite* rewards and expect infinite punishments for them! What! a whole eternity of bliss as a *reward* for the petty actions of a brief life-time—of a life-time, did I say? rather of an occasional moment scattered here and there in the brief intervals devoted to religious duties in a life-time! And not less gifted with an idea of his own consequence is the being who really believes, that what he can do against God, is so important that the Deity will be satisfied with nothing short of his endless suffering therefor! Shame on the inordinate self-importance of man, thus to attach infinite punishments and reward's to his actions, as the just and proper measure of their consequence!

But we are told, that we misrepresent the views of Partialists on this subject. Perhaps we do, for we have taken their own language on the subject, and that is not always to be understood in its most obvious import. If they do not mean that their actions *deserve* these infinite consequences, why do they speak of justly deserving endless misery? For if their evil deserves this, their good deserves its opposites, of course. Why reproach Universalists for denying future rewards and punishments, (by which they mean *endless* rewards and punishments,) if they themselves also deny them? Or is it reproachful in us to deny them, and not for others to do so? Why do some of them declare that it would be unjust in God to save all men, if they did not believe it just in God to save them, in preference to all others, because of their works?

The truth is, Calvinism, as well as Universalism, denies the doctrine of infinite merit or demerit in human actions, and places salvation wholly in the grace of God. And Arminianism, whenever it endeavors to evade the elevation of human action to the same merit with divine

action, runs into the same denial of infinite rewards and punishments. If we are saved endlessly by the free, unpurchased favor of God, we are not saved for our works—and if our works are not deserving of an endless reward, none of them can be deserving of an endless punishment. On the contrary, if our evil actions are justly deserving of an endless punishment, our good ones must be deserving of an infinite reward. And in this case, we are saved by our own works, through the mere justice of God, and not by God's free grace. Our salvation is then a reward, earned by ourselves, and not the free gift of God to us.

In the view of these dilemmas, conjured up by the confused teachings of Partialism, how clear is the voice of Universalism in the Bible—that not only final salvation, but present salvation, and *even* the *means* of salvation, (which are faith, repentance, and love,) and *also* the *fruits* of salvation, (righteousness, peace, and joy,) all are the gifts of God to us—even this life, and the immortal life, with all they contain or yield, are his free, unpurchased gift! Let us, then, say, when we have done all we are commanded, "we are unprofitable servants"—to God be all the glory, as ours is all the benefit. Amen.

A. B. G.

TO OUR PATRONS.

The times call for much mutual indulgence, forbearance and long suffering—and we are willing—yea, anxious to do our share. But to do it we must be aided, by others. Our remittances, our whole dependence, are far less than last year, while our expenses and liabilities are considerably greater; and with what is due on the last volume, our receipts should be much greater than they were last year. These are *facts*—now for the purpose we have in view in stating them.

Each subscriber who commenced with the present volume, and has made no payment on the same, is now charged at the rate of two dollars for the year. And each subscriber, who owes in full for the last year and the present, is indebted four dollars and fifty cents.—The enhanced price is not *our* fault, for we have always urged, and always preferred advance payments—so much so, that the enhanced price does not compensate us for the neglect of subscribers to pay in advance.—Among the subscribers thus indebted to us, there are hundreds who can pay us, and not feel that they have done so, (except in their consciences,) the next day.—We hope they will soon aid us by paying (as they can well afford to do) our small pittance in full. There are also hundreds of others, who can pay us without any great inconvenience, immediately, or within a few weeks at most. To induce them to do it, and thus aid us more than they can well imagine, we make the following offer—all we can possibly afford to make under present circumstances, without a sacrifice greater than any true Universalist will ask at our hands.

1. Any person paying to us (or to a trusty agent) three dollars, shall be credited in full for the present and next volume.

2. Any person indebted for last volume and this, shall be credited in full on both, by paying four dollars within the same period—or as much as will make his credit on the two volumes, four dollars—thus counting in what he has already paid.—Or, if he prefers it, as we do, by paying five dollars, (or what will make his credit on the two years amount to five dollars,) we will credit him in full for the last and the present, and one dollar the next volume. This last offer will hold good to those who are owing Mr. Skinner for the sixth volume—except, that we will credit them only one dollar on the present volume, and in full for the sixth and seventh volumes.

The money to be sent to us free of postage, unless the letter enclose at least a five dollar bill. Notes of any denomination, on any solvent Banks in this or the Eastern States, Michigan, Ohio, New-Jersey, or Pennsylvania—in the order here named will be received in payment.

Brethren and friends who are indebted to us, and able to pay us without great inconvenience—this *appeal* is to your *generosity, justice, and BROTHERLY KINDNESS.* Do

please bear our request in mind, and act on it as soon as you conveniently can, by remitting the money directly to us in the safest and most convenient mode, or by paying an agent and requesting him to do it for you and us.

Agents having remittable sums on hand will please forward them as soon as convenient, by any safe conveyance, in drafts or cash.

If all who are indebted to us, and can comply easily with this request, will but do so, it will relieve us from difficulty at once, and enable us patiently to wait the leisure and ability of those who are, like ourselves, more in need of assistance than able to bestow it.

G. and H.

A GREAT FLOOD.

The city of Baltimore, Md., has been visited with a most destructive inundation, by the rising of Jones' Falls, a creek running through the city, which swept away dams and bridges, houses and stables, drowning some twenty or twenty-four persons besides much cattle, and ruining many others. The damage is estimated at nearly one million of dollars, and among others, we learn by a letter from Br. Everett, published in the last Union, that the Universalist society has had their new house much injured, the or an ruined, seats torn up, cushions, etc., spoiled. Br. Everett writes in a very desponding strain. Our friends had strained every nerve, and exhausted all their means, before this calamity fell upon them, and are now unable to repair the damage. He ardently entreats and solicits aid from the sister societies in Philadelphia, New-York, Boston, and elsewhere, to enable our friends in Baltimore again to refit their house, and go forward rejoicing. It is to be hoped that those at all able, will also be actively willing to comply with the request of Br. Everett, and the dictates of humanity and brotherly kindness.

A. B. G.

RATHER UNCLERICAL.

A ministering brother writing at the Slanderer in the Star in the East, says, "he ought to be *kicked*, and held up to public disgrace." What *ought* to be done it is right and proper to do. Suppose, then, Br. F., you set about it, and *kick* every slanderer you can find! Really, it would be a *conical* sight to behold your reverend foot rising up rapidly at an angle of forty-five degrees, to come in contact with the body of a fellow-being, who had been duly convicted of the crime of slander! But we New-Yorkers had supposed our New-England brethren to be too stately and dignified to engage in such duties and recreations. The expression here commented on, might pass as a hasty ebullition of indignant feeling, if uttered in the social circle—but it savors rather much of rough-and-tumble-ism to appear in print.

A. B. G.

Should any of our agents ascertain the residence of SAMUEL BERGEN, formerly of Dunwich, U. C., they will please collect \$3.19 of him for papers which he ordered, but left the place without paying for. We shall probably have occasion to make a few more such calls.

G. and H.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday in July by Br. GROSH in Eatonville instead of Br. W. H. Wagoner—Br. WOOLLEY in Madison and Br. EODEN in Oran, and at Waterville at 5 P. M.

There will be preaching on the fourth Sunday inst., by Br. DOOLITTLE in Cedarville and Br. M. B. SMITH in Oxford.

There will be preaching on the fifth Sunday inst., by Br. DELONG at North Norwich—Br. M. B. SMITH in Columbus—Br. C. S. BROWN in Ithaca.

The Southern Convention of Universalists will meet at Mathews Court House, Virginia, on the 29th and 30th inst.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper

P. M. Posterville, for self and H. M. C.—S. E. Mt. Gilead, (O.) for W. B. A. T. I. and C. R.—Rev. W. M. D. Lebanon, for B. E. A. K. R. S. and W. H. G.—L. C. Troy, (Mich.) for self, C. F. C. and L. S.—P. M. Montrose, (Pa.) for W. D. M. D. O. B. and G. K.

POETRY.

For the Magazine and Advocate.

By the kindness of our esteemed friend, Edwin H. Chapin, the author of the following Independence Hymn, we are enabled to give it to our readers one week earlier, than if we had been obliged to wait to copy it from the Observer, to which it was first sent, or publication. A. B. G.

HYMN FOR THE FOURTH OF JULY.

(AIR, DUKE-STREET.)

God of this People! Thou whose breath
Swell'd the white sail, and wing'd the breeze,
And sped the *Exiles'* trembling bark,
In safety, through the stormy seas—

To whom our trusting sires look'd up
For strength to rive the Tyrant's chain;
Whose wings were 'round them as a shield,
Amid the thickest battle rain—

From the old Pilgrims' altar-rock,
Far to the sounding Western sea;
A Nation wafts the voice in song,
And pours the heart, in prayer, to THEE!

Hush'd be the peal of booming gun,
Hush'd be the lofty pean now;
While low before each holy shrine
We close the eye and veil the brow.

And, Father, be the prayer we breathe,
Of thanks to Thee for mercies giv'n;
For others' weal; for peace and light;
That tears be dried and fetters riv'n.

And when again the shouts ring loud,
And when they tell of storied glen,
Of haunted stream and hallow'd sod,
Linked with the deeds of mighty men,

When the old Charter meets our sight,
And when our "banner flouts the skies;"
Oh then, may grateful thoughts of THEE
Blend with our purest memories!

Still, Father, be our nation's Guide
By night or day; in darkness bow'd,
Or rais'd to Honor's dazzling height;—
Be Thou our "pillar" and our "cloud."

That when, besides our lowly graves,
Our children's children bend the knee,
They still may praise for blessings giv'n,
And shout the anthem "WE ARE FREE!"

Utica, July 1, 1837.

E. H. C.

For the Magazine and Advocate.

LACONICS.....NO. 1.

Messrs. EDITORS—The following apothegms I have culled from a work, with which, from a slight glance at one of the volumes, I have been much entertained.—It is entitled "*Laconics; or the best words of the best authors*;" and is indeed "a collection of gems" from the richest Literary Caskets. Although it has been before the public these few years past, yet if its contents prove as pleasing to many of your readers as they have to myself, I am sure they will be gratified by seeing some of them published in your valuable and wide-circulating journal.—To many they may be as "familiar as household words." To others new and original. Be that as it may, to all I trust these friendly and "sage advisers" will prove interesting and instructive. Should you see fit to publish, I will endeavor, from time to time, to continue the selections. E. H. C.

I. The English laws punish vice; the Chinese do more, they reward virtue.—GOLDSMITH.

II. Our greatest glory is not in never falling, but in rising every time we fall.—CONFUCIUS.

III. In a vain man the smallest spark may kindle into the greatest flame; because the materials are always prepared for it.—HUME.

IV. He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.—POPE.

V. He that can not forgive others, breaks the bridge over which he must pass himself; for every man had need to be forgiven.—LORD HERBERT.

VI. Would you taste the tranquil scene?
Be sure your bosom be serene:
Devoid of hate, devoid of strife,
Devoid of all that poisons life;
And much it 'vails you, in their place
To graft the love of human race.—SHENSTONE.

VII. Trust him little who praises all, him less who censures all, and him least who is indifferent about all.—LAVATER.

VIII. Critics must excuse me, if I compare them to certain animals called asses, who, by gnawing vines originally taught the great advantage of pruning them.—SHENSTONE.

IX. Wisdom is the knowledge that springeth from the heart, bloometh on the tongue, and beareth fruit in the actions.—L. GRAYSTONE—1604.

X. Fancy restrained may be compared to a fountain, which plays highest by diminishing the aperture.—GOLDSMITH.

XI. It is impossible that an ill-natured man can have a public spirit; for how should he love ten thousand men, who never loved one?—POPE.

XII. He is happy whose circumstances suit his temper; but he is more excellent, who can suit his temper to any circumstances.—HUME.

CHANNING.

THE FOUR CAUSES OF INTemperance as illustrated by Dr. Channing in his address before the Massachusetts Temperance Society.

One cause of the commonness of intemperance in the present state of things is the heavy burden of care and toil which is laid on a large multitude of men. Multitudes, to earn subsistence for themselves and their families, are often compelled to undergo a degree of labor exhausting to the spirits and injurious to the health.—Of consequence, relief is sought in stimulants. We do not find that civilization lightens men's toils; as yet it has increased them; and in this effect, I see the sign of a deep defect in what we call the progress of society.—It can not be the design of the Creator, that the whole of life should be spent in drudgery for the support of animal wants. That civilization is very imperfect, in which the mass of men can redeem no time from bodily labor for intellectual, moral and social culture. It is melancholy to witness the degradations of multitudes to the condition of beasts of burden. Exhausting toils unfit the mind to withstand temptation. The man, spent with labor, and cut off by his condition from higher pleasures, is impelled to seek a deceitful solace in sensual excess. How the condition of society shall be so changed as to prevent excessive pressure on any class, is undoubtedly a hard question. One thing seems plain, that there is no tendency in our present institutions and habits to bring relief. On the contrary, rich and poor seem to be more and more oppressed with incessant toil, exhausting forethought, anxious struggles, feverish competitions. Some look to legislation to lighten the burden of the laboring class. But civil laws and equal power to remove the shocking contrast of condition which all civilized communities present. Inward spiritual improvement, I believe is the only sure remedy for social evils. What we need is, a new diffusion of Christian, fraternal love, to stir up the powerful and prosperous, to succor liberally and encourage the unfortunate or weak, and a new diffusion of intellectual and moral force, to make the multitude efficient for their own support, to form them to self-control, and to breathe a spirit of independence, which will scorn to ask or receive unnecessary relief.

Another cause, intimately connected with the last, is the intellectual depression and the ignorance to which many are subjected. They who toil from morning to night, without seasons of thought and mental improvement, are of course exceedingly narrowed in their faculties, views and sources of gratification. The present moment, and the body, engross their thoughts. The pleasures of intellect, of imagination, of taste, of reading, of cultivated society, are almost entirely denied them. What pleasures but those of the senses remain? Unused to reflection and forethought, how dim must be their perceptions of religion and duty, and how little fitted are they to cope with temptation. Undoubtedly in this country, this cause of intemperance is less operative than in others. There is less brutal ignorance here than elsewhere; but on the other hand, the facilities of success are incomparably greater, so that for the uneducated, the temptation to vice may be stronger in this than in less enlightened lands. Our outward prosperity, unaccompanied with proportionate moral and mental improvement, becomes a mighty impulse to intemperance, and this impulse the prosperous are bound to withstand.

I proceed to another cause of intemperance among the poor and laboring classes, and that is the general sensuality and earthliness of the community. There is indeed much virtue, much spirituality, in the prosperous classes, but it is generally unseen. There is a vastly greater amount in these classes of worldliness, of devotion to the senses, and this stands out in bold relief. The majority live unduly for the body. Where there is little intemperance in the common acceptance of that term, there is yet a great amount of excess. Thousands, who are never drunk, place their chief happiness in pleasures of the table. How much of the intellect of this community is palsied, how much of the expression of the countenance blotted out, how much of the spirit buried, through

unwise indulgence! What is the great lesson, which the more prosperous classes teach to the poorer? Not self-denial, not spirituality, not the great Christian truth, that human happiness lies in the triumphs of the mind over the body, in inward force and life. The poorer are taught by the richer, that the greatest good is ease, indulgence. The voice which descends from the prosperous, contradicts the lessons of Christ and of sound philosophy. It is the sensuality, the earthliness of those who give the tone to public sentiment, which is chargeable with a vast amount of the intemperance of the poor. How is the poor man to resist intemperance? Only by a moral force, an energy of his will, a principle of self-denial in his soul. And where is this taught him? Does a higher morality come from those whose condition makes them his superiors? The great inquiry which he hears among the better educated is, What shall we eat and drink, and wherewithal shall we be clothed? Unceasing struggles for outward, earthly, sensual good, constitute the chief activity, which he sees around him. To suppose that the poorer classes should receive lessons of luxury and self-indulgence from the more prosperous, and should yet resist the most urgent temptations to excess, is to expect from them a moral force, in which we feel ourselves to be sadly wanting. In their hard conflicts how little of life-giving truth, of elevating thought, of heavenly inspiration, do they receive from those above them in worldly condition.

Another cause of intemperance is the want of self-respect which the present state of society induces among the poor and laborious. Just as far as wealth is the object of worship, the measure of men's importance, the badge of distinction, so far there will be a tendency to self-contempt and self-abandonment among those whose lot gives them no chance of its acquisition. Such naturally feel as if the great good of life were denied them. They see themselves neglected: Their condition cuts them off from communication with the improved. They think they have little stake in the general weal. They do not feel as if they had a character to lose. Nothing reminds them of the greatness of their nature. Nothing teaches them that in their obscure lot they may secure the highest good on earth. Catching from the general tone of society that wealth is honor as well as happiness, they see in their narrow lot nothing to inspire self-respect. In this delusion, they are not more degraded than the prosperous; But they echo the voice of society; but to them the delusion brings a deeper, immediate ruin. By sinking them in their own eyes, it robs them of a powerful protection against their vices. It prepares them for coarse manners, for gross pleasures, for descent to brutal degradation. Of all classes of society, the poor should be treated with peculiar deference, as the means of counteracting their chief peril; I mean, the loss of self respect.—But to all their other evils is added peculiar neglect.—Can we then wonder that they fall?

A GOOD WIFE.—There are three things a good wife ought to be like—and yet those three things she ought not to be like.

First.—She ought to be like a town clock, keep time and regularly. She should not be like a town clock; speak so loud that all the town can hear her.

Second.—She should be like a snail: keep within her own doors. She should not be like a snail: carrying all she is worth on her back.

Third.—She should be like an echo: speak when she is spoken to. She should not be like an echo: determined always to have the last word.

MARRIAGES.

In the Universalist meeting-house, in Watertown, on Sunday, June 25th, by Rev. Pitt Morse, Rev. WILLIAM H. WAGGONER, of Eatonville, Herkimer county, to Miss EMILY MILES, of the former place.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

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For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.....NO. VI.

BY S. R. SMITH.

THE NATURE OF PUNISHMENT.

Among the immediate causes of infidelity, which have their foundation in certain doctrines held by professing Christians, some are more obvious and influential than others. The reasons of this difference, are sometimes contained in the subjects themselves—some being vastly more important than others, some are more intelligible and tangible, while some obtain a kind of preference and are made to stand out in bold relief, as more worthy of special attention. But notwithstanding this difference, every opinion and sentiment maintained by the Christian, which can not be reconciled with both reason and the Bible, has a pernicious influence. For there will be times and occasions in which these views and doctrines will become the subject of remark—and when the most trifling inconsistency will be made the butt of severe criticism and rude animadversion. It behoves the believing Christian, then, to attend to the correctness, reasonableness and scriptural support of every item of his creed to be "faithful in that which is least," as well as in the great matters of eternal truth.

But the unbeliever should recollect, or learn, that when the more important parts of any system are well sustained, the minutia which might have been overlooked in establishing first principles, may also be settled with equal certainty and in perfect harmony with the general plan. Thus, in the discovery of the laws of gravitation, the fundamental principles which regulate and determine the positions and motions of the planets were fully established. But it remained that the oscillations and apparent anomalies should be satisfactorily explained. This, few doubted could be done—and it was done to the conviction of all. So the unbeliever may rest assured, that though in the discussion and confirmation of the great truth of a divine interposition, some of the minor considerations may not be fully settled, they are yet capable of satisfactory explanation, in perfect accordance with the truth and divine origin of the Bible.

It is not intended therefore to canvass every conceivable aberration from consistency, which the sagacity of unbelievers may discover, or fancy that they discover in the views and sentiments of Christians. If we can prove—and we have great hopes of doing so—that several important doctrines of the Christian church, are not contained in the Bible, and do not therefore furnish any ground of objection to its divine authority and authenticity—and at the same time show that the doctrines of that book are neither unreasonable nor inconsistent, the principle for which we contend, that it is a revelation from God, will be fully established. The unbeliever may then settle the minor difficulties in his way, at his leisure, and as opportunity permits. But if the principal grounds of objection are removed, he must perceive that all others will fail of course, whenever they are made the subject of due investigation.

The prevailing opinion respecting the *certainty and the nature of punishment*, has probably exerted considerable influence in promoting infidelity. According to this system, the transgressor is not certain to receive any punishment—much less an adequate one for his sins; while those who are punished, are considered neither more guilty nor deserving of chastisement, than those whom grace spares. At the same time, it supposes that the

infliction of punishment is for no other purpose, than the vindication of the honor of God and the sanctity of the divine law—the satisfaction of offended justice, and the propriety of chastising incorrigible sinners. This system also supposes, that some of the guilty are permitted to escape from wrath, because they *believe* that Christ suffered for them, and in their stead; while others whose crimes are no greater, or their guilt no deeper, are made subjects of misery because they do not, or can not also believe. And, as if to encourage the unprincipled and vicious, and to tantalize the sober moral man, it is maintained that the most abandoned in crime are more certain to believe and to be saved in consequence, than the more discreet and upright among mankind. It also supposes that the punishment which is inflicted on the disobedient, comprises no one object in relation to the sufferers themselves—save that of misery—misery, of unimaginable intensity, and exhaustless in its means of aggravation.

All this, many honest men very sincerely and confidently believe; and they as confidently assert and endeavor to maintain, that it is the doctrine of divine revelation. Indeed no pains are spared to convince the world, that this very objectionable hypothesis was actually maintained and taught by our Saviour and the apostles, and recorded in the New Testament for the belief of all future generations. And they seem not to be aware, that it involves in any of its features and bearings, either contradiction to the best exercise of reason, or inconsistency with the Bible—much less do they appear sensible, that it is one of the stepping stones to the very door of infidelity.—That such however is the fact, will probably appear from the following considerations.

1. All the possible influences from the dread of punishment, must depend upon the conviction of its certainty. If, then, it is the object of any system to enforce its requirements by the aid of threatenings, they will cease to operate as inducements to obedience, the moment it is discovered that the penalty denounced is not enforced. Let a parent who threatens to punish his child for disobedience, make the popular theology in relation to this subject, a part of his plan of domestic government, and then if he can, wonder at the insufficiency of his authority. Like the nursery tales, it is soon discovered that they were intended for a purpose, which can no longer be effected than while the deception is believed. The unbeliever will argue precisely in the same way—that the punishment denounced by the Deity against the impenitent, is evidently not feared by the professor who often asserts it, and who is presumed to know whether it is taught in the Bible. And he comes to the conclusion, that if the believer who acknowledges himself a transgressor, can escape—there is no reason why *he* should despair. Thus he satisfies himself, that there is really nothing to fear. And his infidelity is confirmed if not caused, by the influence of this sentiment.

2. Another consideration which evidently has much weight in promoting skepticism and infidelity, is the want of proper discrimination between faith and morality—between the merely moral man and the professor on one hand, and the man of upright integrity, and the open and notorious transgressor on the other. The mass of mankind are at a loss to discover as great a difference between the moralist and the believer, as they can readily see between the virtuous and vicious man. Unbelievers are therefore, little disposed to credit the Christian, when his creed induces him to rank the good and bad in the same general class, and

to denounce them as equally dangerous to society, merely because they do not happen to believe a particular creed. And they can not easily bring themselves to believe that a beneficent Deity has suspended their destiny upon so precarious a foundation, as the belief or disbelief of any one particular, which is not clearly stated and fully explained. Besides, those who have not founded and built their hopes upon a different view of the divine economy, will hence be disposed to reject the Scriptures so long as they are supposed to teach that both good and bad are equally corrupt here, and destined to the same sufferings hereafter.

3. But perhaps the most influential cause of infidelity, contained in this general subject, is the recklessness which it supposes in respect to the consequences of punishment. And it must be confessed, that there are few subjects in the vast range of speculation, more effectually calculated to shock both reason and sympathy, than the total disregard of all useful results in the operations of retributive justice. Neither angels nor men—nor yet the stern administrator of the eternal laws of the moral universe, are supposed to derive any benefit from the miseries produced by the infliction of even endless pains! it is in vain that we seek for an extenuation of such punishment—in vain that we look to the principles of divine or human justice for its propriety—for its illustration in the practice of mankind, or its support in the testimony of the Scriptures. All nature—all experience—all revelation are silent as the grave respecting a punishment whose exclusive object is misery—whose only end, is the infliction of such terrible vengeance. The unbeliever considers this so foreign to all that his judgment, or his feelings can approve, that he bids a kind of defiance to the consequences, and asserts his contempt and abhorrence of the dogma which maintains them, and of the Bible, in which he imagines they are taught.

Suppose that a parent in correcting his child, were to assert that he did so because his justice required it, and that it was impossible to maintain the honor of his law and the dignity of his government in any other way; but that he was indifferent to any consequences upon the child, to his family, or to society. And cared not whether it drove the victim of his displeasure to despair, or wrought an unavailing repentance—for he had long since determined to disinherit him, and had actually done so, before his punishment commenced. What would the advocate of this procedure on the part of the Deity say, were he to see his favorite theory reduced to practice? Let his own example answer for him. It is sufficient to say, that he would think of the practice, as he constrains others to do of his theory—that it is neither founded in reason, justice nor philanthropy. And so long as some believe and maintain that it is a part of the plan of revealed truth, those who do not discover a better and more consistent system taught in the Bible, will probably reject both that and the creed together.

But it is matter of congratulation to the friends of consistency and truth, that so far from inculcating any thing like the doctrine under consideration, the Scriptures throughout, teach in the most unqualified terms, both the certainty of punishment for every offence, and that it is inflicted for the benefit of the individual chastised. To this, infidelity itself, can raise no objection, for it is consistent with justice, reason, humanity and experience. And if this can be made evident, as we think it can—the Christian who maintains a dif-

ferent theory, will find reason to modify his opinions accordingly; and the unbeliever who founds his infidelity on the absurdities of the popular views of punishment, must abandon his position as no longer tenable. And he must also perceive, that as he has one argument less, than on the common hypothesis—so we have of consequence, one argument more for the divine origin of the Bible.

1. Those who are acquainted with the language of the Scriptures, will not doubt that they denounce punishment against all transgressors, in proportion, or, "according to their works." This is often threatened both in the Old and New Testaments, as any one may perceive who will examine the subject. The question which remains to be settled, is, do they also inform us, whether this punishment is inflicted? If they do, we shall find very ample illustrations of that truth—and also find it applied to every transgressor, whether he be considered comparatively righteous or unrighteous. What, then, say the Scriptures?

It was said to Adam—"in the day thou eatest (sinnest) thou shalt surely die." This evidently means a moral death—to die "in trespasses and sins," and is supported by a great number of similar expressions in the Bible. No man can read the account of the first recorded transgression, and the cognizance taken of it by the Deity, and not discover, unless he be blinded by prejudice—that in the guilt, shame and sorrow which immediately followed the sin, the promised punishment was actually inflicted. So again in the case of Cain, though his life was spared, yet for the crime of which he was guilty, his sufferings were so intense that he thought it greater than he could bear. The same is true of the best men, as well as of the worst. Jacob, Moses and David, came in for their full share of punishment for their offences. Nor are the chastisements of the divine hand confined to individuals—nations that sin, are visited with national retribution. The strongest instance of which is recorded, prophetically, in the New Testament, and which actually fell upon the Jews, their city, their temple, and their institutions.

This mass of evidence, which is familiar to those who read the Bible, should satisfy every Christian professor—while the actual experience of every man, should convince the unbeliever, that no man does wrong with impunity. What degradation, and self-reproach—what mental anguish and severe compunction, are felt for disobedience? To these probably no adult person is a stranger—and they should teach every one to regard with more caution and fidelity the admonitions of eternal truth contained in the Bible—"the soul that sinneth shall die." And they should further instruct all offenders, that the day of retribution is near; that the "reward of their hands" comes down with instant and overwhelming power—meets them in the moment of transgression, and holds the soul under condemnation until they "cease to do evil, and learn to do well."

2. But however immediate and tremendous the punishment of the wicked—it is plainly designed for their individual good. It is a sufficient vindication of the honor of God, of his moral government, of his eternal justice, that the penalty for sin is enforced. But the *character* of the Deity, and the *propriety* of his laws are seen in a far more amiable and interesting light, when it is perceived that every moral pain we bear—every mental suffering we endure for our follies and our crimes, are the medicines to heal the diseases of the soul. They are the safe and finally effectual prescriptions, which "wound but to heal—which kill but to make alive."

We are at no loss to apprehend the reasons why pain is connected with the application of fire to the flesh, the luxation of a joint, or the fracture of a bone. All this is plainly for the benevolent purpose of rendering us more circumspect and cautious—it is to guard us against the thousand

"ills that flesh is heir to," by the dread of consequences. And notwithstanding the inconvenience and anguish to which it occasionally subjects us, we are no doubt, benefited on the whole, by this arrangement of our physical constitution. It exhibits both design and benevolence—the object being our preservation from the identical evils and sufferings which we are sometimes permitted to experience. Thus it evidently is in the moral constitution of man. He is endowed with a conscience, which when enlightened by the humanizing and purifying genius of the Gospel, is as sensitive to the contaminations of sin, as the nerves to the influence of frost, fire, or laceration. And it is not uncommon to see persons so afflicted by the recollection of some vice, as to form and keep the resolution, never to allow themselves in its repetition. A single indulgence is sometimes sufficient to awaken and fix the determination, to do what is believed to be right in all future time.

On this principle, it will be perceived that independent of any external consideration, public opinion, or personal interest, we have in the very frame and fashion of our moral and intellectual constitution two very strong motives to the practice of virtue—the fear of punishment, and the hope of happiness. For while every man must admit that the recollection of sin never gives him satisfaction, by recurring to his feelings in the consciousness of having performed a good action, he will dwell with peculiar delight on the ineffable peace which he experienced. That mental anguish which sin inspires, is punishment, and its victim is suffering the condemnation which he fears. That peace of soul which accompanies well-doing, is happiness; and imparts the bliss of heaven here below. To punish and to reward, have the same common end in view—to induce the wicked to become good, and to confirm the good in the way of duty, honor, peace.

And this is the doctrine of the Bible—"I will visit their transgressions with the rod, and their iniquity with stripes, nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." Again—"whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." And again—"the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." The number of Scripture proofs that the object of punishment is paternal, is abundant. We here add but one more in support of our position, as further reference will be made to it in a subsequent number. "For they (our earthly fathers) verily for a few days chastened us after their own pleasure, but he (that is, God) for our profit, that we might be partakers of his holiness."

It is believed that the view here taken of the certainty and emendatory objects of punishment, legitimately authorize the following conclusions—viz. that the doctrine which generally prevails in the Christian church respecting that subject, is not authorized by the Bible. That it gives no countenance to the opinion that some of the wicked will escape—or that the moral man is no better than the vicious—or that punishment is inflicted for no other purpose than that of enhancing and magnifying the glory of God in the misery of man. And consequently, that neither of these, can furnish any ground of objection to the Scriptures, or justify any form of infidelity.—Hence too, unbelievers must perceive, that all the arguments and objections which they may bring against the common opinion, respecting the nature and end of punishment, have no relation to the truth and authority of the Bible. To reject that book, because some men hold sentiments which it does not authorize nor contain, is to reject all truth, because we sometimes hear falsehoods. It has been shown, that the Scripture doctrine of the nature and certainty of punishment, is both reasonable and in accordance with universal experience—and as reasonable men, how can unbelievers object to

its truth and propriety? They can not—and when they have duly examined the subject, they will not; but will believe, obey, and rejoice in the truth of divine revelation.

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER VIII.

MY DEAR CHILDREN—In former days, when we met, your old grand-pa not unfrequently had some little anecdote to tell you. As our former meetings were sometimes begun, so will I commence this letter. I have often, yea, times without number, insisted upon your thinking, judging, deciding for yourselves. To enforce this lesson, I now repeat to you an appropriate story, pretty much as I find it in the "Essays on the Pursuits of Truth." A late writer, in his travels through Mesopotamia, relates, that at Orfah, (the ancient Ur of the Chaldees,) the river and the fish in it, are sacred to Abraham; and that the inhabitants firmly believe, that if any of the fish were caught, no process of cooking could make any impression upon their bodies. Here is a notion which any one might at once put to the test by direct trial—an opinion which they have only to stretch forth their hands to verify or disprove; yet so thoroughly pre-occupied are the minds of the people, by the prejudice instilled in early infancy; such awe do they feel in relation to it, that they have not the slightest suspicion of its absurdity, and would think it profane to submit it to the ordeal of actual experiment. What do you think would be the fate of him who was daring and independent enough to try the experiment, and maintain the falsehood of the universally received or imbibed opinion? Persecution, calumny, lies, malice, and hatred even unto death or extermination, would be his fate. Innovator, blasphemer, heretic, and profane rascal, would be among the titles lavished upon him. To a fortune equally hard and equally unjust, have some of the best friends of the human race been obliged to submit. This story may serve to remind you of an important truth: that men have always been more ready to receive opinions upon the authority of others, "by tradition from their fathers," than to take the trouble, however small, of inquiring, finding out, and deciding for themselves. Perhaps nothing has tended more than this, to keep back the progress of the human race. At all events, your grand-pa thinks that you cannot inflict upon yourselves a greater injury and curse, than to receive, rather than work out, your own opinions.

I am glad that many are beginning to regard education as something more than the mere imparting of knowledge. I am glad that the number is increasing of those who expect more from teachers than the communication of opinions, and what has been hitherto received as truth. Such is not now regarded as the exclusive, or even the chief end of education. A higher and more important object is now pretty generally expected to be aimed at. The faculties of the mind are to be developed, exercised, and invigorated. The intellect is to be exercised and disciplined in the performance of such operations as will enable it to work its own way to any truth, as will prepare it to distinguish the true from the specious—that supported by evidence, from that based only upon the *dictum*, the *ipse dixit*, the authority of some blind and worshipped leader of the blind. The task of thinking is not likely, under the improved modes of education, to be henceforth so passively resigned and abandoned to a few. Nor will the rising generation be so likely to embrace and imbibed the opinions of their elders, as were the generations before. I am grateful to God for the prospect; and although my eyes shall never behold the goodly fruits of this new order of things, yet I rejoice in the hope of them. Ye are likely to behold this harvest of good things, and to share in its benefits. Think, reason, inquire, reflect, judge

for yourselves, and so help to bring about this much to be desired age. As I made you do with your very first lesson in geography, so do ye with every lesson men would impart to you. I thought it not enough that ye should know that the earth was globular; I considered it of far more importance that ye should be able to understand and make use of the proofs of it.

You will frequently meet with instances and exhibitions of human nature, such as I have lately been a witness to. A gentleman who left this neighborhood for the South, when you were all young, has lately returned to make it the place of his future residence. His circumstances are very much altered, and likewise his habits. The consequence is, that he has given up all intercourse with his old friends, and this seems to arise from his being *ashamed* of any connexion with those in that *rank* to which they belong, and in which he himself was born. This conduct has subjected him to contempt and disapprobation, and he is universally, almost, stigmatised as an upstart, a purse-proud, but really low-minded man. Indeed such has been the reception which such characters have usually met with, the spirit of their conduct being universally reprobated wherever it has been manifested. What has most surprised me about this matter, is, that those very persons who have exhibited the same spirit and conduct themselves—who have a beam in their own eye—have been the loudest in condemning Mr. —, and the most quicksighted to detect this speck in the eye of another! When a young man, I joined the multitude in their expression of indignation at a similar instance of monied hauteur. While life lasts, I will never forget the remark of an old and venerable sage: "Are you sure that you, yourself, are superior to the very fault which you are condemning? It arises from an inordinate love and estimation of riches, and to have corrected this erroneous judgment of money, is not very common in so young a man. But from every evil and event of life, some good may be extracted. You will derive some benefit from the present exhibition of "what is in man," on both sides, if you trace each fault to its source, and endeavor to form a more wise estimate of rank and wealth, and to repress the disposition to censure and find fault. Censure not, as you would avoid censure." This admonition, which has so long been engraven on the tablets of your grand-pa's memory, I would wish to have impressed upon yours.

Have you not frequently observed how uninteresting, and even disgusting it is, to be obliged to listen to a tedious narration of one's own complaints, or of those of their children? I hope you are, or will be, superior to the commission of this vulgar and weak-minded practice. That it looks ill in others, may serve as a sufficient proof that it appears no better in us. Another consideration I will suggest to you, which may likewise tend to restrain you from following a silly and bad example. It is this: talking much of our own complaints, is not only an offence against politeness and propriety, but it is also highly detrimental to our intellectual progress and dignity. What aids our intellectual improvement? Full, earnest occupation, and employment on worthy subjects. What hinders intellectual improvement? Nothing so much as a frivolous, loose, aimless mode of allowing our thoughts to float along. And when are our minds more frivolously, more vaguely, more vainly employed, than when relating and dwelling upon trifling feelings of indisposition?

"To daily long on subjects mean and low,
Shows a weak mind, or quickly makes it so."

This, I believe, is the expression of an important truth, and if so, how solicitous ought we to be, in avoiding an unprofitable employment of our thoughts, especially upon subjects without rational interest or dignity—subjects "mean and low." A lady once won her way to a very high portion of my esteem and respect, by her marked superiority to this silly practice of complaining. She literally scorned to utter a complaint. For instance, when we are upon a journey, we are apt to become

jaded, feverish, and worn out. She has told me that while some of her fellow-travellers were yielding themselves up passively to these feelings, and giving utterance to their tales of distress, she was busily employing herself, in her apartment, in washing face, and hands, and mouth, and otherwise refreshing herself. She would reap her reward in a feeling of dignity and self respect, as well as an increased capacity of enjoying food, sleep, or any other bodily comfort or enjoyment. I would have all of you possessed of the manliness and dignity of this lady. When you mingle in society, observe for yourselves what description of people are most apt to indulge in this kind of conversation, the strong or the weak-minded, the vigorous and sensible, or the imbecile and silly. According to the result of your observations, be guided in forming an estimate of this practice, which appears so frivolous and patience-exhausting to me, but about which I would have you form your own opinion. With which of the two classes of character would you wish to be ranked—with those who are addicted to the practice of treating their friends with a detail of their diseases and distresses, or with those who are superior to such an employment of mind and time?

While attending the death-bed of a friend, lately, an observation of Meikle, in his "Solitude Sweetened," forcibly recurred to my memory. He says to this effect: that he had been present at many a scene of death and dying, and though he had never heard a regret at having made a bad bargain, he had frequently heard bitter lamentations on account of misspent time. The author of "Domestic Duties," says, "I have heard those who have passed the meridian of life, declare, that the chief cause for regret and remorse, which their retrospections afforded them, sprung more from the conviction of having spent the best part of their time in an unprofitable manner, than from any recollections of actual misconduct." Would not you wish to avoid such irritating and corroding retrospections! If ye would, fix, now, at this early stage of your existence, upon objects of pursuit worthy and elevated, and let your pursuit of them be strenuous and persevering. Pleasurable retrospections must be purchased "by the abandonment of every indolent habit and frivolous pursuit. This at first may be irksome to you; but you will, in the end, discover that you have secured the *substance*, and given up only the *shadow* of enjoyment. Vapid, joyless, and splenetic, is the close of that life, of which the commencement has been unprofitably employed; while cheerfulness and serenity generally mark the old age of a well-spent youth." In forming your plans to secure for yourselves a cheerful and satisfactory old age, have regard to what you will find in Matt. vi. 33, and vii. 24-27. And may God be the guide of your youth!

For the Magazine and Advocate.

DOMINION OF CHRIST.

BY REV. L. KNAPP.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

ROMANS XIV. 7-9.

I understand from these words, that Christ has dominion over man, whether dead or alive, and that it was necessary for him to die and rise again, to obtain this dominion. So that he that dieth, dieth to him, as much as that he that liveth, liveth to him. For as he is Lord both of the dead and living, he is a dispenser of blessings to both; universal dominion under God is his, whether they be things of the next state, or this. For all things are put under him, whether they be things in heaven or things in earth, the Father only excepted. And says Peter of Christ, "Who is gone into heaven, and is on the right hand of God; angels and authorities, and powers, being made subject unto him."

When Christ suffered upon the cross, he tasted death for every man, and it matters not whether

they had had their day before him, and were gone down to the shades of death; or whether they should live after; he was equally the Saviour of both. And he could not, otherwise, have been a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. The Gentiles that lived before Christ, had not the means of salvation in this life, even allowing that the Jews had; and therefore could not be saved without extending Christ's dominion over the dead, and that, both as king and priest.

The dominion of the devil over the dead, cannot be sustained, and those who assert it, are their own authors—God has not said it. Christ has bruised the serpent's head, and is the destroyer of death, and him that has the power of death, that is the devil; neither is the devil's future reign proved by his resurrection from the dead; we therefore trust that he will be unable to perpetuate his dominion.

Christ's dominion over the dead is necessary to his work. The Father sent the Son to be the Saviour of the world. The departed dead were as much the world that he came to save, as the living, and he tasted death for them together with the living; for he was the propitiation for the sins of the whole world. It is therefore vain to limit the work of Christ to the earth, and extend the reign of the devil over the spirits of the departed. It is men that have limited Christ's salvation to the earth, and let the devil loose upon the departed dead; not God, for he has asserted the dominion of his Son, and bounds death and the devil by him. Christ affirms that all power in heaven and in earth was given to him, and that the keys of death and hell were in his possession. What, then, can the devil do? and what can his ministers do?—they are but wind and confusion, a vapor, that a brighter sun will remove.

Men have sought to limit the means of grace to the earth, and thus to shorten the hand of Christ, that he cannot save a soul that they have not converted before it leaves the body. They have also limited God's mercy to him, making death a bound beyond which he cannot be propitious. And they have attempted to prove it, and have altered some texts to make it out; but their work is not done; the Scriptures yet speak for themselves. Thus men say: "If ye die in your sins, whither I go ye can not come." "As the tree falleth, there it shall lie; as death leaves us, so judgment will find us." Corrected—"I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come."

As to the first of these texts, Christ explains it to his disciples: "I go my way, ye shall seek me, and as I said to the Jews, so say I now unto you, whither I go ye cannot come;" and told them that they could not follow him then, but that they should come afterwards. The same was true of the Jews; they could not follow him then, but were to be brought in with the fullness of the Gentiles. As to the words of Solomon, they only want to be examined to see that they were introduced by him, to illustrate the giving of alms; that bread cast on the waters, should be received after many days, as certainly as that the clouds shall receive the rain again, after many days, that falls upon the earth, or the tree remain in the place where it falleth.

The words of God by Moses, "My Spirit shall not always strive with man," have also been introduced to prove that God's mercy was limited by death, to the unconverted. And the Lord said, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Here is one hundred and twenty years taken out of always; to what, then, can the text refer? Certainly to nothing but the life of man before and after the flood, that from nine hundred years, called always, his days were reduced to one hundred and twenty years; so that instead of God's striving with man nine hundred years, he now only strives with him one hundred and twenty. Such is the testimony to limit God's mercy.

For the Magazine and Advocate.

MORAL INFLUENCE OF NATURE.

BY MISS S. C. EDGARTON.

There are moral influences abroad in the universe of God, which act as motive springs to all human deeds. They are the delicate operators that weave the webs of mortal destiny—variegated and beautiful, or rough and unseemly, as suits their own peculiar genius.

Of these moral influences, there is none more mysterious in its nature, or delicate in its operations, than the subtle spirit that dwells in the beautiful creations of the material world. Who that has stood by the "melodious wave," 'mid the scented wild bowers that shadow it; or in the forest glade, where the "pine-grove's soft and soul-like sound" is blended with the still more ethereal music of the golden-winged choir; or by the rose upon the hill-side, or the lily in the valley, has not felt his spirit purer, and his heart more tender, beneath their kindly influence? Is there no dew-like fall of peace upon the breast—no tear welling up from a fountain of grateful and impassioned love—no fervent prayer stealing out from a soul full of unutterable praise?

"Day unto day uttereth speech"—continually, eternally is that spiritual voice repeating its celestial truths—and shall we not adore our Creator for these holy and delicate revelations of his goodness? for these ministering spirits, sent forth to minister to our moral pleasures, and our religious hopes?

"Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep;"

and these creatures, or influences, are our guardian angels, empowered by our almighty Parent to watch over the destinies of his offspring—to lead them in the paths of truth, and in the ways of salvation—to soften asperities, and awaken sympathies—to make adoration intense, and gratitude illimitable!

The avenger goes forth upon his murderous mission, bearing the deadly weapon in his bosom. His brow is dark, his eye fierce, and his whole soul full of malice. He steals through the sylvan thickets that intervene between himself and victim, with a noiseless tread; soft murmurs from the passing rivulet, and strains of melody from the lonely night-bird, fall not unheard upon his ear; silvery rays streaming from a thousand far-off fountains of light, come down upon his burning eyes, and enter into the dark place of his soul; his purpose falters—passion grows weak—better feelings spring up in the renovating light;—the thread is changed—the web of destiny becomes clear and beautiful—the guardian spirit has saved him.

The inebriate spurns from his bosom the pale, devoted creature, whom he has sworn to love and cherish—curses the little pleader that begs a paternal smile—and rushes forth to embrace the goblet, to bandy blasphemies, to applaud with the laugh of revelry, the vile jest and the impious oath. With thoughts too low and grovelling for brutes to cherish, he reels across the moonlit green sward at his door, crushing the tender vine and the dew-spangled flower. He passes beneath "the tall ancestral trees," that shadow the home of his infancy. The broad green leaves flutter gratefully in the breeze—fragrant odors are shaken from their plumed boughs. Confused remembrances of innocent childhood come over him, and he throws himself beneath their venerable canopy. The music of the grog-shop, the bacchanalian song, the desecrating laugh, the shout, and curse, and echoing blow, is borne upon the trembling air. His ear hears it—his soul is shocked—he shrinks shuddering from the association; the moral influence of nature operates, and he, too, is saved.

Who—who, then, may number the streams of blood, the broken hearts, the torturing consciences, that influences like this have spared? Oh, my God! I thank thee, that by means thus silent and unseen, thou dost work out the mysteries of thy Providence!

For the Magazine and Advocate.

INGRATITUDE.

BY REV. W. BULLARD.

Gratitude signifies thankfulness for favors received. What, then, is ingratitude? It is the reverse. It denotes unthankfulness. Yea, more; sometimes an abuse of favors, and of the individual who confers them. It is not rendering good for evil—this is "the golden rule." It is not rendering evil for evil—this is retaliation. But it is rendering evil for good! Yes, reader, it is rendering evil for good—this is ingratitude. Monstrous disposition, this! Surely none but demons can possess it, and those the most infuriated. And yet we are told that ingratitude enters into the composition of man. It is foul slander—it must be—at least we could hope it were, but facts are too stubborn for us here. Alas, we are forced to acknowledge—unwilling to acknowledge that there is too much truth in the accusation. It is a hard case, but there is no disguising the fact—this wicked, this infernal spirit, *does actually* find a place in the human heart. Surely "the heart is deceitful above all things, and desperately wicked." A sad commentary this on human nature. A humiliating confession for parties concerned.

But, gentle reader, do not undertake to escape from yourself; for this would be in vain. Besides, we would have you bear with us a little longer; we have not got through. We were discoursing, you know, on ingratitude. Now if we must own that this is an ingredient of human nature, we will indulge the fond hope that the cases are few where it is called into exercise; and in this way we, as individuals, may stand some chance of escape. For a man had better never been born than to stand condemned under the charge of ingratitude. Better that a millstone were hanged about his neck, and that he were cast into the sea, than be found guilty of rendering evil for good. But that there have been some few cases of this kind, cannot be denied.

When we bestow favors on the undeserving, we may expect more curses than blessings. As often as we undertake to help the lazy, the shiftless, or the unprincipled, we may calculate, with some degree of certainty, on receiving in turn little else than abuse for our pains. Feeling himself, by your repeated indulgences, laid under an obligation which he is either unable or unwilling to discharge, ten to one if the miscreant does not seek to destroy either your property or reputation, or both; and thus, by depriving you of the means of redress, and by supplanting you in the estimation of your friends, shake off the obligation at once. However incredible it may appear, such instances do happen. It may seem a paradox, but so it is, acts of the greatest cruelty have been returned for those of kindness and hospitality. The innocent have received at the hands of the guilty, the blow that should have fallen upon his own head. Cain, the fratricide, slew his brother Abel, because his brother's works were righteous, and his own were sinful. Joseph was sold by his brethren into Egypt, because of his superiority over them. Being wiser and better, he was preferred before them. Therefore they envied him, and sought his destruction. While his works were righteous, their's were sinful. Daniel, who was the only one found in the royal court of King Nebuchadnezzar, to pay divine homage to the God of Israel, was cast into the den of lions, because of his uncompromising integrity, and the hypocrisy and wickedness of his enemies. But even in a den of hungry lions, he found that protection which was denied him among men.

But the case of our blessed Saviour, is the most eminent instance of this kind. It was written of him before-hand, that he should be hated without a cause, and so it came to pass concerning him. Jesus—the good, the mild, the benevolent Jesus—was hated of all men, and above all men; and not only without a cause, but against all cause—against the best of reasons why he should have been loved, and venerated, and protected. Yes, reader, it is an astonishing fact, that he, who was emphatically the Sun of righteousness—the bright-

ness of the Father's glory—who, though tempted in all points as we are, yet was without sin, and without guile, was hated and persecuted above any and all other men that ever visited our earth, or that ever figured upon the stage of human life. Pilate said, "I find no fault at all in this man. But they cried out *the more*—Away with him! Away with him from the earth—let him be crucified!" And for this same cause, that they knew there was no fault in him, they cried out *the more*! They did not call for another examination, for they knew it would only tend to substantiate the innocence of their victim, and expose their own wickedness. They knew that a calm and deliberate investigation of the matter, would result in the liberation of the unoffending Jesus, and the frustration of their own murderous design. Hence the necessity of making the more noise and tumult—of crying out the more, in order to silence all further inquiry concerning the case, and despatch their victim at once. It was not truth and justice they were seeking for, but the extermination—the destruction of their prisoner, right or wrong—whether guilty, or not guilty, was no consideration with them, because, forsooth, they had willed that he should die. What an astonishing case of infatuation—of extreme cruelty—of maddening ingratitude!

Readers, are you of that sect which is every where spoken against, and is it your lot to be persecuted for righteousness' sake? Then "happy are ye—forso persecuted they the prophets which were before you." Does the world hate you without a cause? Remember it so hated your divine Master, before it hated you. And it is not meet that the servant should be greater than his master—it is enough that he be as his master. Only be sure that ye suffer for righteousness' sake, and for the sake of Him who died that ye might live, and you have abundant reason to rejoice and take courage. Oh, what a blessed and happy privilege it is, to be classed with the saints, and stand in the high rank with the worthies of the earth, and be counted worthy to suffer with them in the glorious cause of truth and righteousness. Surely, "it is better"—far better—"to be a door-keeper in the house of God, than to dwell in the tents of wickedness."

Cortlandville, June, 1837.

For the Magazine and Advocate.

THE WEATHERCOCKS.

Among sensible and observing men, nothing is more pleasing than the semi-laughable, bordering upon the ridiculous, conduct of Presbyterian or Baptist deacons, when they accidentally meet, one with the other, or either with a Methodist brother of official station in the fraternal family of the "peculiar people." They severally seem to be sensible of their responsible and important stations; and this sensibility is made more acute and prominent, by a reign of experimental rule over the several flocks subject to their respective cares.

I have most especial reference to those who have borne titles, and have been called deacon, elder, or some such-like name, for a series of years, and have "experimentally" felt the excellent influence of such titles toward a (popularly) pious promotion.

As they approach one another from opposite directions, an observer will see them nerve their necks, each a little inclined to the right, so as to pass without striking noses, and with apparent efforts, each to surpass in expressive gravity of countenance. They seem to feel like pilgrims traveling to the same happy land; but the paths they travel in, vary somewhat—one runs a little further to the right or to the left—to the east or south-east—to the west or north-west of the other; and as each is very sensible his own path is the right one, and they being very much like other folks in some minor things, that is, very desirous of leading, unless the other will condescend to fall into his path, the first cannot agree to be a companion.

If one address the other with an askant "good morning, deacon," the other will return the com-

pliment with devotional moderation, and with the regularity and deliberation of truly "stiff-necked people." They bring their fronts to bear, and wonderfully condescend to shake hands. "Wonderful condescension this," they severally think. "What can it mean?" they tacitly say, as they gaze over the distant prospect, with backs turned half-quartermen. "I guess he is coming over to the truth," they severally think, and seem to say. Thus they very reservedly, coolly, unimpassionedly hold their parley, each considering the other a little to the right or left, or east or west of the way to heaven. Many and many a time have I seen this comical farce acted over, and smiled at the folly, the pride of men will reduce them to.

The variations of the poles of such official men, I saw very happily illustrated, some time since, in the village of Canastota, Madison county. There are two churches there, one Presbyterian, the other Methodist; upon the spire of each is a weathercock. I looked at the Presbyterian one, and saw it pointed "to heaven," to the west. "Ah," said I to a fellow traveller, "the wind is in the west." "No," he replied, "it is in the north-west." "It is certainly in the west," replied I; "for see yonder, (pointing to the vane of the Presbyterian church.)" "That seems to say so," said he; "but then look yonder," (pointing to the Methodist steeple, the vane of which pointed north-west.) "Well, that is curious," said I. "No, it is not curious at all," said an aged Canastotian, who heard what had been said; "for they have imbibed the habits and ways of the officers and members of their respective churches, and therefore cannot agree to go, or point, the same way to heaven; and when I want to learn the truth, I always look right between them, for I have learned that one points just as much too far to the right as the other does to the left." I was considerably pleased with the old man's suggestions; and it occurred to me that good men always diffuse virtue round about them, and others imbibe their habits; and then it again occurred, as by a kind of analogy, that the elders, deacons, and other peculiarly good people of the respective churches, might impart a kind of contagious habit, and incline their several weathercocks to be indexes of the ways, manners, and peculiar courses of themselves. At any rate, I agreed with the old man: that is, if they agreed with the respective churches in pointing toward heaven, they neither pointed the right way, and that the truth laid between them; and I pursued my way like a well pleased

TRAVELLER.

For the Magazine and Advocate.

BLACK HAWK'S MORALITY.

When reflecting on the moral tendency of Partialism, and its influence in making men better here on earth, the philosophy of the renowned chief Black Hawk, has often occurred to my mind. Although none of that refinement and luxury characteristic of the whites, is exhibited among these sons of the forest, yet, there is a native genius of which many of us are bereft. As all may not have seen the extract, I will here subjoin it. He says—"We can only judge of what is proper and right, by our standard of right and wrong, which differs widely from the whites, if I have been correctly informed. The whites may do bad all their lives, and then, if they are sorry for it when about to die, all is well. But, with us, it is different; we must continue good throughout our lives, to do what we conceive to be good. If we have corn and meat, and know of a family who have none, we divide with them. If we have more blankets than sufficient, and others have not enough, we must give to them that want them." Such is his sublime and highly impressive strain of practical morality.—Would to God it prevailed more extensively among enlightened nations! If in savage lands, such a regard is paid to morality, how much more ought we, who profess to be far more exalted than they in point of virtuous excellence, to practice peace and good will among all men; to pour the oil and balm of consolation into the bosom of the widow

and orphan?—But, instead of carrying our pretensions farther, let us reflect; Do we even live up to his (B. H.'s) system? Do we, who possess abundance of the good things of life, divide with the destitute and needy? If we have more than suffices for our comfort and happiness, do we give to them that want? Few among professedly enlightened nations, can answer these questions affirmatively. Happy would it be for us, could we conscientiously reply to this with the simple and energetic word, *yea*. But, such a state of things can never exist so long as that doctrine obtains credence in the family of man, which teaches that though men carry on every species of sin and wickedness, if they repent ere they die, all is well. It is an *ism* replete with every baneful tendency. It crushes like the Boa Constrictor, all the finer sensibilities of our nature, and casts a mildew on the morality of our race. When the time will come that this doctrine will meet with the contempt it deserves, I can not predict; but that such a period will arrive, I fully trust. I trust the era will arrive, when the genial influence of Universalism will be substituted in its stead—and the Sun of righteousness will arise with healing in his beams—and dispel the clouds of ignorance and superstition which envelop a portion of mankind in the darkness of despair. SPES.

South Venice, May 4, 1837.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the Otsego Association of Universalists—for 1837.

1. Met at Burlington Flats, June 23, 1837, agreeably to adjournment, and after uniting in prayer with Br. J. S. Sherburne, organized by choosing Br. O. Whiston, Moderator, and Br. M. B. Smith, Clerk.
2. Heard and accepted the report of the committee of discipline—"No cause of complaint."
3. Appointed Brs. O. Whiston, G. Thomas, and H. Devendorf, committee of discipline for the ensuing year.
4. Appointed Brs. O. Whiston, G. Thomas, and H. Devendorf, committee on fellowship and ordination.
5. Appointed Brs. O. Whiston and M. B. Smith, clergymen, Brs. Cyrenus Clark, and D. S. Hull, laymen, delegates to the State Convention, in May, 1838.
6. June 29.—Prayer, by Br. L. C. Browne. Recommended the formation of a society for the relief of the widows and orphans of deceased Universalist clergymen.
7. Recommended that the resolution adopted by the New-York State Convention, at its last session, for defraying expenses of delegates, be carried into effect by each society of this association.
8. Heard and accepted the report of the committee on fellowship and ordination, in favor of conferring ordination on Br. M. B. Smith.
9. Appointed Br. L. C. Browne to deliver the next occasional sermon.
10. Resolved, That the Standing Clerk of this Association, appoint one or more Conferences within its bounds, before the next annual meeting.
11. Voted, That Br. M. B. Smith prepare the minutes for the press, and that they be published in the Magazine and Advocate.
12. Re-appointed Br. M. B. Smith, Standing Clerk of this Association, for the ensuing year.
13. Adjourned at the close of the religious services, to meet at Cedarville, on the fourth Wednesday in June, 1838.

M. B. Smith, Clerk.

ORDER OF RELIGIOUS SERVICES.

Tuesday Evening.—Prayer, Br. J. S. Sherburne. Sermon, Br. J. B. Sharp, Rom. iii: 3, 4.
Wednesday Morning.—Prayer, Br. D. Biddlecom. Occasional sermon, Br. T. J. Smith, Rom. xiv: 7.
Afternoon.—Prayer, Br. C. S. Brown. First sermon, Br. N. Sawyer, Gal. ii: 8. Second sermon, Br. N. Doolittle, Dan. iii: 18.
Evening.—Prayer. Sermon, Br. E. E. Guild, 2 Cor. v: 20.
Thursday Morning.—Prayer, Br. N. Doolittle. First sermon, Br. C. S. Brown, Rom. i: 16. Second sermon, Br. L. C. Browne, Rom. xii: 21.
Afternoon.—Ordination of Br. M. B. Smith. Reading select Scriptures, Br. N. Doolittle. Introductory prayer, Br. W. M. Delong. Sermon, Br. O. Whiston, Mat. ix: 37. Consecrating prayer, Br. N. Doolittle. Delivery of Scriptures and charge, Br. L. C. Browne. Right hand of fellowship, Br. D. Biddlecom. Addresses, Br. L. C. Browne. Benediction, Br. M. B. Smith.

Services at West Burlington—Wednesday Evening.—Prayer, Br. C. S. Brown. Sermon, Br. D. Biddlecom, 2 Cor. xiii: 5.

Thursday Evening—Concert of Praise.—Brs. O. Whiston, L. C. Browne, C. S. Brown, N. Doolittle, and M. B. Smith, took parts.

Clergymen Present.—O. Whiston, Cooperstown; L. C. Browne, Fort Plain; J. S. Sherburne, S. Oxford; N. Doolittle, Oxford; C. S. Brown, Lisle; J. B. Sharp, Pharsalia; E. E. Guild, Walton; D. Biddlecom, Clinton; T. J. Smith, Bridgewater; M. B. Newell, Amsterdam; N. Sawyer, Medina; J. Boden, Madison; J. D. Hicks, Springfield; W. M. Delong, Lebanon; I. Hayward, Columbus, and M. B. Smith, West Burlington.

Delegates Present.—H. Devendorf, R. Conbit, Cedarville; R. R. Day, Otsego; Wm. Park, Ira Johnson, Burlington; H. Coleman, J. Wilson, Richfield; E. Lindsey, Mendon; S. Morris, A. B. Davison, First Society, Otsego; H. Beadle, T. Clark, Second Society, Otsego; J. W. Brewer, H. Burlingham, Hartwick.

REMARKS.—On the first day the house was comfortably filled; on the second, failed to overflowing. Doubtless we could not claim as the devout worshippers as Universalists, yet, though they were not all of us, they went not out from us, but evidenced by every exterior sign, that their hearts united with us in humble and grateful worship to our common Father. The preaching was mostly of the mild, persuasive cast, well-timed and well-seasoned with the grateful spices of the Gospel of peace.

Will the Union and Herald of Truth please copy?
 Per order, M. B. Smith.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the St. Lawrence Association of Universalists—for 1837.

1. Met pursuant to adjournment, in Canton, on Wednesday, June 28th, and organized the council by appointing Br. MINOT JENNISON, Moderator, and Br. F. J. Briggs, Clerk; and uniting in prayer with Br. S. R. Smith.
2. Appointed Brs. Wallace, M. Jennison, and L. Buck, a committee to arrange the public services.
3. Invited ministering brethren from other associations, to seats in the council.
4. Appointed Brs. Wallace, Simonds, and Briggs, a committee on fellowship and ordination. Adjourned.
5. Four, P. M.—Heard and accepted the report of the committee of discipline—"That a complaint has been preferred to them against Br. E. A. Garfield, of wilful and deliberate falsehood, which they feel in duty bound to present to this council for their deliberation and action thereon." Adjourned.
6. Thursday, 7, A. M.—United in prayer with Br. B. H. Fuller.
7. Appointed Brs. Langworthy, Wilcox, and M. Jennison, a committee of discipline for the ensuing year.
8. Appointed Brs. Langworthy and Wilcox, ministers, L. Buck, and J. H. Hazleton, laymen, delegates to the State Convention, in 1838—with power to appoint substitutes.
9. The following resolutions, offered by Br. Langworthy, were adopted by a majority of votes, after a long discussion:—
 Resolved, That as regards the testimony yet laid before this council, in the complaint against Br. E. A. Garfield, it is the opinion of the same that Br. E. A. Garfield is not guilty of the charges preferred by Br. M. Rayner.
 Resolved, That the decision of the council be read before the congregation assembled in the meeting-house. [This was performed accordingly, by Br. Langworthy.] Adjourned.
10. Four, P. M.—Heard and accepted the report of the committee on ordination and fellowship, granting a letter of fellowship to Br. T. B. Robbins, of Ogdensburg.
11. Adjourned, after uniting in prayer with Br. Simonds, to meet in Malone, Franklin county, on the fourth Wednesday and Thursday in June, 1838.

M. JENNISON, Moderator.

F. J. Briggs, Clerk.

ORDER OF PUBLIC SERVICES.

Tuesday Evening.—Prayer, Br. Sias. Sermon, Br. Britton, Matt. xi: 28, 29.
Wednesday Morning.—Prayer, Br. J. Wallace. First sermon, Br. Briggs, Luke xii: 32. Second sermon, Br. Williams, Matt. xvii: 20.
Afternoon.—Prayer, Br. Wilcox. First sermon, Br. Robbins, Jer. i: 7. Second sermon, Br. S. R. Smith, Eph. i: 3.
Evening.—Prayer, Br. Williams. Sermon, Br. Britton, James i: 27.
Thursday Morning.—Prayer, Br. Smith. Sermon, Br. Sias, Mal. iii: 10. After which the Eucharist was administered.

Afternoon.—Prayer, Br. Britton. Sermon, Br. Smith, La. iii: 1. Addresses and Benediction, by the same.
Ministers Present.—S. R. Smith, Clinton; J. Britton, Jr., Brownville; J. Wallace, Potsdam; J. Simonds, Hopkinton; W. Sias, Henderson; B. H. Fuller, Montpelier, Vt.; A. Williams, Ellisburg; O. Wilcox, Fowler; E. A. Garfield, Massena; F. Langworthy, Madrid; T. B. Robbins, Ogdensburg; F. J. Briggs, East Pierpont.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JULY 14, 1837.

VALUE OF ACTIONS.

Much as is said and written respecting the importance of human conduct, and the influence which it exerts, it is still doubted whether one of a thousand is sufficiently aware of the value of his actions—of the remote and mighty interest which attaches to every separate and individual act, whether performed by the child or the man. The conduct of children especially, is seldom, perhaps never estimated at its real value. Not that people are absolutely indifferent to the actual vice or virtue perceptible in their actions, but what is good, is rarely appreciated and encouraged—and the child is coldly told that it was very well, when the highest and warmest commendation was deserved, if not expected. And if the action is mischievous, or vicious, it is too often the subject of a kind of half-apology—it was only a child who was the actor; and it is very possible, that the little villain is smiled upon for having given evidence of tact, or spirit, or uncommon calculation. But in defiance of all this, the single action of a child, may under particular circumstances, not only determine to a great extent, the principles by which his whole life will be regulated, but fix the criterion by which others will estimate his worth and his integrity. The following simple fact is a full illustration, both of our meaning, and the truth of our position.

I know a child—but on his ruddy cheek, time and toil have now deeply and indelibly worn their furrows—his smooth and open forehead bears the wrinkles of thought, and care, and age—his glossy and flaxen hair has been bleached by almost fifty winters, and he is a child no more. Such an one, however, when about eight or nine years of age, was sent on some unimportant errand to a country store, several miles from home. He was known to the merchants, two brothers in partnership—and having received his share of attention among others waiting at the counter, and the little business entrusted to him being accomplished, he departed.

On leaving the store and proceeding a few steps into the open street, he picked up a superb silk bandana handkerchief. Shaking the dust from his prize, and apparently unconscious, that it could be appropriated to his own use, he instantly returned into the store, and inquired if any person there had lost the article which he still held in his hand. Several gentlemen were very quietly smoking their pipes with one of the partners of the firm, ensconced in a corner which served as a counting-room, one of whom, after feeling his pockets, claimed the handkerchief. The identity of the property was established by the merchant of whom it was purchased—and it was promptly restored to the rightful owner.

Suitable offers were now made to the boy, of remuneration, which he most pertinaciously rejected as having no claim, and that he had made no sacrifice, nor suffered any inconvenience. But his bosom swelled, and his face glowed with honest emotion, when he received the thanks of the person whom he had obliged, and the praises of all present, for his frank integrity and manly uprightness. His conduct was contrasted with that of many a village urchin, who would in a similar case, most probably have pocketed his prize—sold it for less than half its value, and spent the money in procuring the means of annoying others, or of ruining himself. He was told that he was in the way, and the only way to become a useful and respectable man—that all the good

would remember, and all the world approve of such actions. O how self-approving were the reflections of this little boy, as he sought the new-country cabin that constituted his paternal home!

Years passed away—the child became a youth—the youth a man—the man was approaching mid-life, and the affair of the pocket-handkerchief had long ceased to be a matter of recollection. The cares and business of an arduous calling engrossed his time, and most intense exertions. Almost forgetting himself, he was struggling with fortune, to render those comfortable, who had cared for, and sustained his helpless years; and whom the poverty, or dishonesty, or neglect of a friend had stripped of a competency. One day, while transacting some business that involved considerable responsibility, and which deeply concerned his pecuniary interest, with old Mr. B., the conversation turned upon the early aspects of the country, and the condition of its pioneer inhabitants. At length, as if suddenly recollecting something, the old gentleman inquired of the other—how long he had been in the country, whose son he was, and where he had resided? He was told. "Ah," said the old man, "you must be the identical boy, who, many years since, found, and so nobly returned, my pocket-handkerchief. I know you were honest then, and with such advisers as you must have had, you can hardly have become a knave—I am not afraid to trust you now."

Thus, the trifling circumstance of restoring a pocket-handkerchief to its owner, and that too by a child, had an important bearing upon the estimation of the man. It gave him a respectable place among those whose value upon integrity and virtue; and after a period of nearly thirty years, had a material influence upon his pecuniary interest and public reputation. It inspired a confidence in his pledges, which in his situation, could not have existed, but for that action. Let the youth learn hence, to set a value upon their conduct. Let them remember that actions are measured rather by their character, than their magnitude; and that every vice is both despicable in itself and sure to produce misery—that every virtue merits, and will receive an appropriate reward.

S. R. S.

2 THESSALONIANS I: 7, 8, 9.

MR. SKINNER—Sir, knowing your ability to explain dark and intricate passages of Scripture, I would request an explanation of 2 Thess. i: 7-9; by giving which, you will confer a favor upon a friend to the cause of truth, and benefit your readers, by inserting it in the Magazine and Advocate.

Yours, etc.,

AN INQUIRER.

The persons who troubled—or vexed the Thessalonians, were probably the unbelieving Jews residing at that place, as they were foremost in exciting, or stirring up, if not actually carrying on, nearly all the persecutions raised against the Christians, for forty years prior to the destruction of Jerusalem, both in Judea and other countries where the Gospel was preached. See 1 Thess. i: 14, 15, 16, and other parallel passages. The troublers of the church at Thessalonica, being understood to be the unbelieving Jews residing there, the passages proposed for explanation will be readily and clearly understood.

"To you who are troubled, rest with us, when the Lord Jesus shall be revealed," etc. Mark the language—he does not say, To them who shall be troubled in future generations, but to you, i. e. of this generation upon whom the trouble is coming. But when was the Lord Jesus to come with his mighty angels, or messengers, to execute judgment upon the ungodly, who troubled the Christians? Let him give the answer himself, and we shall be sure of having a correct one. Matt. xvi: 27, 28. "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom." xxiii: 32-36. "Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers! how can ye es-

cape the judgment of Gehenna? Wherefore, behold, I send unto you prophets, and wise men and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood, shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." xxiv: 30-34. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect [the Christians] from one end of heaven [the Church or Gospel kingdom] to the other. Now learn a parable of the fig-tree: When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.—Verily I say unto you, This generation shall not pass till all (not a part of) these things be fulfilled." Mark viii: 38, and ix: 1. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily, I say unto you, That there be some of them that stand here, that shall not taste of death till they have seen the kingdom of God come with power." See also of the same import, Mark xiii: 26-31, and Luke xxi: 27-33, in both of which places it is declared that the Son of man shall be seen coming with the clouds of heaven with power and great glory, and that the generation then living should not pass till all those things were fulfilled. Here are no less than six passages already quoted where the coming of Christ is expressly foretold, and by himself, too, and limited particularly to that generation; and if these do not settle the question as to the time, it is impossible to settle it by Scripture testimony.

The measure of the Jews' iniquity was filled up in that generation, and wrath came upon them to the uttermost. The Lord Jesus was revealed from heaven, in the fulfilment of his predictions, with his mighty angels, the messengers of his vengeance, visiting that wicked generation with the punishment due to their sins—when there was tribulation such as had never before been witnessed—the sword without, famine, pestilence and civil war within, mothers butchering and eating their own children in the straits of the siege, their daily sacrifice taken away, their priests slain with the sacrifices they were offering, their temple finally demolished, their city in ruins and ashes, and the unfortunate survivors of the siege sold as cattle in the market, and carried as slaves into all parts of the world—thus were the persecutors of the Christians punished with everlasting destruction from the presence of the Lord and from the glory of his power. "The presence of the Lord" had long been considered, by the Jews, as being fixed at Jerusalem, and particularly in the temple, where the Shekinah, or Divine presence, had for so many ages been manifest, and the "glory of his power" so frequently displayed, in attestation of his favor, and the acceptance of their offerings. To be driven from their city and temple and all these privileges, and to know they were forever destroyed—to be dispersed among all nations and to become a hissing and a by-word among the Heathen for so many generations as their dispersion has already lasted, was, to the Jews, being punished with everlasting destruction from the presence of the Lord and from the glory of his power." In exact agreement with, and further illustration of this subject, is the language of Peter, 1st epistle, iv: 17, 18.—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" A clear intimation that though the disciples, or Christians, were much troubled

and afflicted, yet their ungodly persecutors, the unbelieving Jews, would soon suffer far more severe calamities than they: and this proved to be the case. For while the disciples recollected the warning of Jesus, to "flee" immediately from the city to the wilderness, when they should "see Jerusalem compassed with armies and a trench cast about her," for thereby they should "know that the desolation thereof was at hand," they took advantage of this information and fled to the place called Pella, in the hill country, and thus saved themselves; and as history informs us, none of them perished at that time. They had scarcely effected their escape, (hence, the phrase, "if the righteous scarcely be saved.") when the storm which had so long been gathering, burst with ten-fold vengeance on the heads of the rebellious and unbelieving Jews, destroying at once hundreds of thousands of them, and reducing the rest to the most distressing state.

D. S.

CHRISTIANITY.

That this should be valued above all else, is natural and right, for those who know what it is, find it an infinite, endless, continual treasure and source of light, peace and joy. But to judge of the estimation in which some hold it, by their actions, you would suppose it was as fleeting and evanescent as the changes of a cloud, or the baseless fabric of a vision. Now they see its total demolition threatened by Geology, now by Phrenology—to-day they tremble to read "Combe on the Constitution of Man," lest the strong foundations of religion should be undermined; and to-morrow they turn pale at the sight of "Buckland's Geology," lest it will sink into nothingness, the Bible and all its sacred truths respecting God's purpose and man's immortality! What is the language of these fears? Is it not an avowal that they do not believe Christianity to be the eternal truth of the immutable Jehovah, but a fleeting dream, contradicted by the workmanship of God, and the handwriting of our Creator on the solid layers of our globe? Such may be their faith in Christianity—or rather their doubts respecting it—but such is not Christianity. The God of revelation is the God of nature, and as surely as he is the God of truth, they must and will agree with each other in their positive and direct teachings. Man's interpretations of Scripture, may contradict the doctrine revealed in nature—or man's theories founded on a few isolated facts in nature, may contradict the teachings of revelation; but take facts, not speculations, and the Bible instead of the creeds of men, and a perfect harmony and unity will be found existing between them. They may teach different doctrines, but they will not teach contradictory doctrines, unless they are the work of different beings, or of a being of different opinions at different periods. Of this, every humble Christian may rest fully assured; and armed with this confidence, the tyro in theology and science may go on in his delightful studies, without the shadow of a fear to cloud the sunshine of truth upon his understanding.

Only be careful to ascertain the facts in science, and separate them from speculations, on the one hand—to learn the instructions of the Bible, in divine, spiritual, and invisible things, and separate them from the interpretations of men, on the other hand, and there can be no danger. If you find a supposed fact which contradicts (and not every difference is a contradiction) your views of the Bible, you may rely upon it that either the fact is misapprehended, or that its bearing upon the scriptural doctrine is misunderstood, or that the supposed doctrine of the Bible is not warranted by it, or is the result of a false interpretation of the text. One or the other, I am confident, must be the cause—the fault must be in you; for it can not be in the truth, whether it be a truth of nature or of revelation.

A. B. G.

BACK NUMBERS.

We can still supply new subscribers from the commencement of the volume, but shall not send them unless specially ordered. Our agents will please bear this in mind.

THE PRIZE TALE

In our last, by Miss Edgerton, is one of the three which obtained the premium of Ten dollars. This should have been stated in the paper in which the tale was published, but was forgotten until too late. By this time it is an act perfectly useless to tell our readers that it is a very excellent article; and in point of literary merit, unsurpassed by any thing that has ever appeared in our columns—or, if my memory serves me, by any thing like it which has ever appeared in any of our periodicals within ten years. The author is yet in the very morning of life, and being already (to use the language of Herman Campbell) "rich in that faith that sustains and soothes the heart in all the chances and changes of life—and, forgive me if I speak too proudly, but I can not highly appreciate His gifts—rich in learning and talents"—we pray she may go onward to greater perfection in the use of them, for the benefit of man, the advancement of her own joy, and the promotion of the glory of their Giver.

A. B. G.

TO CANDIDATES FOR PREMIUMS.

If evidence was wanting of the unpecuniary nature of the contest between the writers of articles for prizes, it might be found in the fact that many of them have not yet directed us how to dispose of the premiums awarded them. Each unsuccessful writer is also entitled to a gratis copy of the present volume. Whether they do not value the paper, or have forgotten the circumstance, we know not, but few of them have given us any orders concerning it. We wait their leisure, and shall endeavor to fulfil their orders when received.

G. and H.

ADVERTISING.

We have received from a friend in Virginia, an advertisement of a large lot of Oak, Cypress, and Ash ship timber, offering an interest in the same to any one who understands getting it out, etc. We are obliged to decline the insertion of all advertisements in our paper—except of what immediately concerns the cause to which it is devoted. By doing so, we cut off a profitable source of revenue for ourselves, but we thereby furnish a more valuable paper to our subscribers. There are few secular papers that furnish as much reading matter, as we do, for anything like the same amount of money, though our paper is smaller than most secular journals. Let any one count up the advertising portions of any country paper, and add them to our sheet, and he will at once be satisfied of this fact. It is important, therefore, as the price is less, and the sources of income fewer, that our periodicals should be more promptly supported, or the enhanced price for a delay of payment be exacted in all cases.

We respectfully decline the advertisement sent us, but any one wanting information respecting it, can apply to us free of postage, and it will be furnished.

A. B. G.

MIRROR OF PARTIALISM.

This pamphlet has made its appearance, in a neat form, well covered, containing 48 pages, and 156 well attested cases of insanity and suicide occasioned by belief in and preaching of the doctrine of endless misery, most of them within six years past! They are well and briefly told, and the comments and remarks on them are in good taste and marked with right feeling and propriety. Many of the accounts are copied from the secular press, and nearly all give name, place and date. Br. Sanderson, publisher—Herald of Truth office, Rochester, N. Y.

A. B. G.

THE KNICKERBOCKER.

I have no doubt that the number for May is an excellent one—but in this matter, I go "by faith, and not by sight;" for our copy has not yet reached us. The number for June has not yet appeared, that I can learn from any of our exchange papers—we hope it and the May number will come to us in company, and soon.

PRIZE ESSAYS.

The committee to whom was referred the Essays on the best practicable means of promoting the knowledge of Universalism, after duly considering the same, in connection with the original and extended offers, awards the first premium of twenty dollars, to an Essay written by Rev. S. P. Landers, Prompton, Pa.

The second premium of ten dollars, is awarded to an Essay written by Rev. Menzies Rayner, Troy.

The third premium, of two free subscriptions to the Magazine and Advocate for one year, or one free subscription for two years, (at the option of the writer,) is awarded to an Essay written by Rev. Joseph Baker, Swanton, Vt.

To which the Proprietors of the Magazine and Advocate add a free subscription to their paper for the present volume, to each of the writers of the remaining Essays—three in number.

G. and H.

THE RURAL REPOSITORY

Continues to be published by Mr. Stoddard, of Hudson, and remains the same excellent, unpretending little semi-monthly it ever has been. It is well worth its subscription price, (one dollar per annum,) to any one having a love for a literary paper, and unable to take the Knickerbocker, the Mirror, or any of Waldie's publications.

A. B. G.

PRIZE TALES.

A neat little volume containing "THE SACRIFICE; a clergyman's story"—"THE TRIUMPH OF TRUTH"—"THE BLIND WIDOW AND HER FAMILY"—and "THE CONTRAST" tales originally published in this paper and the Christian Messenger, just received and for sale at this office.

OMISSIONS.—The name of Br. O. Whiston, Coopers-town, was omitted in the list of preachers present at the State Convention; and that of Br. Samuel Van Zandt, of Cazenovia, was omitted in the list of preachers present at the Central Association. Br. Whiston's was omitted, also, in the list of preachers present at the Convention in 1837. He has "the luck" of being "left out"—but not by design.

A. B. G.

NOTICE.—Any societies within the bounds of the Otsego Association, who may be desirous of having a Conference in their vicinity, will please make application to the subscriber at West Burlington, who is authorized by the said Association to attend to the same.

M. B. SMITH.

NOTICE.—The Treasurer of the Clinton Liberal Institute acknowledges the receipt of eighty dollars in cash and subscriptions from several persons in Jefferson and St. Lawrence counties.

July 5, 1837.

RELIGIOUS NOTICES.

Br. D. BIDDLECOM will preach in Marshall, on the fourth Sunday inst.—A general attendance of the society and friends in that vicinity, is earnestly requested on that day.

There will be preaching on the fourth Sunday inst., by Br. DOOLITTLE in Cedarville and Br. M. B. SMITH in Oxford—Br. BRITTON in Brownville, and near Br. Bagg's in Hounsfield, at 5 P. M.—Br. DELONG, in Hartwick—Br. S. R. SMITH, in Hampton—Br. SKINNER at Norwich Corners, Litchfield—Br. H. LYON, of Mass., in this city—Br. GROSS in Fort Plain—Br. T. D. COOK in Genoa.

There will be preaching on the fifth Sunday inst., by Br. DELONG at North Norwich—Br. M. B. SMITH in Columbus—Br. C. S. BROWN in Ithaca—Br. S. R. SMITH, at Oneida—Br. BRITTON, in DePanville, at 10 A. M., and in Lyme, near Br. Holloway's, at 5 P. M.—Br. T. J. SMITH, at Hamilton Centre.

CONFERENCE AND ORDINATION.—A Conference will be held in the Universalist meeting house, in Lebanon, on Wednesday and Thursday, the 19th and 20th inst., at which time Br. W. M. DeLong will be ordained. Ordination sermon, by Br. W. Bullard. Ministering brethren are specially requested to attend.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper,

Rev. S. R. Clinton, for E. B. I. M., D. W., A. M., Mrs. G. S. C. ES, J. S. H. D. W. N. H., T. G. and Mrs. C.—E. P., Burlington—Rev. J. B. Brownville, for self, H. H. and D. F.—Rev. J. W. Potsdam, for F. S. and Z. E.—J. R., Hudson, for J. R. H.—P. M., Montrose, (Pa.) for F. L., A. C. L., N. S. S., and R. Office—Rev. A. U., Hornelville, for J. R., J. H. J. P., V. M., D. P., and M. W.—J. S., New-Haven, (O.) for self, J. G. A. I. T., W. U. G. S. C., D. B. W., G. H. C., and J. B.—P. M., Saugatuck, (Mich.)

POETRY.

For the Magazine and Advocate.

TRUST.

BY MISS S. C. EDGARTON.

Oh, give me back the artless trust,
That made the sunshine of my youth!
My God, I will—I must, I must
Dream longer yet that dream of truth!
I'll give thee prayers, and thanks, and praise—
I'll part with my half-finished youth,
With hours of bliss, with cloudless days—
But give me back that dream of truth!

Oh! once I saw in every smile
The purity of human love;
And little dreamed a serpent's wile
Could sport the plumage of a dove!
I thought that ev'ry sunny brow,
And ev'ry soft and silvery tone,
And ev'ry whispered moonlight vow,
Received its seal at God's high throne.

I did not know the sweet toned voice
Conveyed a siren's poisoned lure;
I saw the eye and lip rejoice,
And thought the spirit must be pure.
Oh! can I lose this holy faith—
The very sunlight of my soul!
Sooner—ay, sooner, break, Oh, Death!
The silver cord, the golden bowl!

Falschood may lurk in ev'ry word,
May be concealed in ev'ry smile—
May blend with ev'ry vow, unheard—
Yet I will think, nor dream of guile.
I'll trust to ev'ry tear and prayer,
That asks or hopes to be believed;
Rather than doubt, or fear a snare,
Oh, God! I'll trust, and be deceived.

For the Magazine and Advocate.

SELECTIONS FROM "LACONICS NO. II.

XIII.—Truth will be uppermost, one time or other, like cork, though kept down in the water.—SIR W. TEMPLE.

XIV.—A just man hateth the evil, but not the evil doer.—SIR P. SIDNEY.

XV.—A drunkard is a good Philosopher; for he thinks aright: the world goes round.—SIR T. OVERBURY.

XVI.—The law is the standard and guardian of our liberty; it circumscribes and defends it; but to imagine liberty without a law, is to imagine every man with his sword in his hand to destroy him who is weaker than himself; and that would be no pleasant prospect to those who cry out most for liberty.—CLARENDON.

XVII.—Of all wild beasts preserve me from a tyrant. And of all tam, a flatterer.—JONSON.

XVIII.—Eloquence, that leads nanking by the ears, gives a nobler superiority than power that every dunce may use, a fraud that every knave may employ, to lead them by the nose. But Eloquence must flow like a stream that is fed by an abundant spring, and not spout forth a little frothy water on some gaudy day, and remain dry the rest of the year.—BOLINGBROKE.

XIX.—Time is the feathered thing,
And whilst I praise
The sparkling of thy locks, and call them rays.
Takes wing—
Leaving behind him as he flies,
An unperceived dimness in thine eyes.—MAYNE.

XX.—The lightsome countenance of a friend, giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.—SIR P. SIDNEY.

XXI.—As gardening has been the inclination of kings and the choice of philosophers, so it has been the common favorite of public and private men; a pleasure of the greatest, and the care of the meanest; and, indeed, an employment and a possession, for which no man is too high nor too low.—SIR W. TEMPLE.

XXII.—The truly valiant dare every thing, but doing any other body an injury.—SIR P. SIDNEY.

XXIII.—Weariness
Can snore upon the flint, when restive slath
Finds the down pillow hard.—SHAKESPEARE.

XXIV.—Fellowship in treason is a bad ground of confidence.—BURKE.

Selections from the "Tin Trumpet."

ISSUES.—Landed.—Natural prejudices, to reject the influence of which, in the education of youth, is, itself, one of the most unreasonable of prejudices.—"Why should we scruple," asks Mrs. Barbauld, "to

lead a child to right opinions, in the same way by which nature leads him to right practices? He may be left to find out that mustard will bite his tongue, but he must be prejudiced against ratsbane."

LIGHT—Like the circulating blood, which returns to the heart, is supposed to return to the sun, after having performed the functions for which it was emitted from that body. Even so will the soul, our intellectual light, return to its divine source, when released from the body, to whose earthly purposes it has ministered.

MARTYR—That which all religions have furnished in about equal proportions, so much easier is it to die for religion than to live for it. Our high church conservatives cry out, with a lusty voice, "Touch not that which has been cemented by the blood of the holy martyrs."—Why, these very martyrs, whose devotedness proves nothing but their sincerity, died in the cause of reform; and yet their example is cited as a warning against it! If their blood appeal to us at all, it may rather be supposed to cry out against the monstrous abuses of that Christianity, for whose cause they became martyrs.

MOUTH—A useless instrument to some people, in its capacity, by the organs of speech, of rendering ideas audible; but of special service to them in its other capacity of rendering virtuous invisible.

PUBLIC OPINION—Is a river which digs its own bed. We may occasionally moderate or quicken its course, but it is very difficult to alter it.

REFORM—An adaptation of institutions to circumstances and knowledge, or a restoration to the original purposes, from which they have been perverted, demanded as a right by those who are suffering wrongs, and only denied and refused by those who have been fattening upon abuse. The real Conservatives are the Reformers, the real revolutionists are the corruptionists, who, by opposing quiet, will compel violent change. When the ultras, and men of this class, whose long misrule, and denial of justice, have inflamed the public mind, charge the Reformers with having thrown the whole country into a blaze, thus accusing the extinguisher of being the firebrand, one is reminded of the incendiary, who, in order to avoid detection, turned round and collared the foreman of the engines, exclaiming, "Ha, fellow! have I caught you? This is the rascal who is first and foremost at every fire—seize him! seize him!" There is no Reform Bill in Turkey,—no factions opposition,—no free press,—no two-penny trash,—yet, in no country are revolutions so frequent.

Reform, however, to be useful and durable, must be gradual and cautious. To those radical genry of the movement party, who would be always at work, without calculating the mischief or the cost of their vaunted improvements, I recommend the consideration of the following anecdote:—The celebrated orator Henley advertised, that, in a single lecture, he would teach any artisan, of ordinary skill, how to make six pair of good shoes in one day;—nay, six-and-twenty pair, provided there was a sufficiency of materials. The sons of Crispin flocked in crowds, willingly paying a shilling at the door, to be initiated in such a lucrative art, when they beheld the orator seated at a table, on which were placed six pair of new boots. "Gentlemen!" he exclaimed, "nothing is so simple and easy as the art which I have undertaken to teach you. Here are a new pair of boots,—here are a large pair of scissors;—behold! I cut off the legs of the boots, and you have a new pair of shoes, without the smallest trouble; and thus they may be multiplied, *ad infinitum*, supposing always that you have a sufficiency of materials."

MARRIAGES.

In this city, on the 4th inst., by Rev. Mr. Shaw, Mr. EDWARD BROADWELL, to Miss SARAH ANN LEWIS.

[The printers unite in tendering to the Bride and Bridegroom their thanks for a share of the cake and wine; and their best wishes for their prosperity, peace and happiness through life.]

At Heuvelton, May 14th, by Rev. O. Wilcox, Rev. T. B. ROBBINS, to Miss MARY RIDER, both of Ogdensburg.

In Fort Plain, June 14th, by Rev. L. C. Browne, Mr. DANIEL M. GREEN, of Middlefield, to Miss MARIA AURELIA HOPKINS of Fort Plain.

In Canajoharie June 21st, by the same, Mr. JAMES RICHARDSON, to Mrs. NANCY S. BOND, both of Fort Plain.

In Fort Plain, July 2d, by the same, Mr. FRANCIS WILL, to Miss CATHERINE VAN SLYKE, both of Minden.

In Candour, Tioga county, May 28th, by Rev. Albert G. Clark, Mr. JAMES M. MOTT, of Caroline, to Miss CYNTHIA E. SCOTT, of the former place.

In Newport, June 13th, by Rev. W. H. Waggoner, Mr. ALFRED E. HALE, to Miss JULIA ANN POST, daughter of Dan Post, Esq.

In Eatonville, July 2d, by Rev. A. B. Grosh, Mr. VARNUM LAWTON, of Newport, to Miss LAURAETTE CHAPMAN, of Fairfield.

In Geneva, June 27th, by Rev. S. Miles, MARCUS HOLST, Professor of Music, to Miss POLLY ANN MILES, all of Geneva.

DEATHS.

In Watertown, June 11th, Mr. GARDNER E. WILKINS, son of Mr. E. B. Wilkins, aged 31 years. He lived a virtuous life, believed the Gospel of universal grace, died in peace, and left a companion, an infant child, and many relatives and friends to mourn their loss.

P. M.

Recently, in Allensville, Ind., of consumption, Mrs. BEULAH SAGE, wife of Dr. P. S. Sage, formerly of Deerfield, N. Y., aged 22 years.

Mrs. S. endured her illness with a calm resignation, and expressed herself ready and willing to depart. Her funeral was attended by Rev. Mr. Lee, Methodist.

In Champlain, Clinton county, June 13th, of consumption, Miss DELIZA E. FISH, formerly of Leyden, Lewis county. She bore her painful illness of about three months, with Christian fortitude and resignation, and when the hour for her departure arrived, bade her friends an affectionate farewell, and calmly resigned her spirit to him who gave it, cheered and supported by the glorious hope of a blissful immortality beyond the grave.

In life, the doctrine of God's impartial grace was a theme on which she delighted to dwell, and her pure life and happy death affords another evidence that Universalism will do both to live and to die by.

He has gone! but her bright examples of moral excellence will remain as an everlasting monument in the memories of those who enjoyed the pleasure of her acquaintance.

"Farewell! thy life hath left surviving love

A wealth of records and sweet feelings given."

From sorrow's heart a faintness to remove,

By whispers breathing 'less of earth than heaven.'

Thus rests thy spirit still on those, with whom

Thy step the path of joyous duty trod,

Bidding them make an altar of thy tomb,

Where chasten'd thought may offer praise to God."

O. H.

At New-London, Oneida county, May 30th, of inflammation of the bowels, MARGARET E. RUDD, aged 10 years, 5 months and 21 days, and on the 29th ult., of inflammation of the brain, ANSON S. M. RUDD, aged 3 months and 2 days—eldest and youngest children of Dr. George W. and Palmyra Rudd. Thus were two lovely buds nipt in the early morning of their being by the chilling frost of death. But though the bereaved parents mourn their own loss, their faith enables them to mourn not as those without hope, but to rejoice in anticipation of a glorious inheritance and happy reunion in a better country, where sorrow and parting will be no more.

In Westmoreland, July 3d, of liver complaint, Mrs. LYDIA LOUISA PECK, consort of William S. Peck, and daughter of William Stebbins, of Clinton, in the 26th year of her age. Amiable in her manners and excellent in her life, she was ever cheered by the Gospel of universal grace, which was her support in death. The funeral was attended on the fourth, in the Presbyterian meeting-house in Hampton village, when the consolations of the Gospel were tendered to the twice widowed husband, and other bereaved relatives and friends, by the writer.

A. B. GROSH.

In Fort Plain, June 26th, MARTHA ADELIA, daughter of Dr. William M. Shaw, aged two years and 9 months.

In Fort Plain, June 28th, of dropsy, Mr. ROBERT LINDSAY, aged 68 years, 4 months and 26 days.

In Fort Plain, July 3d, WILLIAM, son of J. C. Searle, Esq., aged 2 years, 4 months, and 14 days.

In Fort Plain, July 3d, an infant daughter of Daniel Scouten, aged 2 months and 23 days.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JULY 21, 1837.

NUMBER 29.

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER IX.

MY BELOVED YOUTH—In my last letter I made some remarks, such as I might have addressed to you had I been your companion at the scenes which suggested the remarks. I imagined you to have been reading the observations of the traveller, and seeing the scenes or exhibitions of human nature which I noticed, in company with me, and the remarks made in the letter, are a specimen of such as I would have addressed to you, had you really been present with me. I return to my promised companionship in the reading and interpretation of the New Testament. I shall submit to you, first, what appears, to me, to have been the train of thought which passed through the mind of Jesus while addressing to his disciples and the multitude, the former part of the sermon on the Mount. But, I hope that, faithful to the plan which I have often inculcated, and concerning which I am, and you may be, well assured that it will highly conduce to your own mental progress and vigor, and independence, you have already, *for yourselves*, formed some opinion about the same passages. If you have not done so, I beseech you to make an effort, such as you can, before proceeding to read my views. If you neglect to do this, you must lose—you must forego much of the benefit which my remarks, as your companion in reading the New Testament, might be made to yield you.

We find Jesus, during the few years of his public ministry, almost constantly surrounded by immense multitudes, who accompanied him from very different motives. Some, as the Scribes and Pharisees, attended upon him, that they might, if possible, seize hold of some expression by which they might have him accused, condemned, and put to death. Some attended from curiosity and astonishment, at the miraculous powers which he displayed; some, from a desire of learning truth and wisdom from one who taught in a manner so very superior to that of the Scribes, and such may be generally understood when we read of his disciples—the twelve not being meant. They were, perhaps, his most regular and steady attendants. I can easily imagine Jesus seizing some suitable occasion, when surrounded by such a motley group of followers, and having gone a little way up a rising ground, that he might better be heard, to have harangued his auditors after the following tenor:—

"Ye have made, my countrymen, one great, radical mistake in supposing that the kingdom which the God of heaven promised, by the mouth of his servant Daniel, to set up and establish, is to be of the same kind as the powers and principalities which are now in the world. This radical mistake has led you to adopt many others springing from, or in accordance with it. For example; ye suppose that those whom ye call great or grand—the rich, the learned, and those in the upper ranks of society—that those will be peculiarly fortunate and much the happiest in this expected kingdom, inasmuch as they will naturally be participators in the administration, the emoluments, and the glories connected with it. From these ye think will be selected the officers and the court of your Messiah or Prince. But strangely as it may sound in your ears, I tell you, of a truth, that those who neither possess nor care for the distinctions of wealth and rank—those whom ye would call poor,

or even poor-spirited, as having no ambition to get up in the world—these are those of whom this kingdom will be chiefly composed—who shall enjoy its privileges and benefits, and who, therefore, ought to be esteemed the happiest. Yea, verily, such are happy.

"Again, ye suppose that this nation is to be delivered from the Roman yoke, and to be free, independent, and pre-eminent over other nations, and that this state of things will call for and produce a general scene of rejoicing. Then will be a seasonable occasion for the gay, the jovial, the light-hearted, to make merry, and be glad. But the new kingdom will little affect such, and afford them no joyful occasions. It will be rather composed of those who are of a more serious and solemn mood, whom ye would call lugubrious and melancholy, and to such will it afford ever recurring occasions of joy, for their bosoms will it fill full of sweetest consolation and peace. Such will rejoice in God their portion.

"Ye suppose that when this new kingdom is set up, the forward, the bold, the enterprising, the rapacious, will rush forward and seize upon its most desirable offices, its most lucrative trusts and employments. Such ye think will be happy, because they are likely to take possession of the wealth and power of the kingdom. But I tell you that such characters, although they seize the shadow, do not possess the substance of enjoyment. Those who may be properly said to possess the earth, are such as derive from it the greatest satisfaction. The above-named are not such, but rather the meek, the mild, the gentle in disposition—the retiring, the unassuming—such, if they seize not the wealth, the grandeur, the power, and the property of the earth, do yet derive from what they do possess, a calmer satisfaction, a serenity, a tranquillity, composure and cheerfulness, to which the others are entire strangers. The latter, therefore, are the happiest.

"How can ye, oh! how can ye, descendants of the righteous, the upright, the right-doing Abraham, give yourselves to envy, or account happy those who, in their eager pursuit of wealth and worldly aggrandizement, do wrong, trample on the rights of others, and even rob widows' houses, even though they do, for a pretence, make long prayers and great pretensions. Will the dishonest, the rapacious, the robber, be great in the kingdom of heaven? No! in that kingdom, though ye think otherwise, there is no room for such. Neither will the pursuits of such ever yield them solid satisfaction. Who would be happy must be in spirit, and not by natural descent only, the children of Abraham. Their most eager desires, their most earnest efforts, must not be after wealth, by whatever means, but after justice and equity in their dealings—after fairness and uprightness—after the avoidance and the hatred of every unjust, injurious, or oppressive disposition and action. Such shall enjoy an abundance of peace—such shall be happy. Have ye forgotten what Solomon hath told you? 'He that trusteth in his riches shall fall; but the right-doers shall flourish as a branch. Behold the upright shall be recompensed in the earth; how much more the wrong-doer and the sinner?' As spake the king of Israel, so speaketh the king of the Jews, your Messiah.

"I wonder less at your neglect of mercy, when ye despise even plain justice. Coolly trampling on the rights of others, it is less wonder if ye are indifferent to their sufferings. But this indifference to the sufferings of others, is the 'curse and bane' of the world. Neither under the dispensation (*aion* or age) under which you have been liv-

ing, has it ever been, nor under the coming age, will it ever be otherwise, than that the merciful—those disposed to pity and alleviate the sufferings of others—those unwilling to indulge or gratify themselves at the expense of others—those willing to forego emolument, ease, personal indulgence, rather than make others uncomfortable and unhappy—it has never been, nor ever will be, that such should fail of being kindly, mercifully dealt with themselves. On the other hand, they have and 'shall have judgment without mercy, who have shewed no mercy.' Have ye forgotten the word of the Lord by Micah? 'What doth the Lord require of you, but 'to do justly, love mercy, and walk humbly with your God.'"

"How am I filled with indignation and with grief to know that under your Messiah's reign, ye expect full scope for the gratification of every sensual, low, and grovelling desire! Have ye ever found satisfaction in the indulgence of such inclinations? How, then, do ye expect it now? Why do ye look with envy on the licentious gratification of a victorious army, or of the grandes of Gentile nations? Ye cannot deny that ye hope, under a prince that will lead you to victory, for beautiful captives. With such desires, have ye the hardihood to call God your king, or to dream of being admitted into the presence of the SUPREME PURITY? My blinded countrymen, none can approach His courts, none can dwell in His holy temple, save the clean of hands, the pure in heart. Every mortification of such thoughts and desires, shall produce a nobler and more refined pleasure. As ye become more pure, ye shall be more happy. And not until pure in deed, pure in heart, can ye hope to be called the children of the kingdom or reign of heaven and purity, or to be admitted into the presence of PURITY HIMSELF.

"Under your Messiah, ye expect to conquer other nations, and to bear rule as do the Romans now. And as the rulers of the world, ye expect to be supremely happy, and to be regarded as the favorites of Heaven. Alas! how deceived. Not those who delight in battle, desolation, and slaughter, but those who avoid contention, who labor to promote brotherly-kindness, forbearance and peace, are happy. The favorites with the world are warriors and conquerors; but those who are like God—the God of peace—who are, in truth, his children—are such as love not controversy, love not domination and rule, but love to promote harmony and peace. Such labors of love are the most delightful of employments, as those best know who have tried.

"Ye expect to be honored and respected by all the nations of the earth, under your Messiah's reign; but far different must be the fate of my followers. They must expect persecution and suffering. Yet are those not unhappy who are persecuted—obliged to flee from place to place, if for a good, a rightful cause. Their persecutors cannot take from them their treasure, even an approving conscience, and the reign or dominion of a good spirit.

"On these principles, I pronounce such of you as may become my sincere and faithful followers, happy, even when men shall reproach and revile you, and shall speak all manner of evil language against you, falsely, on account of your connexion with me. Even under such treatment ye may rejoice, for after the same manner were the teachers before you—God's ambassadors—treated: yea, more, ye may exult with joy, for your bearing up

* See the motto and the comments of the Rev. J. M. Austin, in his "Brief Criticisms," No. I., in the last volume of this Magazine.

under such infamy and oppression, will bring to your bosoms a celestial reward."

Think ye, my children, it was thus that our divine Teacher commenced his discourse ?

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER III.

BY REV. J. M. AUSTIN.

THE HABITS.

Habit is the cherishing of certain emotions and the practicing of certain actions, until they become a second nature. It has justly been said that "man is a bundle of habits." From early infancy to mature manhood, he is forming habits, which will more or less influence his enjoyments through life. Youth, in this respect, is a most important period. When the young man has arrived at years of reflection, and has become capable of meditating seriously on his future plans, then is the favorable time, when the mind is still tender and pliable, to correct improper habits formed in childhood, and to lay the foundation for those useful ones, that will tend greatly to his future prosperity.

That it is all-important for young men to look well to the habits they are now forming, is a position so evident, that little exertion is necessary to establish it. What enabled Franklin, the poor printer-boy, to arrive to an eminence which none in modern ages have surpassed ? It was acquiring in his youth, habits of industry, economy, perseverance and patient research. Why does one man ascend from obscurity and indigence to fame and wealth, despite all obstructions, while another commences life surrounded by every advantage that riches and influential friends can bestow, and yet sinks into insignificance and poverty ? This diversity is mainly caused by the difference in the formation of their habits. The one depended upon his own powers and exertions, and laid the foundation of his prosperity, by acquiring industrious, persevering and economical habits—the other, relying upon his expected wealth or influential friends, failed to qualify himself for any useful avocation, and loaded himself with habits of indolence, carelessness and prodigality.

Young men should be aware that they can cause their habits to become whatever they resolve.—Firmly determine to be frugal, industrious and temperate, and you easily become so. A Cesar, a Napoleon, a Washington, a Cicero, a Canning, a Brougham, a Wirt, could never have arrived at their celebrity, had they not formed the outlines of their career in youth, and formed habits which enabled them to fill up these outlines with so much success. Youthful habits, as was remarked in the preceding chapter, are the seed of a crop which must be reaped in after life. If your seed be of the true kind—if you obtain habits of activity, perseverance and economy—your crop will be beautiful and gratifying. But if your habits be the reverse, your harvest will be of a corresponding character.

"Habits are easily formed—especially such as are bad ; and what to-day seems to be a small affair, will soon become fixed, and hold you with the strength of a cable. That same cable, you will recollect, is formed by spinning and twisting one thread at a time ; but when once completed, the proudest ship turns her head towards it, and acknowledges her subjection to its power. Habits of some kind will be formed by every youth. He will have a particular course, in which his time, his employments, his thoughts and feelings will run. Good or bad, these habits soon become a part of himself, and a kind of social nature. Who does not know, that the old man who has occupied a particular corner of the old fire-place, in the old house, for sixty years, may be rendered wretched by a change ? Who has not read of the release of the aged prisoner of the Bastille, who entreated that he might again return to his gloomy dungeon, because his habits there formed were so strong that his nature threatened to sink under the attempt to break them up ? You will probably find no man

of forty, who has not habits which he laments, which mar his usefulness, but which are so involved with his very being, that he cannot break through them. At least he has not the courage to try."*

In order to be useful to yourself and your fellow-beings, it is necessary that you enter upon some profession or occupation. Even the most wealthy, should not be without a definite calling. Riches the most immense, often "take wings and fly away"—and when he who is thus dispossessed of them, is without an occupation, his condition in such circumstances, is truly deplorable. The occupation or profession, should be chosen in accordance with the abilities, taste, and circumstances of each individual—remembering that all honest and useful employments are alike honorable. It is, however, far better to be a good mechanic or agriculturalist, than a poor professional man—it is more desirable to be in the respectable class of the former, than in the lowest grades of the latter.

The habits necessary to insure success and respectability, are many. I will enumerate a few of the most prominent.

Industry is one of the most necessary and useful of the habits. Says St. Paul—"This we commanded you, that if any would not work, neither should he eat." It is the first law of our nature, that every true comfort we enjoy, must be purchased by exertion. And it is a law equally well established, that all well directed industry, shall receive an ample remuneration in health and vigor. Of all habits that fetter human powers, *indolence* is the most unmanly and debasing. Every thing around you—the earth, air and water—the insect, fowls and beast—all exhibit untiring industry, and cry out "shame!" against the human being who will suffer his capabilities to stagnate in the sluggish pool of indolence. Of what value is an indolent man to himself or the world ? He is good for nothing, and worse than useless—is a burthen to himself and a pest to society, and those connected with him. He cannot be said to exist—he but vegetates, as the weed of the garden ; and as the weed, he is disrespected through life, and at death is forgotten !

"Go to the ant thou sluggard : consider her ways and be wise." This little insect furnishes a useful lesson to every man of indolence. With a prudent foresight, she industriously "provideth her meat in the Summer, and gathereth her food in the harvest." And when the snows and frosts of Winter arrive, they find her fully provided with comforts to sustain her until the return of Spring. But the indolent man, has even less wisdom and foresight than the ant. With him the future is all unprovided for ; and in an unexpected hour, want, as an armed man, seizes him in its bony embrace ! As a punishment, God has entailed sickness, imbecility, unhappiness and premature death, on the indolent. For what purpose were our bodies supplied with joints, sinews and muscles, but to be exercised in industrious occupation ?

The benefits arising from habits of industry, are numerous. Industry is the most fruitful source of that highest of bodily enjoyments, *health*. A due exercise of the bodily and mental functions, are prolific sources of earthly happiness. Activity opens streams of enjoyment, that would otherwise be clogged by indolence, and generate discontent and pain. Let the truth settle deep into every mind, that health can not long be enjoyed without industry. It would minister far more to the enjoyment of the man of wealth, to go out with the sturdy woodsman, and make the forest resound with the blows of his axe, or to engage in some other stirring avocation, than recline in the Delilahian lap of luxury, to be shorn of his strength and energy, and to resort to nostrums to support a constitution filled by indolence with the prolific seeds of disease ! It is a good proverb, that "we had better wear out, than rust out." For this wearing out, as it is termed, is indeed, the prolonging of life and health ; but rusting out, is a living death.

* Student's Manual.

To secure health, individuals of sedentary occupations, should labor or exercise more or less, every day, in the open air.* The correctness of this rule is constantly becoming more and more apparent. "Pray, of what did your brother die ?" said the Marquis Spinola to Sir Horace Vere. "He died, sir," replied he, "of having *nothing to do*." "Alas ! sir," said Spinola, "that is enough to kill any general of us all." The Turks have a proverb, that "a busy man is troubled with but one devil ; but the idle man, with a thousand."

Industry is one of the most certain means of obtaining wealth. Although all industrious men do not become wealthy, yet comparatively few ever arose from indigence to wealth, without this qualification. And in this land of equality, it is the only safe basis upon which to rest your anticipations of acquiring property. Making some "lucky hit," by which a fortune is acquired at once, is a chance that occurs but to a small number ; and if you wait in indolence for such an opportunity, you will undoubtedly pass through life in poverty. The greater proportion of the wealthy in this country, acquired their property by assiduous industry. And I repeat, that this is the only proper resource upon which to depend to acquire riches. Industry ranks among the best recommendations a young man can possess. He who has this qualification can not want for employment, assistance or friends. The *industrious* youth, whose other habits are good, will always be respected, patronized and encouraged. But indolence, even though connected with many good habits, invariably inspires disrespect and disgust.

Let every young man, then, firmly resolve to establish a habit of industry. With it, he can rationally hope to be almost every thing great and good—to obtain every thing proper, and enjoy every thing consistent with virtue and propriety. But without it, even though he may inherit wealth, he can rationally anticipate nothing but ill health, abasement and wretchedness.

* See Combe on the Constitution of man—chap. ii : sec. 7.

For the Magazine and Advocate.

ORIGINAL ANECDOTE.

BY REV. W. BULLARD.

There was a certain Universalist, on whom, because of his hospitality, preachers of all denominations were wont to call. Among the rest, a Methodist preacher being in the habit of visiting him, called one day, and with him also came a stranger. They were zealous in their endeavors to oppose Universalism and defend their own peculiar tenets. As they came together, it was expected they would go together ; but, having tarried some five or six hours, the preacher took his departure, leaving the stranger, who appeared to be very easy and contented in his situation. From the manner of the stranger, the family soon perceived that he had made up his mind to take up lodgings with them for the night, but expected, of course, he would leave in the morning. Morning came—the stranger continued his visit. He was attentive to reading when not engaged in conversation, appeared tolerably well versed in the Scriptures, and seemed fond of quoting them against Universalism. Meanwhile he continued his visit from day to day, until weeks had rolled away, and yet said nothing about going, or wishing to board with his host. Whereupon the Universalist took occasion to observe, that Solomon was very curious in his proverbs—that there was one in particular which had lain very heavy on his mind for some days, and he wished the stranger would read it, and give his opinion, whether it is to be understood literally or figuratively. The stranger appeared anxious to read the text. The Universalist opened to Proverbs xxv : 17, and the stranger read as follows : "Withdraw thy foot from thy neighbor's house, lest he be weary with thee, and hate thee." The stranger made no comment, and left without ceremony !

Cortland, June, 1837.

For the Magazine and Advocate.

THE PROTRACTED MEETING.

BY MISS U. M. FELTON.

It was a bleak December evening, in the winter of 1833, that I sat anxiously awaiting the arrival of the stage coach, at a hotel in the village of C—, which was to convey me on a short visit among friends and relatives residing in the western part of New York. The weather was uncommonly severe, and the small handful of coals that were placed in the grate, evidently bespoke the negligence of its present occupant. I was very chilly, having rode some distance in the cold, and accordingly strolled from one room to the other, in order to find some place that would ensure me more comfort. But as each part of the house seemed alike uncomfortable, and evidently in great confusion, and seeing nothing of "mine host" or hostess, I returned to my own room, and throwing on my cloak and hood, sat down as resigned as possible, with my aching feet and shivering frame. On inquiring the cause of so much apparent negligence, I learned that "mine host" and hostess, together with their family, were at a protracted meeting in the village, conducted by Myric and Knap, two of those "new measure" revivalists, whose labors, together with those of their co-workers, are already before an enlightened and discriminating public. I had not sat long, before mine host returned, and presently the room was filled with those whose curiosity or blind zeal had led them to participate in the revolting scene. It was five o'clock, but the afternoon services had but just closed, and another sermon was given out for the evening. At first they were too much engrossed with their own observations, discoursing on the proceedings of the afternoon, to notice any one present; and I sat for awhile a mute spectator of the scene, apparently unnoticed and unnoticed. At length I was interrupted in my meditations by a violent shake, and turning round to ascertain the cause of so much impudence, I was abruptly accosted by one who I afterwards learned was one of the new measure lights, with, "well, madam, are you a sinner?" Reader, I am one of those diffident beings who labor under a peculiar embarrassment, which prevents me, many times, from giving my opinion with clearness and precision, even on the most ordinary occasions. But the abruptness of the question, accompanied with so much insolence, dispelled all fear, and I looked at him with that silent contempt which I thought he justly merited, without answering, till he again repeated the question. I shall answer you, I replied, in the language of our divine Master: "let him that is without sin cast the first stone." He paused a moment, and then asked, "What are you?" A fellow-being like yourself, subject alike to the frailties and imperfections of human nature. "But what do you believe—what are your sentiments?" I believe, said I, that the time will come when enthusiasm will be done away—when fanatics will no longer dare blaspheme the name of our most high God—when the character of our heavenly Father will appear in its original levelness, and mankind will learn the difference between the cobweb inventions of man, and the mild religion of Jesus. "Have you a hope in God?" Yes; one that sustains me alike in the storm as in the sunshine. "You are a Universalist," said he—"none but a Universalist would dare evade my questions in this manner." Call me what you please, I replied; only do not think for a moment, that I cherish sentiments similar to those that persecuted the early followers of Christ, and which have continued their unhalloved persecutions from time immemorial, to the present day—which have traced their footsteps in the blood of innocence, blighting and destroying the small portion of happiness which it is our lot here to enjoy—making this earth, so fair and beautiful, a dreary waste—leaving parents childless, and children orphans, which have erected gibbets, filled our insane hospitals, with the victims of a God-disbonoring creed, poured the last contents from the cup of domestic felicity, by making parents forgetful of

their duty, leaving their children at home suffering with cold and hunger, to attend one of those day and midnight howlings, in which reason has no share, and where common sense and decency would blush to be called in question—which represent the character of our heavenly Father in a light so odious and revolting, that I should blush to impute it to any other than the fiend of cruelty and darkness! The bell now rang for evening services, and as the stage did not arrive till twelve, I accompanied this band of fanatics to hear once more the soul-revolting dogmas of endless woe. But I will pass over the ensuing scene—too often has the fair sheet been contaminated by the relation of such blasphemous stuff—too often has it blushed at the weakness and folly of poor human nature, to be again subjected to a similar insult.

The stage arrived, and after being safely deposited, I had full leisure to ruminate on the past, and draw some conclusions which I trust will benefit my future life.

Earlville, July 3, 1837.

For the Magazine and Advocate.

FILIAL INGRATITUDE.

"Honor thy father and thy mother, that thy days may be long." BIBLE.

Perhaps the term ingratitude may be too strong a name to express a simple deficiency of thankfulness for incalculable favors received. But how many children are there, who merit the reproach conveyed in even this severe term!

My mother now sleeps in the quiet little graveyard, in the romantically situated village of M. The graceful locust weeps the earliest tears of the morning over her lowly resting-place, and Summer's airy warblers hymn the requiem o'er her peaceful slumber. The rich green grass grows luxuriantly on the gently rising mound, and the night winds sigh plaintively through its waving ranks, laden with the perfumes of the many flowers with which nature, in most cases, but sometimes the hand of affectionate survivors, has decorated the home of the dead. The spot is now vividly before my mind, as it appeared the last time I leaned on the white tablet that recorded my mother's name, and birth, and death. Oh, what crowding thoughts pressed fast and thick through my mind! That mother's cares and tenderness for her children—even the severities to which her tender love compelled her to resort in our behalf, to reclaim us from vices, or to check our headlong follies—oh, how these presented themselves in living array to my remembrance! Then my own conduct to her—never, until the latter portion of her life, the most tender and dutiful—and even then it was too often dashed with the stubbornness of passion's impetuous rebellion, and the waywardness of a mind too intent on pleasure to perceive, with her, the dangers of my path—what bitterness—what worse than gall and wormwood were in these thoughts! I could not but feel that her last days—days of languishing and pain—were embittered by fears for my welfare—fears generated by habits which, though not evil in themselves, tended to it; and though I had avoided the shoals and quicksands, the rocks and whirlpools that lay in the track I was steering—though I had elevated myself to a height of reputation and usefulness she could scarcely have hoped I would attain, even if my conduct had been better and wiser—yet still, the thought of what I had caused her to fear—the belief that that fear had mingled in the infusion of death's bitter cup, as she slowly drained it for months, outweighed every approving smile of conscience on my subsequent course in life.

Well might the wandering mind of John Randolph dwell with intensity of agony on the word "REMORSE." There are volumes of meaning in it, that seem to mock the vocabulary of words, and to defy mortal power to feel them and live. Nearly a score of years have rolled by since I lost my mother, during which I am unconscious of a single act of disobedience or want of respect to my surviving parent. My success in life has also been far greater than my merits, and I believe my most sanguine friends rejoice at the prospect yet

before me—yet, when in imagination I again stand in the churchyard of M., and again read the inscription at my mother's grave, and again call up in memory the events in the dim dark vista of my boyish days, I declare I would sacrifice all that I am beyond my parents' expectations at the time I entered manhood—all that I hope to be, beyond what I, myself, then dared to aspire to—all this in reputation, I would cheerfully barter to be freed from the bitter agony that now crowds my heart almost to bursting.

Surely such moments of remorse, so intense as to seem like ages of anguish, must tend to shorten life—they certainly lessen life's many enjoyments. I would that children could be made to realize what I here have written. Could they do it—and could they retain the impression, when inclined to be unmindful of a parent's cares, and admonitions, and entreaties—filial ingratitude would never be practised by them. They would be able, should God's providences ever call them to stand beside a parent's grave, to feel a holy unction resting on their souls—going with them into all subsequent duties and reflections; and would find verified the declaration of God, annexed to this "first commandment with promise." A SON.

For the Magazine and Advocate.

LUKE X: 36.

"Which now of these three, thinkest thou, was neighbor to him that fell among the thieves?"

If the Priest and the Levite were neighbors to the man who fell among thieves, was not the question of our Lord, which stands at the head of these remarks, decidedly useless and improper? Does not the very question itself, bear upon its front the evidence that cannot be done away, that there was but one neighbor in the account? Why did not Christ correct the answer of the lawyer, that "he that shewed mercy on him," was the neighbor, by saying that he was not a whit more of a neighbor than those who neglected him? If such was the fact, is it not reasonable to suppose Christ would have done this? The fact is, the moral obligation to do good to the distressed, the fatherless and unfortunate, was as strong on the Priest and the Levite, as it was on the Samaritan; and they were taught by the very corners of their fields, to remember those in affliction; but men are not always that which their duty, if performed, would make them. The Priest and Levite, for reasons for which many excuse themselves in the present day, refused to minister to the wants of him who suffered adversity; consequently they were not his neighbors. The Samaritan, on the other hand, showed himself a neighbor, in that he had compassion on him who was in want.

Does not the parable bring to view this principle, viz., that we are neighbors to those, and to those only, to whom we show ourselves friends and benefactors? Do we not learn from it to overleap the barrier of prejudice, unscaled by many, and alleviate the misfortunes of our fellow-man, without asking his caste? If it does not teach this, how shall we understand the words of Christ, "Go, and do thou likewise"—that is, if they were all neighbors, (for the lawyer was commanded to act like a neighbor,)—"go and pass by like the Priest, and like the Levite, and have compassion like the Samaritan." If all three were neighbors, then the Priest was a neighbor, the Levite was a neighbor, the Samaritan was a neighbor, and no more, and could not have been less by neglecting his duty. Such a barbarous application of terms, would annihilate all distinction in theory, between a neighbor and an enemy—between him who blessed, and him who cursed us. To be a neighbor, in our estimation, is to give a practical regard to the words of the Apostle, Heb. xiii: 3: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the same body." Such was the spirit of the Samaritan—such were not the Priest and Levite—and we have occasion to feel that such are not some of our own brethren.

P. P. FOWLER.

For the Magazine and Advocate.

STARS BY DAYLIGHT.

BY NOAH G. BARROS.

"The days of Washington, Lafayette, Adams, Hancock, and Franklin, are gone by—there are none to fill their places—we, their descendants, have degenerated, and only weakness, imbecility of mind, cowardice and corruption, reign throughout the land!"

Such was the melancholy and half-misanthropic invective of Matthew Moody, to his friend Thomas Trusty, as they conversed on public matters in their Saturday evening's ramble. It was in vain to reason with Matthew; like Rachel of old mourning for her off-spring, he lamented the departure of his fathers, and "would not be comforted." After a time the shadows of evening gathered over the face of the earth, and the luminaries of night began to peep through the cerulean vault with increasing lustre.

"Strange," said Thomas, pointing to the star-studded dome above them, "that there are no stars in the day-time! They must be created every evening, and be annihilated at the return of morning."

Matthew looked at his friend in wonder; but perceiving him serious, he began to suppose him either far more ignorant than he had ever, before, supposed him to be, or that his wits were turned. But suspecting that, after all, there might be some mystery couched in Thomas' words, he replied—"You surely can not be ignorant that those stars above us, have been shining there for at least three hours past!"

"That can not be," replied Thomas, "for not one hour since I particularly noticed the heavens, and there was not one to be seen."

"True," replied Matthew, "they were not to be seen, because the greater light of the sun prevented it; but they were there, and as the darkness came on, their shining only became visible."

"You have answered your own complaints," answered Thomas. "In the night of our revolutionary struggle, Washington and his compatriots shone out as stars in the firmament, and all acknowledged, for then all saw their lustre. When better days arrived—when daylight again shone around—so little were they distinguished from their fellow-citizens around them, that even rejoicings were publicly uttered when our Country's Saviour quitted the Presidential chair! The night of the late war came on, and again the constellations of our country's worthies shone out in the political horizon, with great brightness. But now, again, the light of day is around us, and our Washingtons and Franklins are little noticed—their lustre cannot be seen."

Matthew Moody was silent—he could not help but believe that should the shades of trouble again cover our nation, the vault of our political sky would be filled with constellations of glorious brightness. God always fills the earth with great men; but it is only on great occasions that their greatness is needed, or becomes fully apparent.

For the Magazine and Advocate.

IS IT SO?

"To a person in an unrenowned state, God is the greatest enemy he can have."

Such is the language of Partialism. Such were the words of the Rev. Mr. B., a Baptist clergyman, at a protracted meeting, in the town of C. some ten or twelve weeks since. They made so strong an impression on my mind at the time, and have been so frequently brought to remembrance since, that I have concluded to make them the subject of a few remarks. I need not stop to explain the meaning of the Rev. gentleman, as all will perfectly well understand, what he means by an unrenowned person. Neither is it my design particularly to point out, in all its naked deformity, the savage character and changeable nature which this sentiment ascribes to our heavenly Father; but merely to notice some expressions in the volume of revelation, and some things in the book of nature, which seem to be in-

consistent and irreconcilable with such an idea. The Scriptures declare that "God is good unto all, and that his tender mercies are over *all his works*." Not good to a part of his children, and an enemy to the rest—not loving a part of his works and hating the remainder—not kind to a favored few, and filled with implacable wrath to all others—not loving at one time, and hating at another, or hating and then loving! No, the "Father of Mercies" loves *all*, and at all times, for he is "without variableness, or shadow of turning." Neither does he wait for weak, frail, finite and erring man first to love him before he can shew kindness to his off-spring. But he "commendeth his love toward us, in that while we were yet sinners, Christ died for us." Yes, his love for sinful, "unrenewed" man was so great, that he sent his "only begotten Son" "to seek and to save that which was lost;" yea, "reconcile the world unto himself." And the beloved disciple says, "we love him because he *first* loved us." Now this does not appear to be characteristic of an enemy, even "the greatest enemy we can have." But does God treat mankind generally, or even those whom the righteous of our day are pleased to call the wicked, as if he was their enemy? Nay; "He maketh his sun to rise on the evil and the good, and sendeth rain on the just, and on the unjust." "He is kind" even "to the *unthankful*, and to the *evil*." All are alike blessed with the bounties of Providence, the productions of nature. "He openeth his hand and satisfieth the desires of every living thing." Such conduct and such treatment I am unable to reconcile with the idea that the God of the universe, is the enemy of *any* part of his children. And as I can find no proof in the volume of inspiration that he is our enemy, I am constrained to believe, that in his dealings with the children of men, he proceeds on the principle that "love worketh *no ill* to his neighbor," and that "the goodness of God" will lead men to repentance.

But again. On the supposition that God is the enemy of any part of the intelligent creation, I am at a loss to account for the perfect adaptation of the material world to the wants and circumstances of man. It is a fact, which no one will dispute, that there is a perfect harmony, and peculiar adaptation, existing between the infinite variety of the works of nature, and the physical organization of the human frame. Every thing seems to have been designed for our good—for our convenience, comfort, and happiness. Could we, with our greatest earthly wisdom, have had the management of affairs, we could not have devised a system that would have suited our condition half as well, or been half so conducive to our happiness, as the one our Creator has prepared for us. Let us notice a few things, which will elucidate these remarks. The eye, the organ of sight, while it is one of the most useful, is at the same time, one of the most tender and delicate members of the body. But the eye, useful as it is, would be of no service to us, were it not for light; and the light must be adapted to the condition of the eye.—Now observe how very easy it would have been for the Deity to have rendered the act of seeing very painful. Light is a little more than eight minutes in coming from the sun to the earth,—a distance of 95,000,000 of miles—which is nearly *two hundred thousand miles a second*. Consequently, moving with such inconceivable velocity, the particles of light must be exceedingly minute or they would have a very serious effect upon the eye. Therefore had the Almighty been the enemy of man, and acted in accordance with that character, he could, by making the particles of light a little larger, have rendered him miserable for life. And I can assign no reason why he did not do it, only that he was not our enemy, but our friend, and consequently designed our good.

In the construction of the atmosphere, also, the same goodness is peculiarly manifest. Of its various properties I shall notice but two or three.—The air we breathe is composed of two very different substances, termed oxygen and nitrogen, in the proportion of twenty-one parts of the former, to seventy-nine of the latter, in one hundred.

Oxygen is the principle of combustion, is indispensable to animal life, and the most active and powerful agent in nature:—while nitrogen will neither support flame nor animal life. At every breath we inhale a portion of air, which is decomposed by the action of the lungs. The oxygen goes to support life, and the nitrogen is exhaled.—Now if the nitrogen had been of the same weight with the oxygen, it would accumulate near us, and, at every succeeding inspiration, be received in a greater quantity into the lungs, to the exclusion of the life-giving principle. And had it been heavier, it would have fallen toward the ground, and in a short time the oxygen would be raised above us, and death inevitably ensue. The Creator has therefore made it lighter, so that when evolved from the lungs, it rises and is mixed with the circumambient air, where it enters into new combinations, and all injurious effects are avoided. "Such is the benevolent skill which the Author of Nature has displayed for promoting the *comfort and preservation* of every thing that lives."

But again:—our physical constitution is such that we require food and nourishment, to invigorate, and strengthen us, and continue us in existence. Now the Creator has so ordered things, that in partaking the alimentary provisions of nature, we should also be partakers of pleasure; that the act of eating and drinking should excite pleasurable emotions. But this was not necessary to our existence. Our bodies might be nourished, and our lives continued if it caused extreme pain and distress, to receive our daily aliment. And the Author of our being could easily have formed us in such a miserable condition. Yes, we might have been so constituted that every thing we swallowed would produce the most excruciating pain—would be like tearing asunder the vitals, and not only so, but it might have been necessary for us to take nourishment much more frequently than is the case, and thus the pain and misery be increased. And who can conceive of a state of more complete misery, than for a person to be continually annoyed by hunger, and yet to satisfy his raging appetite, at an expense of the most excruciating torture?

Once more: our sense of feeling, although now calculated to excite pleasurable emotions, might have been very different from what it is. The bodily organization might have been of such a nature, that the act of walking, though indispensable to health and subsistence, would be an almost insupportable task. And even the taking of hands, as is customary in the friendly salutation, might throw the whole system into convulsions. Yes, this sense might be so exceedingly acute that the *least touch* would make us tremble like the aspen, or cause us to feel, as the Poet expresses it,

"Tremblingly alive all o'er,
To smart and agonize at every pore."

Similar observations will apply to the senses of smell and hearing, but I forbear to particularize. Enough has already been said to show the adaptation of the natural world, to man's physical constitution, and that any material change in this department of the Creator's works, would serve to increase our misery, instead of bettering our condition. If we possessed any of the senses in a *less* degree, we should be, in a great measure, deprived of all those refined enjoyments which flow from the observation and contemplation of the works of nature. And although vain man is sometimes so foolish as to wish he enjoyed them in a *higher* degree, yet were his wishes gratified, he would find them equally destructive of his happiness.

"If nature thundered in his opening ears,
And stunned him with the music of the spheres,
How would he wish, kind Heaven had left him still,
The whispering zephyr and the purring rill!"

And in whatever light we view the character of our Creator, whether in the works of nature, the dispensations of his providence, or of his moral dealings with the children of men, we shall find that he has adopted the *best possible means* to promote our happiness and well-being here, and to prepare us for a blessed immortality hereafter. We are

constrained, then, to believe that "God is *not* the greatest enemy we can have," but that he designs our good, and consequently is

—*"All good and wise*

Alike in what he gives, and what denies."—Pope.

Fallon, June 7th, 1837.

G. S.

For the Magazine and Advocate.

THE METHODIST WAY AGAIN.

Brs. GROSH and HUTCHINSON—The following letter was handed me by Br. Parsons, and believing that our friends in your vicinity would be glad to learn that Br. Way, of Litchfield memory, is yet in the land of the living, and endeavoring to do the little that he is able, to save men from the delusions of Universalism and convert them to the beauties of Methodism, I have obtained his consent to have it published. W. BULLARD.

Cortlandville, April 21, 1837.

Rev. Mr. WAY—Sir, Although I am a stranger to you, I deem it unnecessary to make any apologies for addressing you this short epistle. But, Sir, I am sincerely sorry that your imprudence has given occasion for it. Doubtless you will recollect, Sir, that the drift of your discourse, at the school-house near Mr. Tisdale's, on the 12th ult., was to warn the people against deception. You labored hard to make your hearers believe that it was delusion to think that all mankind would be finally holy and happy. You stated that it was the carnal mind which induced men to wish for the salvation of the whole human family.

Now, Sir, if it is the carnal mind that leads men to desire the salvation of all mankind, I wish to know with what mind you approach the throne of grace praying for the salvation of all? You must remember, Sir, that the carnal mind is at enmity with God.

But, again, how can you consistently pray for the salvation of all, while you do not believe that all will be saved? Be not deceived, God is not mocked, for whatsoever is not of faith is sin. You was undoubtedly aware that Br. Bullard had preached here occasionally; and that he was to preach here again the Sabbath evening following your lecture. And did you not avail yourself of the opportunity thus offered you, to prejudice the minds of your audience against Universalism, by representing it in as bad a light as you could? I would have held my peace had you treated the subject fairly: for if our doctrine will not stand the test of a candid examination, let it fall.—But, Sir, you did not attempt the examination of a single point. You said Universalism was delusion: and to prove it you had recourse to an old worn out story, concerning a certain drunkard, who you said was a Universalist; and who was seen staggering through the streets, shouting glory; and on being asked, what was the matter? said, "I am happy in the thought that all are going to heaven." But what does this prove against our doctrine, allowing the story to be true, which is very improbable? I answer, nothing. But your introducing it shows what low and ridiculous means some men will resort to, in order to give error the advantage over truth. What would you say, if one of our preachers should say that a drunken Methodist was seen staggering through the streets, shouting glory! and on being asked what was the matter, said, "I am happy in the belief that we righteous saints are going to heaven, while our wicked neighbors are doomed to eternal woe?" Would you not say that such a course was beneath the character of a gentleman, not to say Christian? I think you would. And I believe in your sober moments you will feel ashamed of such conduct.

In proof of your own doctrine, you quoted Matthew xvi: 26. Now, Sir, did you not attempt to use this text in a way to deceive? or are you ignorant of its true meaning? But I can not believe you have yet to learn that the Greek term, rendered *soul* in the 26th verse, is the same as that rendered *life* in the foregoing verse; and that it should have been rendered *life* in both. If so, please consult Dr. A. Clarke upon the subject.

I shall close by exhorting you to be careful while you warn others against deception, that you do not deceive both yourself and those who hear you. Take the Bible for your guide—compare scripture with scripture. "Prove all things, hold fast that which is good." And if you can believe endless misery to be good, and prove it true, hold it fast; if not, cast it away. I have dealt plainly, not with the intention of wounding your feelings; if I have injured them, I am sorry. I subscribe myself your brother, in the bonds of Christian love.

ORRIN PARSONS.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Central Association of Michigan—
for 1837.

Agreeably to previous adjournment, the Central Association of Universalists of Michigan, assembled in annual meeting at the Universalist church in Ann Arbor, on the morning of Wednesday, June 7th; and after uniting in prayer with Br. Wheeler, the Council organized by choosing Br. A. H. Curtis, Moderator, and Br. T. Wheeler, Clerk.

1. Received a letter from the church and society at Ann Arbor, by which our hearts were rejoiced to learn that the word of truth was prosperous in that place.

2. Appointed Brs. N. Stacy, D. Kellogg, and N. Norton, a committee to arrange the order of public worship.

3. Received and granted a request from the society at Birmingham, Oakland county, for the fellowship of this body. This society comprises fifty members, sixteen of whom are females—Z. Swan, Jr., Clerk.

4. Appointed Brs. N. Stacy, A. H. Curtis, and T. Wheeler, a committee on fellowship and ordination.

5. Received and granted the request of the first Universalist society in Rochester, Oakland county, for the fellowship of this body. This society comprises twenty-five members, about one-third females. E. Calkin, Esq., Clerk.

6. Five o'clock, P. M.—After uniting in prayer with Br. John Williams, deacon of the church at Ann Arbor—Received letters from the following Universalist societies—Plymouth and Canton—twenty-seven members—Thomas Huston, Clerk;—Blissfield—sixteen members—P. Peuis, Clerk;—Adrian—fifty members—E. T. Sherwin, Clerk. From these letters, we are rejoiced to learn that the cause of truth is prosperous in the neighborhood of these societies.

7. Appointed Brs. N. Stacy, and A. H. Curtis, ministers, and deacon J. Williams, a committee of discipline for the ensuing year.

8. Resolved, That a semi-annual meeting of this Association be held at Birmingham, Oakland county, on the second Wednesday and following Thursday of October next.

9. Adjourned till 8 o'clock, Thursday morning, after joining in prayer with Br. Wheelock.

10. Thursday morning, 8 o'clock.—United in prayer with Br. R. Thornton. Read and approved the minutes of the preceding day.

11. Heard and accepted the report of the committee of discipline for the past year—"No complaint."

12. On motion of Br. Stacy, the following preamble and resolution were adopted:

Believing that wholesome order is essential to the advancement of pure Christianity, for growth in grace and in the knowledge of the truth, as well as to secure ultimately the regular ministry of the word—And believing it to be especially called for in the present scattered state of our brethren in this newly settled country—the fore

Resolved, That it be recommended to our brethren in the various sections of this State, although their members may be small, to enter into church relation as fast as possibly convenient, and avail themselves of the inestimable privileges of the Christian ordinances.

Resolved, That Br. Wheeler be requested to prepare the Minutes of this Association, and request their publication in the Herald of Truth, and the Magazine and Advocate.

Resolved, That Br. Nathaniel Stacy be respectfully requested to prepare a memoir of his life, including a history of the rise and progress of the doctrine of God's impartial grace, so far as his personal knowledge extends; and that the Clerk be requested to forward to him a copy of this resolution.

Ministers present.—N. Stacy, Ann Arbor, Washtenaw county; A. H. Curtis, Blissfield, Lenawee county; A. Sweet, Shuman, St. Josephs county; E. Gage, Birmingham, and E. B. Wheelock, Farmington, Oakland county; T. Wheeler, Washington, Macomb county; R. Thornton, Itinerant.

Delegates present.—E. Gage, Birmingham; A. H. Curtis, Blissfield; Noah Norton, Adrian; J. Williams,

—Howe, Ann Arbor; A. G. Fellows, Wm. Loomis, Plymouth and Canton; E. Calkin, Rochester.

REMARKS.—Four Sermons were preached on the occasion, in the following order.—T. Wheeler, E. Gage, A. Sweet, A. H. Curtis, and the usual closing addresses by N. Stacy. Water baptism was administered to four persons, one by immersion, and three by kneeling in the water and the application of water by the hand of the minister, N. Stacy. After which the Eucharist, or Lord's Supper was celebrated. We had a joyful meeting, and our hearts were cheered with good intelligence from various parts of the Lord's heritage; and we separated by singing the following

DISMISSION HYMN;

Written for the Universalist Association at Ann Arbor,

BY D. K. LEE.

Great Father! whose blessing our love hath increas'd,
While here at the altar we've shar'd a rich feast,
With thy inspiration each bosom inflame,
As now from each other we take our adieu.

The heralds of Zion, the servants of God,
The trumpet did sound for the flock strown abroad;
And though we were scatter'd like sheep o'er the plain,
We mark'd the soft sound of the angelic strain.

We left the rich pastures in which we were blest,
And forth to the banquet exultingly press'd;
And met all together, once more at thy fold,
To see the bright banners of Zion unroll'd.

With hallowed fire from thy primeval ray,
Our cheeks brightly glow, and pulse quickly play—
Our full hearts expand, and our raptur'd lips move
To praise Thee for desserts prepar'd of thy love!

We came with the fruitage we pluck'd from our vine;
We laid our memorials fresh at thy shrine—
We bless Thee for bounties receiv'd at thy hand,
The while we were wand'ring abroad in the land.

Now, Father, protect us, when we are apart,
And let thy full spirit spring up in each heart:
Dismiss us with blessings, which e'er from Thee fell,
As we again take our fraternal farewell.

Per order,

T. WHEELER, Clerk.

MAGAZINE AND ADVOCATE.

A. E. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JULY 21, 1837.

GEORGE COMBE, ESQ.

This distinguished individual, probably the greatest Phrenologist in the world, was lately a candidate for the Professorship of Logic in the University of Edinburgh, for the purpose of testing the claims of Phrenology as a new science of mental and moral philosophy. During the canvass (in which, by the by, he was not elected), he was objected to, on the ground, that many of the doctrines he laid down in his "Constitution of Man," tended to the subversion of some of the fundamental doctrines of Christianity. The charge was repelled by a number of clergymen, and others, and attempts were made to draw forth an expression of his doctrinal religious opinions. He refused to gratify this inquisitorial spirit, but in his answer he fully and unequivocally expressed his faith in the Scriptures as a revelation from God, and in Christianity as the religion of God and humanity—of enlightened reason, philosophy and nature.

As many pious, well-meaning persons in this country have been deceived into a belief that Phrenology is opposed to Christianity, I think it will be beneficial to them, and interesting to our readers generally, to read what Mr. Combe has written on that subject. Indeed, it is interesting to all, to know the views of eminently thinking men, upon any important subject. The extract is made from an octavo volume of 298 pages, entitled "Testimonials on behalf of George Combe, as a Candidate for the Chair of Logic, in the University of Edinburgh." Published in Edinburgh and London, by the Booksellers. The volume is a present to the "Oneida Phrenological Society," from Mr. Combe, through a friend of his in Boston. It is a splendid monument to the moral and intellectual worth of Mr. Combe; and in favor of the system of which he long has been the able advocate, through good and through evil report.

After reading it—after considering the variety of testimony from every portion of Europe and America—from the most distinguished men of every profession, in favor of Phrenology, and of Mr. Combe as its advocate, and then turning to the result of the election by the Lord Provost, Magistrates and town Council of his native city, I am strongly reminded of the saying of an ancient worthy, as being applicable in Mr. Combe's case—"I had rather people asked why a statue was not erected in my honor, than why it *was*." The former will be the inquiry of posterity in relation to the non-election of Mr. Combe to the Professorship of Logic in the Edinburgh University. But to the extract.

It appears that Dr. Neill wrote to the Rev. Professor Duncan, to procure his views on the harmony between Phrenology and Christianity. The Professor's reply was favorable, with one or two very slight exceptions to some language found in Mr. Combe's writings. In reply to that letter, Mr. Combe wrote the letter, from which I select the following very excellent extract. It is long, but will well repay a perusal.

"There are three questions which it is here necessary to distinguish and to treat separately, viz.

"1. What facts and doctrines in Phrenology are conformable to nature?

"2. What are conformable to right interpretations of Scripture?

"3. What are conformable to the standards of any particular church, the church of Scotland, for example, or that of England, or that of Rome?

"I assume it as a fundamental principle, that there can not by possibility be any discrepancy between real facts in nature, or sound deductions from them, and right interpretations of Scripture; because the God of Nature and Revelation is one; He is the fountain of truth and wisdom, and his works and word cannot be discordant.

"In directing my attention, therefore, to Nature, I never once imagined that if I discriminated truth I could be deviating from Scripture; nor can I conceive this even now to be the case.

"I regard Revelation as a sacred subject which ought not lightly to be brought into collision with philosophy. This may be done in two ways—by adducing ill-observed or incorrectly interpreted natural phenomena as evidence against revelation on the one hand—or by advancing erroneous interpretations of Scripture as objections against indubitable natural truths on the other. Many sceptical writers have been guilty of the first—while the Roman Pontiff and Cardinals who condemned Galileo, and also the religious authors who in our day denounce geology as inconsistent with Scripture—are chargeable with the second of these errors.

"It appears to me more advantageous to investigate nature *by herself first*, and to proceed to compare her phenomena with Scripture, only after being certain that we have rightly observed and interpreted them.

"By this method we shall preserve our minds calm and unbiassed for the investigation of truth; we shall test Nature by herself, which is the proper standard by which to try her; and we shall avoid bringing discredit on Revelation by involving it in unseemly conflicts with natural phenomena.

"To be able to discover, in a sound and satisfactory manner, the relationship between natural truths and revelation, the investigator should be critically acquainted with both. In reading the attacks made by serious persons who are ignorant of Phrenology, against the discoveries made in that science, you must have occasionally been convinced that, in so far as they had the power, they were injuring, while they intended to serve, the cause of religion; because they were denouncing as subversive of Revelation, facts which could not possibly give way before any form of argument, seeing that they were founded in nature. The same error is committed every day in regard to Phrenology. Religious persons attack certain statements as *false*, which are indubitably *true*, and only bring obloquy on their own cause when

they imagine that they are overwhelming the advocates of the new science.

"It is rare, however, particularly in the case of a new science, to find an individual qualified by his knowledge of science and Scripture to compare them advantageously. The mind of the successful explorer of nature, is generally too closely and ardently directed towards her phenomena, to render him equally clear-sighted and zealous in his interpretations of Scripture. Both objects, therefore, will be better accomplished, if he who takes the lead in interrogating nature shall confine himself to that province; and if another individual possessed of a clear, calm, and unbiassed understanding, who has made theology his study, shall follow in his track—detecting his errors where he has fallen into any, yet recognizing and embracing all the truth which he has brought to light—and shall then proceed to compare this truth with Revelation, with the single and upright purpose of discovering their harmony.

"Entertaining these views, I have on principle confined myself to the investigation of nature, never doubting that, in so far as I may have discovered truth, Scripture will be found to harmonize with my doctrines. If in any instance I have observed or interpreted erroneously, I shall be most anxious, on this being pointed out, to renounce my errors. But I hope it will not be imputed to me as a fault that I have not discussed also the relation of nature to Revelation, regarding this, as I certainly do, as more properly the duty of individuals better qualified than myself for the task.

"There is another distinction which is too often overlooked. All Christian churches are agreed in regard to the import and obligation of the moral precepts of Christianity, and it is only touching points of doctrine and church government that they differ. Now, Phrenology as a mere human science comes into direct relationship only with the first—the practical precepts—and it has generally been allowed by those who have attended to the subject, that no mental philosophy in existence can be compared with it, not only for its exact accordance with this great and important department of Christianity, but for the power with which it demonstrates that all nature is framed and adjusted on the principle of enforcing by positive sanctions the scheme of Christian morals.

"I very respectfully maintain, therefore, that Phrenology, and the deductions which I have made from it, are in a remarkable degree in harmony with all the points on which the Christian world in general is agreed; and when you consider that the Logic Chair is one, not of theology but of science, and that, by the constitution of your University, the class may be, and generally is, attended by students professing a variety of shades of doctrinal belief—it may well be doubted whether this certain harmony between the principles of Phrenology and those Christian principles in which all the students are agreed, be not a decided recommendation of it to the patrons.

"The third question before stated, or the accordance of Phrenology with the standards of the Church of Scotland, is the only one that remains to be considered. If there be harmony between the constitution of Nature and the doctrines of Phrenology, and also between the moral precepts of Christianity and these doctrines, which there assuredly is, it would be strange indeed if discord were discovered between them and sound Christian doctrine. Assuming, then, that the standards are correct deductions from Scripture, it is a fair presumption that they and Phrenology do also agree. But as philosophy is addressed to men of every variety of faith, and as I appear before you exclusively as a philosopher, I humbly urge that it is the duty of the divines of each church, to adjust the relation between their own standards and any particular philosophical doctrines, if true; (and if mine be untrue, I shall cheerfully abandon them;) and that the members of the Church of Scotland are not entitled to insist on your rejecting my claims to a philosophical professorship, merely

because they have not taken the trouble to discharge a duty incumbent exclusively on themselves.

"I am confirmed in my conviction of the soundness of the course which I have adopted in avoiding all doctrinal discussion in my printed works, by a fact which cannot be generally known. I have received letters from several excellent and ingenious friends, well skilled in theology, on the relation between doctrinal Christianity and Phrenology, reconciling them; but no two of them agree in the manner of doing so. Each proceeds according to his individual views of Christianity, and according to his individual cast of mind. Professor Duncan's views, although highly ingenious, differ from them all. This satisfies me that the time is not yet come, and that the men have not yet appeared, for doing justice to this great subject; and perhaps they will not arrive until both Revelation and Phrenology shall have been contemplated under broader and stronger lights than are yet possessed; and which, I cannot doubt, will at last bring them into complete harmony. Any attempt on my part, therefore, to enter on this question at present, would prove unsatisfactory to myself and unprofitable to the public. Probably a report from a committee of the first members of the Church, after Phrenology shall have been fully studied by them as science, will be necessary before the public mind will be thoroughly satisfied on the subject, and I should allow such a committee several years for deliberation. But this affords no reason why the progress of truth should be arrested in the meantime; why a doctrine founded in nature, and admitted by many sound theologians to be undeniably in harmony with practical Christianity, should be excluded from your University, and why I should be held forth as an enemy to religion merely because certain of those who take an interest in that sacred cause, have not yet found it convenient to study the two subjects, and deliberately to compare them. If I advance only doctrines founded in nature and in accordance with Christian morality, I am entitled to the benefit of the presumption that they are also in harmony with all sound doctrinal interpretations of Scripture. If any of my views are at variance with nature or Christian morality, I am ready to give them up."

CONVERTED UNIVERSALISTS AND INFIDELS!

The following precious *morceau* we copy from the "Eastern Baptist," of June 23rd, published at Brunswick, Me. It is a most important document, coming as it does, to us from *Maine*, some 400 or 500 miles to the East of us, and the scene described, having occurred nearly 150 miles to the West. Where the "American Baptist and Gospel Light," in which this marvellous story first appeared, is published, we know not, nor by whom, nor what is its character, any farther than the article below testifies concerning the latter. But here is the article—let it speak for itself.

"From the *American Baptist and Gospel Light* of June 8th, we derive the pleasing information that in Canandaigua, N. Y., a blessed revival has of late been experienced. The Baptist Church in that place, has been but recently formed, and was composed of a few poor disciples. A 'meeting of days' was held the latter part of March. An unusual spirit of prayer prevailed, and God in answer to prayer, first took hold of the *wickedest of the wicked, one Universalist, who had taken and preserved Skinner's paper from the commencement of its publication*, who attended the meeting to get something to publish in it, was cut down by the power of God's truth, and was soon rejoicing in hope of salvation. This striking case had a powerful effect. One evening, when the speaker referred to Skinner's paper, a drunken Universalist took that paper out of his hat, shook it at the speaker, uttering a most horrid oath, which blasphemous oath in the house of God, struck an infidel by his side with such horror, that he found no peace till he received an evidence of the forgiveness of his sins. Thus the wrath of man was made to praise God. His

work continued to progress, and at the latest intelligence, 79 had joined the Baptist Church, 30 the Methodist, and 18 the Presbyterian. Among the converts in this revival, were 20 or 30 Sabbath School scholars, 16 of whom went forward in baptism at one time."

REMARKS.

How very courteous and polite, how mild and gentle, how affectionate and loving to Universalists, the writer of the above must have felt when he penned this kind compliment to us and our sentiments! How dignified and sublime his language! How lofty his conceptions! How vivid, and clear, and ennobling must have been his views of the system of impartial and universal benevolence! But, irony aside, to remark in seriousness on such a production, supposing it deserving of any notice, we wish the reader to observe the following particulars—i. e., on the presumption that the story narrated is true.

1. Much more importance is attached to the conversion of a *Universalist* than of any other class of people whatever. The writer occupies more space in describing the conversion of one Universalist, than he does in describing the conversion of seventy and nine just persons who joined the Baptists, who needed not to repent of this dreadful heresy. Of course our Limitarian brethren put a much higher value on converts from Universalism, than on any and all other converts they obtain. Query—Is it because the *materials* of which these converts are made, are so much better than all others?

2. Universalists are by this writer denominated the "wickedest of the wicked." The person said to have been converted at this "meeting of days," is so styled, and the evidence that he *was* "the wickedest of the wicked," is furnished in the fact (oh, horrible!) that he "had taken and preserved Skinner's paper from the commencement of its publication!" This was the head and front of his offending—this was the *ne plus ultra* of wickedness—bad enough, in all conscience—none could exceed this!

3. Not content with stigmatizing Universalists as "the wickedest of the wicked," our writer goes on to make the demonstration still more clear and strong, by instituting the invidious comparison between the "drunken Universalist," with his "blasphemous oath in the house of God," and the infidel (much better than he) who was so horror-struck at that very oath, that he was converted! Query—Was not that blasphemous oath, then, a most salutary instrument in saving the infidel? Would any thing else—even the prayers of the saints themselves—have been as efficacious? Again: what kind of oath was it that this drunken Universalist made use of? Was it an orthodox oath, or a Universalist oath? Why, most certainly orthodox, if orthodox authority be good; for Mr. McClure, whose soundness in the faith this writer will not question, says in his lectures against Universalism, that Universalists have no oath of their own, and that whenever they swear, they are obliged to borrow of their neighbors, and make use of orthodox oaths! Here, then, we have in this orthodox "meeting of days," the curious spectacle of a Universalist getting drunk, abandoning his *own* principles, and adopting and swearing *orthodox oaths*, in so horrid a manner as to convert an infidel to that very orthodoxy whose oaths struck him with so much horror! Thus orthodox oaths in the mouth of a drunken Universalist, were more effectual in converting infidels, than "the spirit of prayer" that so mightily prevailed among the saints!

4. The writer is very careful not to name the "Magazine and Advocate," nor the place of its publication, lest, peradventure, some of his readers might be disposed to procure and read it—a laudable concealment—but the manner in which he mentions it, is perhaps sufficiently definite. At all events, it marks it with sufficient contempt and abhorrence.

5. But the most remarkable of all that our story-teller has said, is the fact that this converted Universalist, when "cut down by the power of God's truth, *was soon rejoicing in hope of salvation!*" What an idea, or rather

what a solecism is here! This man, we will suppose, was a thoroughgoing, real Universalist: of course he must have been firmly persuaded, and rejoiced with joy unspeakable and full of glory in the triumphant hope, not only of his own salvation and immortal glory, but also of the salvation—the endless holiness and happiness of the whole human family. The account supposes, as a matter of course, that he relinquished his faith and hope in so grand and glorious a result, and goes on to say that he "was soon rejoicing in the hope of salvation." In the name of wonder, what does this mean! Does it mean that after he had *renounced* his hope of salvation he immediately *embraced the same again*, and thence began to rejoice? If so, of what use was his conversion? But no, this could not be the meaning of the writer; for he intends to convey the idea that this convert embraced a very different faith and hope from his former. Why, then, does he not say that he began to rejoice in the hope of *damnation*, instead of salvation? or rather to tremble in dread apprehension of endless woe, instead of rejoicing at all? If it be answered, that he believed in his own salvation, and had exchanged his false and Universalist hope for a well founded Limitarian hope; we reply, that if he really believed and unwaveringly hoped for universal salvation, whether that doctrine were true and the hope justly founded or not, he must have greatly rejoiced in that hope, and the exchanging of it for any other hope could not have increased his joy. If it be now said that though he pretended it, he in reality had no faith in the holiness and happiness of all men, and therefore was destitute of any hope before his conversion, we reply, then he was not a Universalist, and the story is proved false by this very admission. But granting the integrity of the account, he must have exchanged a firm and confident hope in the endless purity and blessedness of himself and all mankind, based on the infinite and immutable benevolence and promise of the Almighty, for a trembling, doubtful uncertain hope of his own salvation, based on his own frail works, or the partiality of God; and therefore could not have been as happy *after* his change of views as he was before, unless his happiness increased in an inverse ratio to the amount of good anticipated. But if, on the other hand, (the account being true,) his happiness was really increased by his change from a Universalist's hope to the hope of a Limitarian, there is no other conclusion than this, that his increase of happiness was occasioned not by the hope he entertained of his *own* salvation—for that he must have entertained quite as firmly while a Universalist as he possibly could afterwards—but it must have been occasioned by the anticipation of the *failure of some men to obtain salvation*, and the confident expectation that many of his fellow-beings would suffer the interminable pangs of immortal woe! He must rejoice in the prospective *endless sin and misery* of those he had formerly hoped and believed would become *holy* and with a ransomed world be made *endlessly happy!* What a source of enjoyment! What a change of heart he must have met with! His heart of flesh must have been taken away, and one of adamant given him, to enable him to rejoice in his new hope. "O my soul, come not thou into their secret; unto their assembly mine honor, be not thou united!—Cursed be their anger for it is fierce, and their wrath for it is cruel." "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness—destruction and misery are in their way: and the way of peace have they not known." Gen. xlix: 6, 7. Rom. iii: 13-17.

In conclusion, we remark that we believe this story is an entire fabrication, without the least foundation whatever in truth, or else a gross perversion and wicked distortion of some very trivial circumstance very remotely resembling, not the whole, nor a majority, but some one or two particulars above narrated—that it was written and published at a great distance from the scene, not with a view of having the matter exposed and investigated at home, but for effect merely, and to scandalize that

"sect which is every where spoken against." Will some of our friends at or near Canandaigua, have the goodness to inquire into this matter, ferret out the author of the tale, and inform us whether any circumstances nearly or remotely resembling those narrated, ever occurred there; if so, who the writer is, who the converted Universalist and infidel and the blasphemous Universalist are, etc., etc., and give us as early information as possible on the subject? D. S.

MEDICAL AND LITERARY PERIODICALS.

Waldie's Select Circulating Library is published weekly, in quarto numbers of sixteen pages each—neat type and fair paper—with a printed cover containing the *Journal of Belles-Lettres*—at \$5 per annum.

Waldie's Literary Omnibus is printed weekly, in large quarto form, of eight pages, containing light literature and a good summary of foreign and domestic news, at \$3 per annum.

Waldie's American Medical Library and Intelligencer, edited by the celebrated Professor Robley Dunglison, M. D., of Jefferson Medical College, is published semi-monthly, in octavo form of 128 pages each number, containing republications of late foreign works and medical essays and intelligence. It, as well as the others, is rapidly increasing in favor with its patrons, and is considered a cheap work at \$10 per annum, or for 24 numbers, or for 3072 octavo pages.

As we have been lately appointed agents for these works, specimens may be seen, and subscriptions will be received at our Book Store.

GROSH & HUTCHINSON.

THE "CHILD'S UNIVERSALIST COMPANION."

By D. D. Smith and Abel Tompkins, Boston.—The complaint is often justly made by Universalist parents, that it is difficult procuring books suitable for children, that are not interspersed with doctrines calculated to undermine the very principles on which pure religion and morality are based. But in this work we find much that is not only adapted to the tastes and capacities of children, but is calculated to inculcate correct views of the character of God, and illustrate the practical influence of Universalism—indeed children of an advanced age may receive much useful instruction from this little book.

We recommend to those who desire the moral as well as intellectual improvement of their children, to place in their library the "CHILD'S UNIVERSALIST COMPANION."

For sale at this office—price twenty-five cents.

Br. H. Belding of Duaneburgh had the fortune (or misfortune) as well as Br. O. Whiston, to have his name omitted in the published list of preachers present at the last session of the New-York State Convention.

RELIGIOUS NOTICES.

Br. McADAM will preach at Trenton Falls next Sunday.

There will be preaching on the fifth Sunday inst., by Br. DeLONG at North Norwich—Br. M. B. SMITH in Columbus—Br. C. S. BROWN in Ithaca—Br. BRITTON, in Depauville, at 10 A. M., and in Lyme, near Br. Halloway's, at 5 P. M.—Br. T. J. SMITH, at Hamilton Centre, and in Hamilton village, at 5 P. M.—Br. GROSH, in Newport, in Miss Brooks' school room—Br. A. WILLIAMS, at Richfield Springs.

N. B.—Br. S. R. SMITH, recalls his appointment at Oneida for the fifth Sunday inst., as he will not be able to fulfil it at that time.

There will be preaching on the first Sunday in August by Br. BRITTON, at Fox Creek, at 10 A. M., Pleasant Valley, at 2 P. M., and at Cape Vincent in the evening—Br. SIAS at Tug Hill, and near Dingman's at 5 P. M.—Br. WHEPLEY at Brownville, and Br. FRENCH at Wilna—Br. A. WILLIAMS at Bridgewater—Br. GROSH in Eatonville.

TOUR IN OHIO.—Br. GEORGE MESSINGER will start for Ohio, from his present residence, Bainbridge, Chenango county, about the 1st of September next. He will remain in Ohio about two months, and desires to devote the whole of that time to *preaching the Gospel*. Those wishing to procure his services, will please address him at Brimfield, Portage county, O., (care of Constant Chapman, P. M., a worthy friend,) where he expects to go immediately after his arrival in Ohio—and he will pay early and due attention to all such requests.

* * Br. M. will please act as our agent in his travels; all business transacted with him, will be valid.

G. & H.

☞ Union will please copy this.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper,

P. M. Clarendon, for J. A. S. and Mrs. D.—P. M. Rush, for self, L. T., and J. M.—P. M. Hiram, (O.) for J. K.—P. M. Frostville, (O.) for N. H. and A. M. C.

POETRY.

For the Magazine and Advocate.

BR. GROSH.—The following quoted lines, selected from an old print, are submitted for a place in your miscellany department. The other lines are merely the production of my own coarse pen—unskilled in poetry—never courted the Muses. Do with them what you will.

MAY TO APRIL.

It had arrived—the vernal board—
The woodland sang melodious pour'd,
When May, with charming sweetness blessed,
Her sister April thus addressed:

"Without your showers, I breed no flowers,
Each field a barren waste appears;
If you do n't weep, my blossoms sleep,
They take such pleasure in your tears.

"As your decay, made room for May,
So I must part with all that's mine;
My balmy breeze, my blooming trees,
To torrid suns their sweets resign.

"O'er April dead, my shades I spread,
To her I owe my dress so gay—
Of daughters three, it falls on me,
To close our triumphs on one day.

"Thus to repose, all nature goes,
Month after month must find its doom:
Time on the wing, May ends the Spring,
And Summer dances on her tomb." A. U.

For the Magazine and Advocate.

SELECTIONS FROM "LACONICS".....NO. III.

XXV.—The scholar, without good breeding, is a pedant; the philosopher, a cynic; the soldier, a brute; and every man, disagreeable.—CHESTERFIELD.

XXVI.—Four things are grievously empty: a head without brains, a wit without judgment, a heart without honesty, and a purse without money.—BISHOP EARLE.

XXVII.—There should be, methinks, as little merit in loving a woman for her beauty, as in loving a man for his prosperity; both being equally subject to change.—POPE.

XXVIII.—
Glories, like glow-worms, afar off shine bright,
But look'd to near, have neither heat nor light.
WEBSTER.

XXIX.—If you would have a faithful servant, and one that you like, serve yourself.—FRANKLIN.

XXX.—Common swearing, if it have any serious meaning at all, argues in man a perpetual distrust of his own reputation, and is an acknowledgment that he thinks his bare word not to be worthy of credit. And it is so far from adorning and filling a man's discourse, that it makes it look swollen and bloated, and more bold and blustering than becomes persons of genteel and good breeding.—TILLOTSON.

XXXI.—A prison is a house of care,
A place where none can thrive;
A touchstone true to try a friend,
A grave for one alive;
Sometimes a place of right,
Sometimes a place of wrong,
Sometimes a place of rogues and thieves,
And honest men among.

INSCRIPTION ON EDINBURGH TOLBOOTH.

XXXII.—I can get no remedy against the consumption of the pulse: borrowing only lingers and lingers it out, but the disease is incurable.—SHAKESPEARE.

XXXIII.—Superficial writers, like the mole, often fancy themselves deep, when they are exceeding near the surface.—SHENSTONE.

XXXIV.—Philosophy hath given us several plausible rules for attaining peace and tranquillity of mind, but they fall very much short of bringing men to it.
TILLOTSON.

XXXV.—Moderation is the silken string running through the pearl-chain of all virtues.—FOLLER.

XXXVI.—The web of our life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not; and our crimes would despair, if they were not cherished by our virtues.
SHAKESPEARE.

Selections from the "Tin Trumpet."

Jews.—The modern—are proofs, we are told, of the truth of Christianity. Are they not at the same time, proofs of the want of Christianity in those who profess, without feeling, its charitable doctrine? as the Scriptures, when they enjoin love of our neighbor, warn us to put the most enlarged construction upon the word, it is diffi-

cult to reconcile the virulent denunciations, and the incentives to scorn and hatred of the Jews, which so many of the clergy infuse into their sermons, either with Christianity, good taste, or right feeling. Our Saviour was a Jew; the greater portion of the Bible is Jewish; the ten commandments, which constitute the basis of our morality, are Jewish. Why, then, should we dislike our fellow-subjects, and spiritual half-brethren, because they happen to be Jews, more even than we hate Turks and Pagans, who are utter aliens and infidels? All persecution is demoralizing, and the Jews have been long exposed to its worst species,—that of public prejudice, aggravated by civil and other disabilities. Abolish all religious pains, penalties, and distinctions, and this oppressed race will quickly become elevated in the moral, as well as in the political scale.

KNOWLEDGE—of the world. The fancied wisdom of those whose reflections are created by a mirror. There is a class of persons who think they evince prodigious penetration into the human heart, when they ascribe every action to the worst possible motives, taking it for granted that all men are sordid, profligate, or designing, all women dissipated, thoughtless, and inconstant. This misanthropical ignorance they presume to term knowledge of the world. So it may be, but it is of that world only which is comprised in their own persons.

LAWYERS—generally know too much of law to have a very clear perception of justice, just as divines are often too deeply read in theology, to appreciate the full grandeur and the proper tendencies of religion. Losing the abstract in the concrete, the comprehensive in the technical, the principal in its accessories, both are in the predicament of the rustic, who could not see London for the houses.

LEARNING—very often a knowledge of words, and an ignorance of things; a common act of memory, which may be exercised without common sense. A mere scholar is generally known by his unacquaintance with everything but languages, which have so filled his head, that they have left room for nothing else. He mistakes the steps for the temple of Minerva; the shrine for the goddess herself; and is as proud of his mind's empty purse, as if there were money in it! Pedantry's jargon will no more improve our understandings, than the importunate clink of a smoke-jack, will fill our bellies. The elaborate triflings of scholiasts and commentators, the jingling sophistries of logic, and what has been technically termed the learning of the schools, all of which were so many antidotes to sound sense and reflection, may well be thrown overboard, when many a member of our Mechanics' Institutes, possesses useful knowledge that might puzzle a whole convent of college monks.

MARRIAGES.

In this city, 9th inst., by Rev. D. Skinner, Mr. EDWARD G. POND, to Miss LUCY EVERSON, all of this city.

In Somerville, St. Lawrence county, 1st inst., by Rev. WM. SIAS, Mr. GILBERT WAIT, to Miss ELIZA ANN MERRIMAN, both of that place.

In this city, on the 3d inst. by Rev. D. Skinner, Mr. WILLIAM H. PEARSON, formerly of Newark, N. J., to Mrs. JANE JOHNSON, late of Detroit, Michigan.

DEATHS.

In Havana, June 20th, of typhus fever, WILLIAM SEYMOUR, only son of Erastus and Julia Ann Barnes, in the 9th year of his age.

In Brownville, June 19th, LUTHERA S. PERSONS, daughter of Chesterfield Persons Esq., in the 17th year of her age. The deceased at the time of her death, was on a visit, with her relatives, having left her home a few days previous, in usual though not in firm health. The funeral was attended near her father's residence in Orleans. Sermon by J. BRITTON JR.

It becomes my painful duty, to record the death of my father, LYMAN COOK, who, after a lingering illness of nearly two years, departed this life, in Van Buren, Onondaga county, N. Y., on the 30th of June, 1837.

The subject of this notice was born in Wallingford, New-Haven county, Conn., in 1760; from which place, in the 18th year of his age, he emigrated to this State. He soon after took up his residence in the town of Marcellus, Onondaga county, where he resided till December, 1833. From Marcellus he removed to Van Buren, where, in the 57th year of his age, he died. In early life his mind was impressed with the notions of Partialism. But the shackles had not become so thoroughly riveted, as to be unyielding to the powerful influence of truth, and he was among the first, in the town of Marcellus, to stand forth in defence of the doctrine of God's impartial grace. He lived to see that glorious doctrine spreading in every direction, cherished by all, and fully defended by one of his family. In his last illness he found comfort in be-

lieving. He despaired of recovery, for nearly six months previous to his death, but he never despaired of the goodness and kind care of his heavenly Father. He told me that he had no fears of death—that he should rest soon from his troubles—that he should be at peace with God. Agreeably to his request, I attended prayers with him and the family, a day or two previous to his departure, to which he listened with attention and with apparent satisfaction.

His funeral was attended on the 2d inst., in the Episcopal church at Marcellus, and the richest consolations of the Gospel held forth to the mourners, together with a house filled to overflowing, with sympathizing friends and neighbors, by Br. A. Peck, of Fulton.

THEODORE D. COOK.

In Wolcott, Wayne county, June 22d, ORESTES HUBBARD, infant son of Nathaniel W. and Bethiah Tompkins.

"It died to sin, to woe and cure,
Yet for a moment felt the rod,
Then, springing on the viewless air,
Spread its light wings and soared to God."

The funeral was attended in the Universalist meeting-house, and the consolations of the Gospel tendered to the mourners by T. D. COOK.

In South Bainbridge, on October 8th, 1836, DANIEL MELLENDY, aged 60 years, in the triumphs of the Christian faith as held by Universalists. He, a number of times, assured his family and neighbors that, contrary to the assertion of many, it was good to die by, and affirmed that the nearer death approached, the more glorious was his hope, and the brighter his prospect appeared.

He was a Christian in practice, lived much esteemed, and died deeply lamented. A discourse was delivered at his funeral, from Romans xiv: 7, 8, by the writer.

G. M., Jr.

In Truxton, suddenly, June 29th, Mr. BROWN SMITH, aged 65 years. Most eminently did Br. Smith adorn the doctrine of God, our Saviour, by a well ordered life and godly conversation, for a great number of years.—Amid all the changes of fortune—in the two extremes of prosperity and adversity, which fell to his share in almost every variety of form, he proved himself emphatically the man of honor; sustaining a reputation for truth and veracity above suspicion, while in benevolence and humanity he was surpassed by few. Such was the influence of Universalism on his life. He selected 2d Samuel xiv: 14, as a text for his funeral discourse, which, agreeably to his request, was delivered by the writer, in the Baptist meeting-house in Truxton village, to a large and attentive congregation. W. BULLARD.

In Berkshire valley, Morris county, N. J., April 10th, of consumption, ELISHA P. MONROE, son of George W. and Betsey Monroe, of Colesville, Broome county, N. Y., aged 18 years and 9 months. Of a truly amiable character, he bade fair to be a blessing to his aged parents and an honor to society. His worth in life will long be remembered, and his death deplored by all who knew him.

In Hornellsville, April 16th, ELIAS, son of Frasier and Mary Stevens, aged 6 years. Funeral on the 18th, at the Methodist meeting-house—sermon by Br. Upson.

In the same place, May 7th, ELISHA REYNOLDS. Although attached to no denomination, he left the world rejoicing in the hope of partaking in a universal salvation. The funeral discourse was delivered on the 14th, by Br. Upson.

In Plainfield, Otsego county, June 13th, Mr. PIERCE REYNOLDS, aged 31 years. His faith in a world's salvation gave him joy during a protracted illness, and blessed his dying hour. A wife and four children are left to mourn their loss, and society to lament the early departure of a member highly esteemed by all. His funeral was attended on the 15th, and by his request, a discourse was delivered by the writer, from 1 Cor. xv: 53. T. J. SMITH.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JULY 28, 1837.

NUMBER 30.

THEOLOGICAL DISCUSSION.

BETWEEN D. SKINNER, OF UTICA, N. Y., AND A. CAMPBELL, OF BETHANY, VA.

The Questions for discussion being drawn up by the former, and the Evidence to be relied on, and Rules of Discussion by the latter, and mutually signed by the parties, (each making certain reservations or giving certain explanations of his intentions and views of the language employed by the other in drafting the questions and rules.)

QUESTIONS OR PROPOSITIONS.

I. Are *sheol*, *hades*, and *gehenna*, (or each of them) ever used in the Scriptures to express a place or state of endless misery?

II. Do the words *olem*, *aion*, *aiônios*, etc., when applied to the punishment of the wicked, mean duration without end?

III. Is there any word in human language that expresses duration without end, which is not applied to the future punishment of the wicked, or which can certify us that God, angels, or saints shall have duration without end?

IV. Shall eternal life (meaning thereby endless holiness and happiness) be, according to the Scriptures, the ultimate destiny of all mankind.

EVIDENCE TO BE RELIED ON.

I. A future state being wholly a matter of revelation, whatever illustrations or corroborations may be drawn from nature, society, or our own reasonings, no other witnesses than the Apostles and Prophets, or the spirit of God speaking in them, can be admitted as of any authority.

II. That as their testimony on the subject is complete in the Old and New Testaments, especially the latter—to these books, especially the latter, every appeal shall be made.

III. In this discussion the words of the Bible are to be subjected to the canons of criticism or laws of language current in the commonwealth of letters; and that no new or by-laws, other than those to which all writings of the same antiquity are subjected, can be admitted in the interpretation of any disputed word or sentence.

IV. That King James' version shall be ultimate in every appeal to translations; or, if the parties choose, the new version on the basis of Campbell, Macknight, and Doddridge.

RULES OF DISCUSSION.

I. The Universalists having opened the discussion D. Skinner shall continue to lead the way, and A. Campbell to respond to the close of the discussion.

II. The disputants shall occupy equal space in their respective periodicals.

III. No letter shall extend beyond six pages (*burgcois*) of the *Millennial Harbinger*.

IV. The discussion shall not transcend twenty letters each, from the first of Mr. Skinner's, of February 10th, to the close. The last letter, on each side, to be a recapitulation of the arguments of each, and to be simultaneously printed in their respective periodicals.

V. The parties shall, as early as possible, in every month, forward to each other a proof-sheet of their letters.

VI. The parties shall always confine themselves to the proposition under discussion so long as it is agreed to prosecute it; or should they disagree on this point, not more than five letters shall be devoted to any one proposition.

[Signed]

A. CAMPBELL.
D. SKINNER.

1st. If there must be four issues formed in this discussion, to prevent all ambiguity be it remembered that A. Campbell affirms, that, while *sheol*, *hades*, and *gehenna*, in their original import, only sometimes signify the punishment of the wicked; *gehenna*, by its adjuncts, or as used by Jesus Christ, does denote the future interminable punishment of the wicked.

2d. A. Campbell affirms that the whole force of the Hebrew word *olem* is found in the Greek *aion*, and that same force is carried into the adjective *aiônios*; which word, when applied to the future state of both righteous and wicked, does denote duration without end.

3d. A. Campbell denies that there is in the Greek language any word which, in its unfigurative and original

force, denotes a simple state of duration without end, save *aion*; and that there is not any word which can certify us that God, angels, or men, will live forever, if *aiônios* does not.

4th. A. Campbell denies that eternal life will be the destiny of all men.

5th. To prevent all ambiguity, be it remembered that D. Skinner denies the affirmative of the first and second propositions, or questions, and maintains the affirmative of the third and fourth.

6th. D. Skinner deems King James' version as correct a standard as any version on which the parties would be likely to agree; but would prefer that neither party should be denied the advantage derivable from the translations and comments of men of acknowledged eminence and standing in the republic of letters.

7th. D. Skinner maintains that as the discussion was first commenced in the *Millennial Harbinger* not by himself but by others, and Mr. C. has the affirmative of the first and second propositions it properly belongs to Mr. C. to lead the way in whatever further prosecution of these propositions he may deem advisable, and that D. Skinner will lead the way and Mr. C. be respondent on the third and fourth propositions.*

A. C.
D. S.

A. Campbell hereby submits to Mr. Skinner (who accedes to) the following proposition:—

After the discussion shall have been published in our respective periodicals and in the periodical press, a copy right for its future publication in the form of a volume shall be tendered to the American and Foreign Bible society, that the profits accruing from the sale of the work may be consecrated to the distribution of the Word of life at home and abroad. And should they refuse, it shall be tendered to the American Bible Society; and they refusing, to any benevolent society to which the parties may agree.

From the *Millennial Harbinger*.

No. 6.†—Mr. Campbell to Mr. Skinner.

June 29th, 1837.

1. MY DEAR SIR—I have prefixed to your last letter (date unknown) the propositions, rules of discussion, and the evidence to be relied on in the pending controversy. You will see that I have given up the whole matter of discord to your own dictation. I do this, Sir, to avoid printing in every letter some three or four pages of matter, which, whatever we may think of it, cannot but be regarded by our readers as more puerile and captious than edifying. With regard to your alternative for my replying to your last letter, or closing the discussion which Universalists began, you have now made it evident to all that you object, not as suggested in your letter of May, through the fear of my introducing new arguments in the closing address: for I have given you my pledge that nothing of the kind on my part was intended, or should be attempted. As our readers cannot now doubt the true reason, I need not infer it for them. Yet you have the courage to say, that my objecting to your alternative for the usual mode of closing all discussions, is to you a "clear proof of my unwillingness to meet you on fair and equal grounds"! What singular vision is that, to which twilight or darkness is brighter than day!

2. I will not spend time in replying to your constant imputations of timidity or unfairness, or some sinister influence, as controlling or giving direction to all my movements in reference to the vauntings, challengings, or "modest requests" of Universalists. In all this, you walk in the steps of the leaders of Romanism in this country; for, time after time, did they boastingly say that the reason why I had for years paid no attention to them, was the full assurance I felt that their fortress was unas-

*Mr. Campbell will please copy my explanations and exceptions, as I have copied his.

D. S.

†The numbering of these articles is commenced anew to correspond with the foregoing stipulations

sailable, and that I knew too well what strength they could bring into the field, to think of hazarding a conflict on their grand peculiarities. But, Sir, the sequel has convinced them that rather the want of sufficient interest in their cause in this community, till recently, and the want of a respectable advocate, was the secret of all my cowardice and timidity.

3. There is another point in which I am sorry to see, or even to imagine that I see, a very striking analogy between your periodical and those of the Roman Catholics. Just about the time that I had a challenge from Bishop Purcell, their prints began to create prejudices against me, so that I might not have with the Romanists an impartial hearing. The most singular, misshapen, and unjust views of my sentiments, were held up for weeks to that community, so that I might appear under the greatest disadvantage in opposing the swaggering pretensions of the Man of Sin—the real "Sea Serpent" that has been around our coasts for some years.

4. The following notice from a gentleman in New York, illustrates my meaning, and gives an item or two by way of proof:—"Have you ever seen Mr. Montgomery's letter to the Universalist preacher with whom you had a short discussion at Lockport, last June? It was published in Mr. Skinner's paper, of March 10th, 1837, just on the eve of your correspondence with him, and was, without doubt, designed for effect. Mr. Potter, of Lockport, in his reply to Mr. Montgomery, accuses you of having 'lost sight of not only the Christian character, but of the gentleman;' of having given, at the time of that debate, 'evidence of entire recklessness to all decency, religion, and truth.' In the same paper of February 24th, 1837, you are accused by Mr. Grosh, one of the editors of the 'Advocate,' of having 'sinned against dignity and decency,' in your notice of Mr. Potter and his congregation, and of having 'violated truth for the sake of making himself [yourself] appear greater than he [you] really is' [are]. I have no doubt but these pieces were published in the 'Advocate' in order to destroy your reputation with the readers of that paper, and thus get an advantage over you in your intended discussion with Mr. Skinner. If not, why did they make their appearance in its columns at that period?"

5. In answer to my friend and correspondent, I must say, I did not read those pieces to which he alludes: but had I read them, I should not at such a crisis, have honored them with a reply. Yourself and brethren, Sir, seem to have very great confidence either in your theory, your learning, or your talents, when you imagine that so many appalling and terrific attributes belong to your defence of Universalism. If I thought I could dispossess you or your readers of these hideous spectres that guard the avenues to your fortress, by simply telling the truth, I would, Sir, from the inmost recesses of my soul assure you, that, according to my modes of thinking, your cause is incomparably the weakest cause in Christendom; and therefore I promise myself no honor in this earthly world from the most ample refutation of each and every of its pretensions. Its growing popularity, and its able defendant which I have found in you, Sir, with the frequent challenges I have had to discuss its merits, are my apology to this age for the attention which I am now to bestow upon it. Its growing popularity, and the talents of some of its champions, are, indeed, regarded by many as no weak proof of its claims on Divine authority. But, Sir, may not infidelity rear its hideous front and vauntingly urge the same

plea in its defence? I expect then, Sir, from you better logic than this.

6. To put an end to all this manœuvring and cavilling about preliminaries, I have concluded to give you every thing you demand:—

1st. You asked a written rather than an oral discussion. I have conceded it.

2d. You have written out and propounded four propositions, and asked me to accept them in preference to any other questions, words, or sentences by me propounded. I have acceded to them.

3d. You proposed to open the discussion on your part by writing on the subject as propounded by Mr. Montgomery. I made no objection. And allow me emphatically to say, had you in your first letter, as I had every reason to expect, offered the propositions, rules, etc., which, before a debate commences, are as universal as debating schools from the village Lyceum up to the Universities of Oxford and Cambridge, you might have saved both the patience of our readers and so many words about nothing. Your last effort to place it all to the credit of your boldness and promptness in the faith, will occasion more smiles than convictions among the discerning.

4th. You have asked twenty letters, of six pages each, to deliver yourself on the subject. You have got them, counting from yours of February 10th to the close. Any excess of pages which you now have, will be regulated in the present number according to the computation of my compositor. Having then, Sir, nothing more about which to complain, I trust you will henceforth devote all your strength to the question under discussion, according to the preceding stipulations.

7. Your four propositions being now legitimately before us, it is in order for me to make a few farther remarks on their illogical, clumsy, and unworkman-like organization and arrangement. This is not so much the fault of my opponent, perhaps, as the hard destiny of his subject. Indeed it is proof of the difficulties that surround him. The barrenness of the genius of Universalism, is more apparent in the hands of one of its master-spirits, than when preached by the humblest of its advocates: for in the latter case, we excuse the subject and blame the advocate; while in the former, we excuse the advocate and blame the subject. In the present case we blame the soil rather than the cultivator.

8. Give me leave then, Sir, to say your propositions are most singularly illogical and unfortunate: for if there be any point in any one of them, the other three are redundant—yes, Sir, as useless as three additional pens would be at this moment in my fingers; or as three new tongues in your mouth when you arise to preach universal heaven. Suppose, for example, I affirm and prove the first proposition as you have written it, that *sheol*, *hades*, or *gehenna*, is used in Scripture to express a state of endless misery; what comes of Universalism! Can the other three propositions raise it from the dead!!

9. Again, if *olem*, *aion*, and *aionios*, etc., “when applied to the punishment of the wicked, do mean duration without end,” of what use is the first proposition? Does not this embrace the whole question!! Why prove the same thing a second time under different terms! Your second proposition admits that *olem*, *aion*, and *aionios*, although not applied to *sheol*, *hades*, and *gehenna*, are nevertheless applied to the punishment of the wicked; therefore you admit there are other words, besides these three, indicative of that punishment. Why did you not, then, put these words in the first proposition along with the aforesaid three?

10. And here it comes in my way to reply to the last paragraph of your letter now in review. In all that you say of the 2d paragraph, you evince how much you felt the dilemma in which you placed yourself in the terms you have chosen. But, Sir, you possess the happy art of dispelling sorrow by a smile. You represent me as imploring you for help to disprove your second proposition, while I am exposing its singular concession—that neither the nature nor duration of the punishment of the

wicked is affected in the least by the decision of the first proposition. That it makes void your first proposition by the supposition which it avows—viz., that the punishment of the wicked is set forth under other terms than *sheol*, *hades*, or *gehenna*. Of course, then, nothing depends upon the truth of your first negation!—any more than to deny that fainting, swooning, dying means eternal death, proves that no other words in human language can represent that idea. You will not, my dear Sir, hazard the imputation of obtuseness of intellect by either doubting or denying this. This being admitted, converts your smile into a laugh, and disposes of every word in your last epistle on the second proposition. My request for you to enumerate those other words declarative of the punishment of the wicked, which some would call rather quizzing you, was indeed intended to make you feel how you had committed yourself, and not to compel you to dishonor your intellectual standing with the whole community by representing me as imploring your assistance to prove my side of the question. I do not think that my opponent ought to set so great a value upon his theory as to stupify himself, and spit upon his beard, feigning himself obtuse, for the sake of escaping from the unfortunate predicament of proposing for discussion two propositions that stultify each other. Truly, his average value of the intellect of his readers is not exaggerated, when he furnishes them with such literary repasts.

11. His 3d proposition is still more radically illogical and redundant: for if “there are words, or at least one word, in human language that expresses duration without end, which is not applied to the future punishment of the wicked,” if that word be also not applied to the future happiness of the righteous—neither applied to the one nor the other—of what use is such a proposition in this discussion! But when he produces said word and proves it, (which, we think, he cannot do,) we shall more fully show its irrelevancy.

12. The fourth proposition stultifies the three first; for if he proves that “eternal life will be according to the Scriptures the ultimate destiny of all mankind,” of what use to disprove the two first—of what use to prove the third? Mr. Skinner’s logic reminds me of a certain mystic theologian. His method after reading his text, usually was—“Brethren, my method shall be, 1st. To explain to you what my text does not mean—and in the second place, I shall endeavor to show you what it does mean. In the first place, then, it does not literally mean —. In the second place, it does not metaphorically mean —. In the third place, it does not analogically mean —. But, in the fourth place, it does literally mean —,” etc. A sagacious wag once interrupted his mystic reverence by observing—“Sir, the weather is cold, the day is short, and the congregation is thin; please, then, explain to us who are present what the text does truly mean, and reserve its negative meanings for those who are absent, or for more favorable circumstances.” So I would say to the champion of Universalism—My dear Sir, prove that all men are to be eternally happy; reserve what you have to say on the other three propositions to those to whom you fail to prove the fourth, or for the amusement of other readers than mine.

13. Say not, Sir, that I have compelled or caused you to take this course. The propositions are your own manufacture, raw material and all. [See again my first letter to you, M. H. p. 178.] I there showed how many points might be made, and left you to select or not, as you pleased. You made no selection, but offered such propositions and in what terms you pleased. You have then, Sir, the unrivalled honor of their organization and arrangement.

14. I do not, however, complain of the four propositions as being partial or more favorable to you than to me. They are, indeed, too favorable to me; because, should I fail to sustain my affirmatives, I have lost nothing as respects the claims of Universalism. Should you also clearly sustain your third proposition, still I lose nothing; because,

should you blot *olem*, *aion*, *aionios*, *sheol*, *hades*, and *gehenna* out of the Bible, and show that there are ten words in Greek or Hebrew, that signify duration without end, which are never applied to saint or sinner, I have remaining other words and phrases from which I deduce invincible arguments in proof that it shall not hereafter be with the wicked as with the righteous; that to him who dies in his sins, posthumous, purgatorial, or future holiness and future happiness are as impossible as it is for God to lie. But your liberality is not yet all told: you have so arranged matters, that should I prove any one of the affirmative propositions you have tendered me, it is impossible for you by the other three to make out your theory. I complain, then, because you will have us travel forty years in the wilderness on a journey which might have been performed in a few days, and not of any partiality to yourself in this arrangement. You are, Sir, generous to a fault; and it is because I ask no favors, that I revolt at such uncalled-for bounty and munificence at your hand.

15. I disposed of the first proposition in my last, even to your entire satisfaction. The only thing that you do seem dissatisfied with is the full satisfaction I have given you on that point. I threw your proposition into my crucible; and when its alloy was purged you could not but be pleased with it. But even then you rather blamed me for disentangling your net-work. Or is it possible that you misconceived my object! It would seem so: for you speak of me as having “surrendered an inaccessible and invulnerable fastness”—“the strongest hold”—“I have driven the nail through and clinched it on the other side.” And after much to the same effect, you could contain no longer, but burst forth into the following sublime apostrophic personification, or rather rhapsody:—“Hear it, O ye Heavens! Listen, O Earth! Let the world take knowledge of it, let it be recorded in a book and never forgotten! The Reverend Alexander Campbell states in a set controversy with the Rev. Mr. Skinner, a Universalist, that the Hebrew *Shemim*, the Greek *Ouranos*, and the Persian *Paradeisos*, if fairly rendered, cannot of themselves, or without an adjunct, express endless happiness; and that we can no where find *olem*, *aion*, or *aionios* (his favorite term for expressing endless) applied to *Shemim*, *Ouranos*, or *Paradeisos*—in English, heaven and paradise; and therefore he has conceded there is no endless happiness, no eternal life for human kind!!!” I ask you, Sir, as an honest man, after reading this version or parody, or what you please to call it, of your aforesaid rhapsody, to say whether so far as this proposition is concerned, if the controversy were about the endless happiness of the saints, my version or imitation, etc., would not be to a scruple as exactly in point as what you have written? I expect no less from you than to say, that the Hebrew *Shemim*, translated sometimes *air*, sometimes *heaven*; and the Greek *Ouranos* and the Latin *Cælum*, frequently translated the *sensible air*, the *visible sky*, and only sometimes a *state of bliss*, and not necessarily alone, and without an adjunct, *endless bliss*, are exactly standing as *hades*, *sheol* and *gehenna* in the proposition; and if the question were about endless happiness as it is about endless punishment, my concession, as you call it, would in the one case prove as much against the endless happiness of the righteous as the endless punishment of the wicked. So much, Sir, for what you have gained by the first proposition.

16. I will now show what the truth gains from it. First, an explicit renunciation of that grand dogma of Universalism, which is expressed in the words following, to wit:—

“In the sincere penitence and reformation of the offender, justice is satisfied and can neither ask nor receive farther punishment, either retrospective or prospective. The sinner has been punished according to the full demerit of the crime (in his case at least,) and all good objects that could be obtained by punishment are already attained. Thus justice and mercy meet together, righteousness and peace embrace each other,” etc.

17. Now as *sheol*, *hades*, and *gehenna* do sometimes represent the punishment of the wicked, and never repentance nor reformation, the above allegation that repentance is the only hell or state of punishment, is fully discarded. Though I do not feel rhapsodic nor elated on obtaining this distinct renunciation of a doctrine so uncomplimentary to Christianity, which presents the Messiah's appearance and mediation a mere pageant, a splendid effort for nothing, still I am pleased that my friend Skinner admits that the wicked are punished in *hades*, *sheol*, and *gehenna*, extra the aforementioned popular dogma.

18. A second point is gained; these words sometimes signifying the punishment of the wicked, it obliges us always to ascertain the nature and extent of that punishment from the words and phrases in connexion with them. Thus the adjuncts of *Gehenna* make it probable that it was used by our Lord to represent not only punishment for sin, but *future punishment—punishment after death*; and perhaps we might go farther and say, that, with him, it meant sometimes *by its adjuncts* not only future, but *everlasting punishment!!* But then you, Sir, will say, or rather have said with the learned Mr. Balfour, or with Mr. Ballou, "How will you account for the fact that Christ never preached *gehenna* fire, or punishment to any but the Jews?" A learned question, truly! Did Christ ever preach eternal life to the Gentiles! What sage reflections do we sometimes meet with amongst the old sages of this age! Jesus had no commission but to the lost sheep of the house of Israel. But we shall hereafter see what he preached to the Jews and what the apostles preached to the Gentiles. They never mentioned *gehenna* once to the Gentiles, Mr. Balfour will say. Nor did they ever mention *shemim*, nor *Paradise*, nor *Abraham's bosom* in any sermon to the Gentiles on record!! What does all this prove? no more than that they always chose such words as their hearers understood as best suited to their ideas. Hence, Peter once uses the Pagan word *Tartarus*, because its meaning was well understood in all the Pagan world.

19. You did not, Sir, concede quite enough when you conceded in your letter before me that *gehenna* is generally taken figuratively in the New Testament. I said always, and I repeat it. Of the twelve times in which it is found, it never means a literal punishment in the literal valley of Hinnom. When you mention an exception it will be time enough to examine it.

20. But that it signifies the punishment of the wicked is conceded, and being generally, you say, used figuratively, it generally denotes a punishment of which the flames of Tophet were but a type. Something worse than repentance truly! But what, let me ask, are its adjuncts! For this purpose we shall hear every passage in which it is found: "Whosoever shall say, 'Thou fool, (to his brother,) shall be in danger of hell fire.'" Matt. v: 22. "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." This occurs twice, Matt. v: 29, 30. "Fear Him who has power to destroy both soul and body in hell." Matt. x: 28. "It is better for thee to ENTER INTO LIFE with one eye, rather than having two eyes, to be cast into hell fire." "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire." Matt. xviii: 8, 9. "And when the proselyte is made you make him two-fold more the child of hell than yourselves." Matt. xxiii: 15. "Serpents! generation of vipers! how can you escape the damnation of hell?" Matt. xxiii: 33. "Enter into life, rather than go into hell, into the fire that shall never be quenched, where their worm dieth not and their fire is not quenched." Mark ix: 43. "Enter into life, rather than to be cast into hell, into the fire that shall never be quenched, where their worm dieth not and the fire is not quenched."—Mark ix: 45. "Enter into the kingdom of God with one eye, rather than to be cast into hell fire, where the worm dieth not and their fire is not

quenched; for every one shall be salted with fire, and every sacrifice shall be salted with salt."—Mark ix: 48, 49. "Fear Him who, after he has killed, has power to cast into hell; yea, I say unto you, fear Him." Luke xii: 5. "The tongue is set on fire of hell." James iii: 6.

21. Now, Sir, these are the words of an Asiatic, of a Jew, of Jesus, the great Prophet, the Messiah, the Lawgiver, who is able to save and to destroy. In Eastern costume he spoke. Through comparisons, similes, parables, and the most apposite, striking and beautiful imagery, he communicated the knowledge of things spiritual, future, eternal, divine. Through the temple, a grain of wheat deposited in the earth, and *Jonah's deliverance* from the sea, he taught the destruction of his body and its resurrection again. Through the manna, the water of Jacob's well, he set forth the bread and water of life—the strength and consolations of the Gospel. By life and death he taught salvation and condemnation; through *Paradise* and the valley of Hinnom he set forth the joys of heaven and the future punishment of ungodly men. As we explain one we explain all. We bring all these figures into one court, try them before one and the same tribunal, and judge them by the same law. Such are the rules of interpretation agreed on.

22. Can we, then, with all these premises before us, doubt that *gehenna* is contrasted with "life" and "the kingdom of God?" By every law of language, then, it is a state opposite to that to which it is contrasted. Good and evil, light and darkness, pleasure and pain, sweet and bitter, etc., etc., are contrasts; so is life and death, heaven and hell, life and hell, so is the kingdom of God and hell. We have in the passages quoted the phrase "enter into life" three or four times contrasted with entering into *gehenna*. Now I ask, whatever is meant by entering into life, the very opposite of that is going into, or being cast into *gehenna*. If then, to "enter into life," as all Christendom admits, is to enter into future and eternal bliss, to be cast into hell is to be cast into eternal punishment, or into everlasting death.

23. But we have not only to consider its adjuncts by way of contrast, but by way of substitution. Thus in Matt. xviii: 8, 9, *gehenna* is substituted for *to pur to aionion*, THE EVERLASTING FIRE. To be cast into hell, and into the *aionion pur*, the everlasting fire, are, in the style of Jesus, identical expressions, perfect equivalents. But this is not a solitary expression, though then it were not to be explained away. It is the settled style of the Messiah. Thus, to go into hell, and to go into the fire that shall never be quenched, are also identical; for in Mark ix: we have this phrase repeated three times. *Gehenna*, then, as explained by its adjuncts, means, "fire, everlasting fire, fire that shall not be quenched," and this everlasting and unquenchable fire is by contrast explained to be the opposite of entering into life, the kingdom of God, or eternal happiness. So, then, to say nothing of destroying soul and body in hell, after the body is killed, which is so plain that even the ingenious Mr. Skinner can find no way of evading it, except by asking, who is he that is able to destroy—it is obvious Jesus threatened by *gehenna* an everlasting punishment to his enemies, who should be salted with fire as sacrifices were preserved by salt.

24. Thus the punishment of damnation of hell was always preached by Jesus as future punishment, punishment after death; a punishment contrasted with life, with the kingdom of God, expressed by the strongest imagery, not merely by fire, but by *aionion* or "everlasting fire," "a fire that shall never be quenched."

25. It will avail little for you, my friend Mr. Skinner, to take the ground of Mr. Balfour, and tell what the fire and worms of Hinnom anciently meant, or the salt of the sacrifices; and then assume that the destruction of the Jews at Jerusalem was meant, etc.; for we will then show it matters not what the manna, the rock of Horeb, the brazen serpent, the temple, Jerusalem, Mount Zion, Paradise, the valley of Hinnom, the undying worm, and a thousand other things, originally

meant. That is one question; but what they became figures of, or what they in process of time came to denote, is quite another question. The New Testament manna, passover, circumcision, temple, Jerusalem, Mount Zion, Paradise, *gehenna*, and the worm that dieth not, you will never be able to show are the same as the Old Testament or first things represented by these words. Why, then, make a special law in favor of *gehenna*, the word in debate!!!

26. The assumption that the destruction of Jerusalem and all your etc.'s thereunto appended, constitute the *gehenna* or hell threatened by Jesus, scarcely deserve grave consideration. Then Jesus said in vain to his blasphemous contemporaries, "Serpents! offspring of vipers! how can you escape [the punishment] the damnation of hell!" By dying and being buried long before that day, they escaped the damnation of hell in the heaven of Universalism!

27. To prevent the recurrence of a new species of logic, I select a sample or two from the 14th, 15th, 16th, and 17th paragraphs of your June letter:—

"The Hebrew *sheol*," you say, "and Greek *hades*, more properly signifies [signify] a state or condition. It signifies [they signify] first, literally and commonly the state or condition (or if you please the place) of the dead in general, irrespective of their goodness or badness, their happiness or misery." So far I have already asserted.—Here, then, there is no need of proof, for we agree. But you add, "Secondly, in a figurative sense, severe judgments, great afflictions, sudden temporal destruction. Thirdly, in a moral and figurative sense—a distressing sense of guilt, remorse of conscience, great mental anguish." Then, without a single instance by way of proof or illustration, you proceed to prove your definition by the case in debate. This is summary justice—the Lynch-law of Theology. For example, you despatch Psalm ix: 17, and my other witnesses by assuming, without a single proof, "that in the second or third of the foregoing senses, or perhaps (yes, PERHAPS BOTH) does David use the word hell," etc. Ps. ix: 17. "The wicked shall be turned into a distressing sense of guilt, or perhaps into remorse of conscience, and all the nations that forget God"!!! A flaming abolitionist in Vicksburg could as easily escape the vigilance of Judge Lynch, as your humble servant from such a judgment seat as you have erected, and such witnesses as you have brought into court in this and many similar cases, both in your first and last letters to me.

28. "The case of *Tartarus* is a suppositious one!" "to illustrate an argument!" "most likely to refer to some heathen tradition," "some apocryphal book," "some fable or story" about angels and *Tartarus*!! This is summary work of the same category.

29. "Universalism is co-eval with the days of Christianity"!!! I thought it was more ancient. There is a fable that says, the Old Serpent was a graduate in that school; for his first sermon was from the text, "You shall not surely die," or, "You will be eternally happy!"

30. You will accept these as a mere specimen of the easy disposition of much that you have written, which, for the want of room, and because not pertinent to the question, I suffer in the meantime to pass toll-free.

31. I am now prepared to examine the second proposition, if you can only explain it, or show that it does not stultify the first. That *olem*, *aion*, and *aionios* do sometimes mean endless duration I do affirm, and you dare not deny; and that as we ascertain from the adjuncts that *gehenna* in the lips of Jesus represents punishment after death, future and eternal destruction from the presence of the Lord, so it may perhaps be made as evident that these epithets prefixed to those words which you are yet to reveal, may, by their adjuncts, as clearly indicate duration without end, as we have proved by an induction of every case in which *gehenna* is found, that it most certainly represents eternal death, if there be any eternal life into which the ONE-EYED

hearers of Jesus entered, through faith in him and obedience to his will.

31. From the calculation of my compositor we are now equal in point of space. I have numbered the paragraphs for the sake of easy and certain reference, and will henceforth number our forty letters, commencing with yours of February 10th as No. I. I have signed the stipulations and prefixed them to your June letter. You will please present them to your readers with both our signatures attached to them. The yet unanswered parts of Letter No. I. will come in review under their proper heads.

Very benevolently and respectfully,

A. CAMPBELL.

P. S. We waited almost a month for the reply to our last; and unless the utmost despatch is observed by the parties, the discussion must be on hand a long time. This leaves Bethany by the mail of July 6th, it being the first proof we could, in the present circumstances, obtain. A. C.

No. 7.—Mr. Skinner to Mr. Campbell.

Utica, July 18th, 1837.

1. MY DEAR SIR—Yours of June 29th, has just come to hand. Accept my thanks that you have now settled the preliminaries of this discussion to our mutual satisfaction. The long and wide digression concerning them, was not of my seeking, and its termination, therefore, belonged to you. You seem, in conceding simple justice to me, to grant it as a matter of great grace and condescension on your part. Well, call it *grace* or *justice*, I am equally well satisfied, as I am afraid of neither; and as Universalists are so seldom able to obtain any thing approximating even-handed justice, from their opposing brethren, I am even thankful that (however long delayed or bad the grace with which it is given) you have at last conceded it. In reference to your other remarks about the preliminaries, and particularly about your having "given up the whole" to my "own dictation," I would observe, that you seem to have greatly altered your mind since your last letter. In that you said I had "acceded to the rules of evidence" proposed by you "to be relied on, and in the main, yielded to the rules to be observed," and had "finally come up to all" your "little quibbles," etc.

2. In reply to what you say in your third, fourth and fifth paragraphs, about the apparent design of "destroying your reputation with the readers of this paper," on the eve of the commencement of this discussion, I will remark, that I never saw or knew any thing of the articles mentioned by your New-York correspondent, as published in this paper of March 10th and February 24th, till after they were published. And had your correspondent quoted the whole paragraph by Mr. Grosh, instead of taking garbled and disjointed extracts, you would have seen that the article, instead of assailing your reputation, was actually written to defend it from a recent assault made upon it, by a cotemporary journal, in Rochester, N. Y., which has nothing to do with this discussion. Thus, Sir, you see you have not been so greatly dishonored in our columns after all. But your modesty in disclaiming the expectation of any "honor in this earthly world, from the most ample refutation of each and every" of the "pretensions" of Universalism, is only equalled by your affected contempt of the system. I shall leave it to wiser heads than mine to say what you could justly be compared to, if, on trial, you should find your powers inadequate to refute Universalism, which, you say, "is incomparably the weakest cause in Christendom."

3. In view of the above, and the serious difficulty you complain of in your seventh paragraph, and similar difficulties all along complained of, since you commenced addressing me, every master of sound logic and every skilful theological controversialist, must truly commiserate your unhappy destiny. To see so great a master in logic and controversy—one who is "logically and grammatically, as well as theologically and religiously,"

qualified to "put into the mouths" of novices "the bits of logic," and to "throw around their necks, the reins of reason"—to appeal on all occasions to the "oracle of reason"—to keep constantly "the canons of logic and philosophy in his eye"—to subject all matters "to the canons of criticism and laws of language current in the commonwealth of letters"—to see such a man linked in controversy with one embracing a system, "the barrenness of whose genius" is such as in the first place to induce him "informally, illogically, and lawlessly, to rush into the arena"—a system that has so stultified his intellect, as to make him incapable of ending any thing but "headless, pointless, wide-spreading declamation," distinguished for nothing but "its impotency," and which contains "not a single argument that will bear the line and plummet of sound sense and logical discretion."—all this, Sir, is peculiarly calculated to excite the sympathy and commiseration of great logicians. It is, forsooth, too bad!

4. In despite of the scintillations of your genius and system, so great still is the obtuseness of my intellect that I can discover no more stultifying of each other in my propositions than in yours. Take now the four questions you proposed in your April letter: "1. Is there any punishment for sin? 2. If any, is that punishment present or future? 3. If future, is that future before or after death? 4. If after death, is it temporary or eternal?" Now, Sir, I put it to your own conscience whether your second question does not stultify the first? the third the second? and whether the simple question, "Is eternal [endless] punishment true?" would not have stultified all the preceding questions. See Rom. ii: 1. The merriment introduced into your 12th paragraph about the "mystic theologian," is therefore at your own expense.

5. In your 10th paragraph you appear exceedingly happy, almost overjoyed, at the wonderful concession I have made, viz. that the punishment of the wicked is set forth under other terms than *sheol*, *hades*, or *gehenna*. If, my dear Sir, I had known this admission would have pleased you so well, I would have made it in the very first paragraph I wrote to you—nay, I would have furnished you with a number of instances in proof of its truth—I would have referred you to the first punishment for sin recorded in the Bible, the expulsion of Adam and Eve from Paradise, to the sentences upon the serpent and upon Cain, the drowning of the old world, the destruction of Sodom and Gomorrah, the plagues of Egypt, and hundreds of other similar cases of punishment both individual and national, where not a syllable is said about *hell*; but after all, such is the obstinate obtuseness of my intellect that I am utterly incapable of perceiving what possible advantage you, or any one of your positions, could have derived from such concession.

6. You complain of me, not because the propositions for discussion are unfavorable, but because they are too favorable to you—I am generous even to a fault. Very well, Sir—make the most you can of your vantage ground. I am contented. But, Sir, if you fail to substantiate your position relative to either of the first three propositions, so many of your strongest ramparts fall. And if I prove the affirmative of the fourth, your whole system of endless sin and misery falls.

7. In reply to your 15th paragraph, I would simply ask, Why, my dear Sir, did you take back with so much indignation the concession made in a former letter concerning *sheol*, *hades*, and *gehenna*, as though the concession were likely to prove fatal to your cause, if in fact it were a matter of no consequence?

8. Your parody of my apostrophe, or what you are pleased to call my rhapsody, is a perfectly futile attempt to shift the difficulty, in which you are involved, over to my side of the question.—You ask "were the controversy about the endless happiness of the saints," whether your "version or imitation" would not be, to a scruple, as exactly in point as what you [I] have written." I answer unhesitatingly, no. And for this reason: neither the Hebrew *Shemim*, the Greek, *Ouranos*, nor

Persian *Paradiseos*, nor, I may add, the Latin *Celum* nor English *Heaven*, is ever relied on by any Universalist, nor any other enlightened Christian, as proof of "the endless happiness of the saints." The endless happiness of the saints is attested in Scripture by a very different kind of proof. And how very few are the instances where the words *shemim*, *ouranos*, and *heaven*, are used to designate either the place or state of the endless happiness of the saints, compared to the vast number of instances where they are used in a very different sense! How very different then the case you name. It is not at all in point.

9. Your 16th and 17th paragraphs fairly "stultify" me. Were you dreaming Sir, or what were you about when you penned that most outrageous perversion both of the language and sentiment of the quoted dogma? When and where, Sir, did you ever hear any intelligent Universalist say that "repentance is the only hell or state of punishment," for sinners, or any thing tantamount to it? Never, my dear Sir, since God made you. As well might it be affirmed that a *birch tree* is holiness, because with a branch therefrom you have chastised your disobedient child, and produced humility and reformation, which has resulted in confirmed holiness of character. I do not wonder Sir, after delivering yourself of such a perversion, that you involuntarily remarked, that you did "not feel rhapsodic nor elated," especially if you have any conscience! What you say about Messiah's appearance and mediation being a mere pageant, would be measureably true were his appearance and mediation to be regarded in the light of your system—a system that represents him as coming to save an alienated and lapsed world, and after much display and pretension, only succeeding in rescuing a small part of the general wreck, and dooming the rest to a far more hopeless condition than he found them in. But Universalism makes his mediation no pageant, but a triumphantly successful effort to reconcile and save from sin and death a whole world of intelligent beings.

10. In your 18th paragraph you assume that it is "probable" [so you are reduced to a mere probability] that "gehenna was used by our Lord to represent punishment after death"—and "perhaps" [so here you are reduced to a bare possibility of being right] "it meant sometimes—[not always] by its adjuncts [not by itself] everlasting punishment!" Sir, is not that cause "incomparably weak" that has nothing but bare possibility in its favor, and that based wholly on assumption without the least particle of proof, or any attempt at proof? In the quotation you pretend in this paragraph to make from me, why do you not quote me fairly? Why garble my question to my disadvantage? My language was, not merely that "Christ never preached gehenna punishment to any but Jews," but that "neither Christ nor his apostles ever" did it—"that none of them ever preached or lisped a syllable of it to Gentiles, or authorized others to do it?" Is there any thing in this incompatible with the fact that Christ's personal ministry was limited to the house of Israel? Moreover, did not Christ himself preach salvation for if not to, the Gentiles? See Matt. viii: 11, 12, and xxi: 41-43, and Luke xiii: 28, 29. And did he not commission his apostles to preach salvation to Gentiles? Mark xvi: 15, and its parallels. Why then, I repeat, if Gentiles were liable to *gehenna*, fire or punishment, were they never threatened with it? Could it not have been explained to them as well as you can now explain it to me? That the apostles did not mention *shemim* nor *Paradise*, nor *Abraham's bosom* to the Gentiles is evidence that they did not regard them as any proof of immortal beatitude.

11. In reply to your 19th paragraph, I remark that if I erred in conceding too little in regard to the figurative meaning of *gehenna*, I have erred in very good company. That the word is used literally and in its primary sense in Matt. v: 22, appears to have been the opinion of Drs. Parkhurst, Macknight, Rosenmuller, Heylen, Winne, Wakefield, and A. Clarke. See their notes, com-

ments and illustrations of the passage—and their opinion that the punishment here threatened was *burning alive in the literal valley of Hinnom*. The above commentators happen to be on your side of the main question.

12. Your 20th paragraph being mostly quotations from the Bible, I am highly pleased with; and notwithstanding you take considerable pains to put in capitals and italics certain words and phrases, I see very little prospect of your being able thereby to make out your case. I would only inquire relative to the last passage quoted, if your definition of *gehenna* be correct, and it have the same meaning in all places, whether we are to understand James as saying that the *tongue* of his brethren was *set on fire of endless misery, or everlasting punishment*? Your 21st paragraph is a medley of truisms and assertions without argument, requiring no other answer than will be found in reply to the preceding and succeeding paragraphs.

13. I fully endorse all you say in your twenty-second paragraph, with all its *et ceteras, et ceteras*, excepting only the last sentence; and cordially maintain that "*gehenna* is contrasted with '*life* and '*the kingdom of God*,'" etc. "And now I ask [assert that] whatever is meant by *entering into life*, the very opposite of that is going into, or being *cast into gehenna*." Are you prepared to abide the issue? That "*life*," "*entering into life*," "*passing from death unto life*," "*entering into the kingdom of God*," "*kingdom of heaven*," etc., do not in the Scriptures generally signify future and eternal bliss, or entering into immortal beatitude, I think must be obvious to the most superficial of biblical critics. "I am the bread of *life*!"—"The words that I speak unto you, they are spirit and they are *life*." John vi: 35, 63. "He that heareth my word and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; but is *passed from death unto life*." John v: 24. "The kingdom of God is come unto you." Matt. xii: 28. "For ye shut up the kingdom of heaven against men." Matt. xxiii: 13. See also Matt. xi: 12, and xviii: 1, 4. Luke xvii: 20, 21. John iii: 36; xi: 25; xvii: 3; xx: 31. Rom. xiv: 17. 1 John iii: 14; and parallels too numerous to name. That these and similar phrases, signify in general the Gospel dispensation, Messiah's reign, the joy and peace of believers, and the privileges of faith and hope therein, I think even you will not deny on further reflection. And so far from its being true that "all Christendom admits" that they denote "future and eternal bliss," the learned Dr. Hammond says—and with him agree the learned Lightfoot, Knatchbull, Wynne, Heylen, the Compilers of the Dutch Annotations, Poole's Continuations, and many other eminent critics on your side of the house—that the "*phrase basileia ton ouranon, or tou theou, the kingdom of heaven, or of God*, signifies in the New Testament, the kingdom of Messiah, or that state or condition which is a most lively image of that which we believe to be in heaven, and therefore called by that name." Now, Sir, if, as you say, going into or being *cast into gehenna*, is the very opposite of entering into the kingdom of God, entering into life, etc., as exhibited in the above quotations, it must mean, on your own premises, that mental and moral darkness and perplexity which the rejectors of the Gospel experienced, and the woes and calamities that befel them in consequence thereof. They have seen the Gentiles sitting down with Abraham and Isaac and Jacob in the kingdom of God, reclining in Abraham's bosom (or faith) and they themselves thrust out into *everlasting punishment* for nearly 1800 years since the destruction of their city—a condition "the very opposite" of that of every true believer. "For we which have believed, *do enter into rest*." Heb. iv: 3.

14. What you say in paragraph twenty-three, about considering the *adjuncts of gehenna* by way of substitution, as well as contrast, will be sufficiently answered by a few scriptural citations, where the same or still stronger phraseology is used respecting *everlasting fire*—*fire that shall ne-*

ver be quenched," etc., and evidently applied to mere temporal things and punishments. "The fire shall ever be burning upon the altar; it shall never go out." Lev. v: 13. "A fire is kindled in my wrath, and shall burn unto the lowest hell." Deut. xxxii: 22. "It shall not be quenched night nor day: the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." Isa. xxxiv: 10. "For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. lxvi: 24. Now, Sir, I am confident you will not risk your reputation, as a scholar or theologian, by affirming that either of these texts refers to any thing beyond this state of being. Why, then, should you make an exception to the common scriptural import of similar phraseology, when found in connexion with *gehenna*? Is this your "*Lynch-law of Theology*?" If it be not a Lynch-law, it is surely an *ex post facto law*, of which the Scriptures and the Scripture writers knew nothing.

15. The unsupported assertions and swaggering assumptions of your twenty-fourth, thirtieth and thirty-first paragraphs, so ludicrously interlarded with the *petitio principii*, or begging of the question, together with your attempt at ridicule in your twenty-eighth, I need not notice. It is sufficient that I notice what bears the semblance of argument. Your hypercritical corrections of my grammar, as in the commencement of your twenty-seventh paragraph, where a *singular verb* is made to agree with *one noun singular* expressed in two languages, and numerous other examples of the same disposition in your letters, I shall hereafter pay no attention to, though I have in a few instances followed your example, as a mere caveat to you.

16. When your twenty-fifth paragraph is reduced in "my crucible" to its legitimate quantum, and tried by the "canons of logic and philosophy," I find nothing of it—at least nothing that is applicable to this discussion.

17. What you say in the close of your twenty-sixth paragraph, is not true, if Jesus the true prophet spake truly, and authentic historians are to be believed. For instead of "escaping the punishment of *gehenna* in the heaven of Universalism," upon that generation of unbelieving Jews came the righteous retributions that had been for ages accumulating, and they endured the full measure of the *damnation of hell, or gehenna punishment*. See Matt. xxi: 41-44; xxiii: 35, 36; xxiv: 15, 21, 34; Luke xiii: 28; and Josephus' account of the destruction of Jerusalem.

18. In your twenty-seventh paragraph, you speak of my "*Lynch-law of theology*." But, Sir, I leave it to our readers to say whether my definition of *hades*, and the use I made of the text, (the subject of your complaint,) was any thing near as *Lynch-like* as your gross perversion and misrepresentation of my definition in that very paragraph. If the reader will consult again my second and third definitions of *sheol* and *hades*, he will perceive that my version of Psalm ix: 17, was, "The wicked shall experience severe judgments, great afflictions, sudden temporal destruction," and perhaps also "a distressing sense of guilt, remorse of conscience, great mental anguish." Let us have, then, no more of this wilful perversion. You, Sir, had given your definition of *hades*, and then quoted Ps. ix: 17, not merely as an example of your sense, but you attempted to make your readers believe that Universalists always explained *sheol* or *hades* in this text, to mean the *grave*. I gave my definition, and, to disabuse our readers of that false imputation, cited and explained the same text and several others, in the different senses in which the word *sheol*, or *hades*, was used. And you have made no effort to prove my definition or version incorrect; but accuse me of adopting the "*Lynch-law of theology*," merely for disabusing our readers of your false insinuation!

19. That the *fable* you give in your twenty-ninth paragraph, is a spurious version, will appear evi-

dent from these facts: God said to Adam, "the day thou eatest thereof thou shalt surely die." The serpent said to Eve, "ye shall not surely die." Now Universalists believe that Adam *did* die the *very death* that was threatened, and on the *very day* of transgression. But my good friend, Mr. Campbell, does not believe it. He thinks the death there threatened, was *eternal death*—that Adam not only did not die the threatened death *then*, but *never will*—that though all mankind are threatened with it, they shall not all *surely* die—that it is even *possible* for all to escape it, if they will. He therefore thinks that God was mistaken, and the serpent told the truth. So it appears that his "*sooty majesty*" was not merely "*a graduate*" but *principal professor* in the school whence he and his brethren "*of like precious faith*" graduated. It is true that Universalism was preached in the Garden, but by a very different Professor. It was preached in the declaration that "*the seed of the woman should bruise the serpent's head*."

20. In your next I shall expect something bearing the semblance of *proof* in favor of your positions, or in answer to the arguments contained in my February letter. The proof sheet of this will be mailed for you on the 21st inst.

Very respectfully and sincerely yours,

D. SKINNER.

For the Magazine and Advocate.

RELIGION.

BY MISS SARAH C. EDGARTON.

Maiden, thou art beautiful as a rose of June! Thy brow, fair as the crusted snow, when the moonlight falls shadowless over it, would seem the shrine of pure and holy thoughts. Wit, that diamond-pointed weapon, that wounds like a serpent's tongue, steals from thy coral lips, fraught with music and enchantment. But *religion*—that pearl so pure, so lovely, that the eye can gaze upon it, undazzled, forever—where, oh! where is *that* seen? That which should be the moonlight of thy soul—so holy and serene in its beauty, as to hallow every deed of thy life—so clear and glorious in its light as to make all thy starry graces dim—so celestial in its origin, so eternal in its irradiation, as to be superior to the influences of earth and time, shedding brightness upon thy pathway forever and forever!

"But I cannot relinquish all the sweet joys, the gentle gaieties, the beautiful pastimes of life," sayest thou. "There will be time for piety, when these are past, and age and sorrow have come."

Dear one! continue still that merry smile, that glad-hearted tone, and if so thou wilt, that guileless nonsense—we chide thee not for these; they are the mere bubbles upon the water; but far, far down in its crystal depths, *there* let shine the radiant pearl, whose lustre shall brighten the hidden abyss, as well as the visible surface—that shall make the current of thy life clear and unsullied meet to mingle with "the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb!"

For the Magazine and Advocate.

GRATITUDE.

Is there any thing within the ken of man, from which we derive more heaven-born satisfaction, than the exercise of gratitude? There may be—but the intrinsic value of this pearl of humanity, constrains us to cry out, "How great are thy riches, O Lord of hosts!" When all the grosser passions are subdued by the ravishing hand of sickness—when kind and tender friends in their attentions and anxieties, make our minds soar above the paroxysms of pain, which would otherwise be beyond endurance—*then* it is that gratitude is felt and appreciated—*then* it is that it appears, and, as it were with the hand of a guardian angel, pays debts that all the gold of Ophir and diamonds of Golconda can never cancel—creates a Paradise within, as calm and peaceful as the bosom of innocence. Let us cherish, then, this heavenly principle, which, like love, is felt though not seen, and which, like that, too, never fails to yield a

plentiful harvest in due season. Let us realize that gratitude, whether in the peasant or the king, whether directed towards an earthly or a heavenly benefactor, is one of the most fruitful sources of felicity, to which the mind of man is allowed access.

Clinton, July 21, 1837.

SIGMA.

For the Magazine and Advocate
ANECDOTE.

A Methodist, who lately attended a Universalist meeting, probably for the first time in his life, (except perhaps on some funeral occasion,) heard some things rather too good for him to believe. A few days after, falling in company with one of our sisters, (who was present at the meeting, and who also had attended meeting with him a few days previous, where he worshipped,) he made some invidious remarks about the preaching, and having no better weapon at hand, he resorted to ridicule. "Such stuff I never heard—no preaching at all—I should starve to death on such preaching," etc. Our sister not being able, *always*, to explain her views, when encountered by the unreasonableness of a superstitious Methodist, at last replied—"Well, if hearing the Gospel preached will starve you—if the good tidings of great joy which shall be to all people, that God will have all men to be saved and come to the knowledge of the truth—if preaching the goodness of God to all his creatures will starve you, you may starve. It do n't starve me—I rejoice to hear it—it is feasting to me. But I can tell you what starves me—to go to such a meeting as we attended the other Sunday, where the fire and brimstone flies thick enough to choke a person—that's what starves me!" RURAL.

For the Magazine and Advocate.

MINISTERIAL LABOR AND SUPPORT.

PREFATORY.—I have long desired to offer some remarks on these subjects, but have waited in expectation that some one better able would do it for me. Delicacy requires me to conceal my name, while candor obliges me to state my profession. I feel justified in the former, as I write for the benefit of my ministering brethren generally, and not only for their benefit, but for that of their congregations, and of the cause which is dear to the heart of every Universalist.

By ministerial labor, I mean, not only the composition and delivery of sermons, but every other duty, from the vocation of his people, to his example in private life—in all of which he is to advance the cause of the Redeemer of the world. And by ministerial support, I would be understood to mean, all the countenance, encouragement and aid, pecuniary and other, which is properly due from a congregation to its preacher. Many important and injurious errors on these subjects, exist among Universalists—some of them quite superstitious—the removal of which will revive many languishing, supply destitute, strengthen feeble, and rebuild waste societies—causing the barren places in our Zion to blossom and bring forth abundantly with joy and singing. By their removal, also, many fainting preachers will be encouraged, and others, who desire to enter the ministry, but hesitate from prudential considerations, will be encouraged to enter upon their desired and desirable labors.

The numbers I may furnish will be few in number—being confined to those subjects which most need public notice.—I lost a long series on a subject not very entertaining, might weary the patience of my readers—and will be as brief as possible, to the end that they may be more generally read, and easily remembered.

A PREACHER.

For the Magazine and Advocate.

FREE INQUIRERS.

Messrs. EDITORS.—If I am not mistaken, the motto over the columns of one of the infidel newspapers is, "He that will not reason, is a bigot; he that can not reason, is a fool; and he that dare not reason, is a slave."

In reply to the challenge of Rev. Robert W. Landis, to the Editors of the New-York Beacon, the Boston Investigator, and the Temple of Reason, to open their columns to a discussion of the merits of Taylor's Digesis, Mr. Kneeland says, "We must decline the above challenge." Is this to be understood as a practical comment on the above motto, or is it only another specimen of atheistical

CONSISTENCY?

TINDER.—A thin rag—such for instance as the dresses of modern females, intended to catch the sparks, raise a flame, and light up a match,

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, JULY 28, 1837.

"SOCIETY IN AMERICA."

Miss Martineau, the author of these two volumes, has long been known as a highly gifted, strong-minded, and fearless writer on theology, political economy, and other subjects. Her "Times of the Saviour," has probably had a larger circulation in America, than any other of her numerous writings—next to that, perhaps, her "Prize Essays," (theological,) and tales illustrative of Political Economy—in the latter of which, the principles of "free trade" are carried out, and ably as well as beautifully illustrated. It is therefore not at all astonishing that her new work on our own country, should have been anxiously looked for, and when published, be generally talked of, if not read. And this anxiety was undoubtedly increased, by the previous information that the principal publishers in our country refused to publish it, out of *fear* (!) of the South, because (to use a common phrase) she "handled slavery without gloves on." Having found, or at least *taken* time to read it very hastily, I have marked a few brief extracts from those portions of it which treat on religious subjects, and which I believe will be interesting if not instructive, and pleasing to those of our readers who may not see the work itself.

It may be proper here to state, for the information of those who intend purchasing the work, that it is not a journal of her travels, (save a few sketches, here and there, intermingled with the other portions,) but rather a series of essays on the politics, political parties, apparatus of government, morals of politics, general economy, agriculture, transports and markets, manufactures, commerce, morals of slavery, manufactures and commerce, civilization, ideas of honor, the condition of women and children, the suffering classes, freedom of opinion, and on religion, its science, spirit and administration in this country. She is what would in England be termed a radical on these subjects—insisting on bringing the principles of democracy into immediate practice in every thing. She may be deemed an *ultraist* in general, and probably is deemed *ultra* on some particular or other, by a large majority of our countrymen. Her abolitionism she avows boldly, and paints slavery in the Southern states, in its darkest colors—both as it affects the individual, social, public, moral, religious or political—the agricultural or commercial condition of either the South or the North, of the slave and the free-man, or of the white or the colored population. Her opinions she enforces by facts as she witnessed, and conversations as she heard them, and squares off the whole with the natural fraternity, freedom and equality of man as taught in the Bible, as recognized in the declaration of independence, and in the various Bills of Rights and Constitutions of the land. And however the reader may differ from her, (and there are but *very few* that will not differ from her in some respects,) I think he will be pleased with the unreserve with which she avows the most startling opinions in religion and politics—and with the simplicity with which she advances them, as if she had not the most distant idea that any would take offence at their avowal, or deem her the worse for holding them.

One thing is singular, (though easily accounted for from the fact, that being a woman, and deaf, she was obliged to place herself under the care and direction of others—and that, too, of Unitarians probably, with whom, from her own religious profession, she was best acquainted,) and that is, she does not appear ever to have learned that there was a rapidly increasing denomination in this country, called Universalists—a denomination greater in numbers, even *now*, than the declining sects of Episcopalians, Quakers, Lutherans, Moravians, Tunkers, and some others—all of whom she names, while Universalists are not even so much as hinted at, that I can learn. This may seem the more remarkable, when

it is understood that she does not hesitate to avow and defend her faith in universal salvation—a doctrine which is not held by any but the last named of the above denominations, and only *secretly* by that one!

In regard to our country and its institutions, I deem her the most candid and friendly (even though she has erred in some particulars) of all the foreigners who have yet commented on them—praising heartily and with pleasure what is really worthy—condemning frankly what she deems amiss, and censuring with severity our departures from the principles on which they are based. What more can we ask? Certain editors find fault with her for finding fault with us—thus doing what they blame her for doing, and rendering themselves ridiculous, instead of profiting by her plain-spoken friendship. For no one can read her book and not see that she is eminently friendly to the mass of the people, and wholly, fully imbued with a love of freedom and equality—and consequently partial to our country, its principles of government, and the majority of its institutions. But as I did not sit down to defend, but briefly to review the work; and as national matters are not my province, (though Universalism is essentially as republican in its principles,) I will here drop the subject.

To conclude—the poetic mind will find many a gem of feeling, grace and beauty, scattered abroad in this work; and however unpalatable may be her strictures—yea, even however false some of them may be—I believe their perusal may do good, if attended to. Certainly I do not feel disposed to quarrel, because in many respects I differ from her. And should females ever be allowed the right of suffrage and representation, as she contends for, and she become a citizen of this country, I had as lief see her at Albany in office, as some who now annually represent us there!

A. B. G.

PRAYER.

The questions are often asked by the devout, or by the captious, and the skeptical, or both, "Why should men pray to God? Can prayer change immutability? or alter the counsels or purposes of the Most High? or render him propitious and forgiving who is naturally stern and inflexible? or induce him to do better for us than he is otherwise inclined to do? Do not the idea and the general practice of praying to him, plainly imply that he is mutable, or at least susceptible of being wrought upon by his dependent and suppliant creature? If not, of what possible use can prayer be? Or how can it be our duty to pray to God?"

On the foregoing and all similar questions on this subject, we remark, that they are evidently founded either in misapprehension of the nature and objects of prayer, or in the desire of palliating or excusing the neglect of prayer, or on a captious, quorulous, and unjustifiable spirit in those who propound them.

Now, so far from its being the object or expectation of enlightened Christians to alter the mind or change the purposes of the Almighty—or so far from the impression that he is immutable and cannot be changed by our prayers and supplications, operating to deter us from praying to him—the very reverse of this is the fact. If we supposed that there was the least possibility of altering the mind or changing the purposes of Deity by prayer, we should never dare to attempt the service of prayer; we should never venture to lift our heart or voice in petitions and supplications to him; and for this reason: we now believe God is infinitely good—as good as he possibly can be—that all his purposes and all his dispensations, are as wisely, as righteously, as benevolently arranged and ordained as infinite wisdom could devise, infinite power and justice execute, and infinite goodness and grace prompt. Believing, therefore, that God is too wise to err, too merciful to be unkind, and that all things are ordered in the best possible manner, it would be presumptuous, irreverent, and unrighteous in us to wish to alter his purposes or dispensations; as they could not be altered for the better, but, if altered at all, must be for the worse. Hence, whenever we pray, we should pray in accordance with the known will of God,

whenever that will is known; if not known to us, we should pray (from the full conviction that his will cannot be wrong) "not our wills, but thine, O God, be done"—"Thy will be done on earth as it is in heaven."

But the question will again recur, If we neither hope nor expect to change the Deity by prayer, why pray to him at all? We answer, not to alter God, but ourselves; not to draw him away from his purposes, but ourselves into conformity therewith—not to bend him down to our frailties, but to lift ourselves up towards his perfections. By prayer, deep, heartfelt, solemn prayer to God, we catch, as it were, the inspiration of the Almighty, and our souls are lifted up to heaven—abstracted from the frailties of earth, the toys and bubbles of time and sense—drawn out in the contemplation of all that is lovely and sublime, all that is amiable and glorious, all that is beautiful and excellent—and thus by the view and contemplation of the greatest and best of all beings—by sweet and heavenly communion with him, are we in a measure conformed into his divine likeness, and made partakers of his blessed spirit. And when we go out into the world, amid its trials and temptations, with his divine image, and the impress of his purity and goodness in our hearts, still bearing with us the spirit of prayer and devotion, we cannot but derive incalculable benefits and consolations therefrom.

In health and prosperity prayer keeps us near God, and consequently humble and sensible of our dependence on him—it makes us feel that all we have and are, belong to him—that he bestowed all, and therefore it becomes us to be grateful for his goodness and mercy, and to improve the blessings he has sent us to his honor and the good of our fellow-men, thus using these things as not abusing them.

In sickness and adversity, prayer is the balm and solace of the heart. It keeps us near God, who is "the health of our countenance," our "high tower," and the "rock of our defence." Do earthly friends forsake or prove treacherous? Here is a Friend that will never forsake nor leave us, nor ever prove unfaithful to those who trust in him. The devout poor man feels that in God is his portion, his everlasting inheritance; and here he has untold and exhaustless riches, where neither moth nor rust can corrupt, and where thieves break not through, nor steal. The mourner feels while in prayer, that in God is rich and everlasting consolation. The dying man feels while his heart is drawn out in prayer to God, that, though he dies, he shall live again, for in God is his life, his salvation, and his all.

Prayer is the appropriate food of the Christian. Without it, his spiritual life languishes, and he grows poor, and by degrees faints and dies—he can not live without prayer. Prayer is, therefore, not merely a duty, but the high and inestimable privilege of every devout soul. The spiritual life can no more be sustained without prayer, than the natural life can without natural food.

Again, prayer may, like hope, be compared to an anchor. Let the anchor of a boat be cast on shore; it would not draw the shore to the boat, but the boat to the shore. Let the anchor of a ship be cast to the bottom of the haven; it attaches the ship to the bottom, and not the bottom to the ship. So prayer draws the soul to God, and fixes it there, instead of drawing God down and fixing him to the soul. The anchor of prayer, as well as hope, "enters into that within the veil, whither the forerunner hath for us entered, even Jesus, who is made an high priest forever, after the order of Melchisedec."

Reader, neglect not the offering of thy vows to the Most High, nor deem it a useless or vain service to pray to the Almighty. Thou art needy, he is bountiful; thou art altogether dependent on him for life and breath and all things; he is ready to bestow on thee every needed good. Is it not, therefore, right and proper that thou shouldst feel and express thy dependence on him, and ask him for those things which thou needest and his wisdom sees proper to bestow? He has appointed prayer as the medium through which to bestow many and great

spiritual blessings on thy soul—that is the medium appointed by him whereby thou mayest become acquainted with him, and be at peace. Say not, then, in thy heart, "Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?"* The service of prayer is not intended either to benefit or change the Almighty, but to benefit and improve the heart and life and happiness of those who wait on him in the way of his appointment. Therefore, "pray without ceasing; in every thing give thanks," and be thou, like Cornelius of old, "a devout man," "giving much alms," and "praying to God always."†

D. S.

* Job xxi: 14, 15. † 1 Thess. v: 17, 18. Acts x: 2.

PHRENOLOGY.

By the special request of an eminent medical gentleman of this city, I have selected from a great many others, the following recommendations of this delightful and interesting science. The reader will see that if we poor Phrenologists are in an error, we have at least very respectable company in our folly—clergymen, philosophers, and physicians without number—the most eminent, too, of their respective professions.

Among the recommendations of those not here published, are those of Broussais, Professor of the Faculty of Medicine of Paris.

Dr. Casimir Broussais, Physician and Professor to the Val de-Grace Agrégé and Professeur Suppléant d'Hygiène to the faculty of Medicine of Paris, member of several learned societies and Vice President of the Phrenological Society of Paris.

Dr. Fossati—President of the Phrenological Society of Paris; member of several learned societies, formerly Clinical Professor and Director of several Italian Hospitals.

M. Bouillaud—Professor of Clinical Medicine to the faculty of Paris.

M. Julius Cloquet—Professor to the Faculty of Medicine of Paris, and Surgeon to the Hospital of St. Louis.

M. Sanson (Ainé) Surgeon of the Hotel-Dieu, Paris. M. Peltier—President of the Society of Natural Sciences, and member of the Philomathetic Society.

Dr. Ferrus—Physician to the Hospital of Bicêtre; Professor of Clinical Medicine of the Diseases of the Nervous System, etc.

Dr. Joseph Vimont—of the Faculty of Paris, Honorary Member of the Phrenological Societies of London, Edinburgh, Boston, etc., and Author of a "Treatise on Human and Comparative Phrenology."

Dr. Gaubert—Ex-Professor of the University of France, Knight of the Royal Order of the Legion of Honor, Principal Editor of the Journal of the Phrenological Society of Paris, Member of the Anthropological Society, etc.

M. Dumontier—Anatomical Assistant to the Faculty of Medicine of Paris, and Honorary Member of several learned Societies.

Dr. Felix Voisin—of the Faculty of Paris, Physician to several Hospitals of that city, Founder of the Establishment at Vanvres for the Treatment of the Insane, and Founder of the Orthopneic Establishment.

Dr. John Elliotson, F. R. S. President of the Royal Medical and Chirurgical, and of the London Phrenological Societies; Professor of the principles and practice of Medicine, and of Clinical Medicine, and Dean of the Faculty, in the University of London; Senior Physician of the North London Hospital; Fellow of the Royal College of Physicians of London; formerly Physician to St. Thomas' Hospital and President of the Royal Medical Society of Edinburgh, etc., etc.

From Dr. Whately, Archbishop of Dublin, late Principal of St. Alban's Hall and Fellow of Oriel College, Oxford—who, by his works on Logic and Rhetoric, has established a right to be regarded as the highest British authority on the subject.

"I am convinced that even if all connection of the brain with mind were regarded not merely as doubtful, but as a perfect chimera, still the treatises of many phrenological writers, and especially yours, (Mr. Coube) would be of great value, from their employing a metaphysical nomenclature far more logical, accurate, and convenient, than Locke, Stewart, and other writers of their schools."

"That the religious and moral objections against the Phrenological theory are utterly futile, I have from the first been clearly convinced."

From the Hon. Judge Crampton, formerly Fellow and Professor of Law in Trinity College, Dublin.

"I can have no hesitation in stating my conviction, that, in the present advanced state of mental philosophy, an adequate knowledge of Phrenology will be found to

be a most useful, I had almost said a necessary qualification for a Professor of Logic and Metaphysics, as it is, I am sure a most valuable assistant to the medical practitioner in his treatment of insane and nervous patients, and to the school master in his education of youth."

From J. P. Nicholls, Esq., Professor of practical Astronomy in the University of Glasgow.

"I am acquainted with no work relating to Moral Philosophy, from the perusal of which so much pleasure and benefit may be reaped, as from a careful dispassionate study of 'The Constitution of Man.' It unfolds views, novel in most respects, concerning the character and right treatment of the mind, which are already obtaining wide currency and acceptance in society, and preparing more rapidly than has been usual with discoveries in this field, a large increase of happiness for mankind."

Extract from the discourse of Professor Andral, whom Medical men recognize as the greatest Pathologist of the age, President of the Phrenological Society of Paris; delivered at the Annual Meeting, in April, 1836. Published in the "Journal de la Societe" Phrenologique de Paris—April, 1836.

"In all that I have said, Gentlemen, I have had but one aim, and it is—to prove that the science of which Gall is the founder, and which is known by the name of Phrenology, must henceforward be included among the grave and serious studies of Physiology." "It has the great fault of being younger than those it claims to enlighten; but let it alone, and it will throw all obstacles behind it with marvellous force. The earth did not become immoveable, like the sun round which it gravitates, because three or four centuries ago, Galileo was forbidden to declare that it moved; and the circulation of the blood was not arrested by its being obstinately denied, for many years subsequent to the labors of Harvey."

From the Rev. David Welch, D. D. Professor of Church History in the University of Edinburgh.

"I have found the greatest benefit from the science as a minister of the Gospel. I have been led to study the evidences of Christianity anew, in connexion with Phrenology; and I feel my confidence in the truth of our holy religion increased by this new examination. I have examined the doctrines of our church also, one by one, in connexion with Phrenology; and have found the most wonderful harmony subsisting between them. And in dealing with my people in the ordinary duties of my calling, the practical benefit I have derived from Phrenology is inestimable."

The last, I confess, is rather a *poser* to me, if the Rev. Dr. holds among other "doctrines of our Church," that of total depravity, and endless misery; unless he supposes that the Deity has conferred on his children moral sentiments at utter variance with his own "vindictive justice." However, let it pass—these Partialist Doctors of Divinity have a queer way of understanding the creeds of their church one way, even while the letter conveys a totally opposite meaning.

A. B. G.

ERRATUM.—In the first form of this day's paper, first page, first column, first line of the first question or proposition for discussion, a part of the edition was worked off with this error, in the parenthesis, "(or each of them)," instead of "(all or either of them)" as it should be.

Br. F. Langworthy is informed in answer to his letter respecting the payment for books, that he can make payment to Br. J. Parkhurst of Potsdam, L. Buck, Esq., of Canton, or Br. H. Robbins of Ogdensburg.

D. SKINNER.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in August by Br. BRITTON, at Fox Creek, at 10 A. M., Pleasant Valley, at 2 P. M., and at Cape Vincent in the evening—Br. SIAS at Tug Hill, and near Dingman's at 5 P. M.—Br. WHEPLEY at Brownville, and Br. FRENCH at Wilna—Br. A. WILLIAMS at Bridgewater—Br. GROSH in Eatonville—Br. BODEN at Madison—Br. CHASE in S. Bristol—Br. SPALDING in E. Bloomfield—Br. QUEAL at Cohocton.

There will be preaching on the second Sunday in August by Br. T. J. SMITH at Columbus—Br. HAYWARD at Richfield Springs.

The Chenango Association will meet at Upper Lisle, the last Wednesday and Thursday in August. The societies are requested to appoint their delegates.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper,

A. R. D. Brockville, (U. C.) for self and GOR—D. R. A. South Shaftsbury, (Vt.) for P. M. F. N. A. D. P. M. R. F. and J. E. P. M. Claremont, (N. H.) for C. W. and F. M. J. S. Millersburg, (Pa.)—N. H. Bayham, (U. C.) for D. B. and F. S.—J. F. Spencer, for self and A. B.—S. B. W. Cazenovia, for H. M. F. B. R. H. H. E. E. S. B. J. B. and J. M. V.—Rev. J. B. Brownville, for self, and H. and G.—E. S. Cincinnati, (O.) for self, E. B. M. and I. A.

POETRY.

THE THREE SCEPTRES.

A VISION.

"Bring forth the sceptres of command!"

That awful voice I heard—

"And let the subject nations stand!"

The waiting world appeared.

Then drew the sceptre-bearers nigh,

Old Asia, first, crept cowering by;

Next Europe, with her troubling eye;

Then young America:

Each placed her sceptre, passed; and then,

Unveiled before the sons of men,

A Sword, a Crozier, and a Pen

'Upon the altar lay.

Again the voice uprose, and loud

Like battle-cry it came.

And wildly, from that heaving crowd,

Echoed the shout—"For Fame!"

Brother 'gainst brother fiercely stood,

The earth was graves, the rivers blood—

Kingdoms were crushed, as vasting flood

Had swept o'er crumbling clay,—

Till, 'mid the din, a dove appeared!

The heavenly tone of "Peace!" was heard—

I looked, and, with that gentle word,

The Sword had passed away!

Then like a storm of ashes hurled

From the volcano's height,

A thick, dark cloud rolled o'er the world,

Blotting Mind's blessed light—

And men sunk down, in utter dread;

Mailed warriors, weak as infants tread.

And monarchs, with uncovered head,

Strooped low the cowl before;

And Superstition's iron reign

Has seared the heart, and shrunk the brain—

Ha!—Thought's strong grasp has rent the chain;—

The Crozier's sway is o'er.

Pure as the light on altar glows,

Lit up by prophet's prayer,

Small, soft steady light arose,

On earth, on sea, and air;

It shines as shed from seraph's wings,

Withering all vile, old useless things—

Like scorched flax from the cusp of kings

The reigns of empire sever;

It burns from Craft his mask of night.

Intemperance blasts with perfect light.

And show the Ethiop's soul is white,—

"The Pen—the Pen forever!"

Thus rang the voice—its trumpet tone

Burst like a swelling river;

From land to land went sounding on,

"The Pen—the Pen forever!"

I saw earth's joyous millions move,

Justice their shield, their banner love,—

While Freedom's eagle, high above,

Soared with unslumbering eye.

Hot springs gushed forth mid arid sands,

Bright flowers sprung up in desert lands.

And bands of peace, from angel hands,

Linking earth and sky.

THE TEST OF BENEVOLENCE.

A SHORT AND TRUE STORY.

"The hand that wiped away the tear of want,

The heart that melted at another's woe,

Were his, and blessings followed him."

David Wentworth had the kindest of hearts. There was neither meanness nor bound to his benevolence, except mobility. And happy was any man who had a title of the prayers that were offered up for the welfare of my friend, by the unfortunate and wretched whom his hand

of prayers—for it was the only reward he obtained; and of course the only reward he obtained; I mean here—but I forget.

David was paying attention to an excellent young lady of his native city. She was wealthy, beautiful, and accomplished, and consequently had many suitors. Among them were richer, and nobler (in extraction I mean), and handsomer than David, but *n'importe*, there was a kind of frank-hearted, straight-forwardness, about my friend, that could not fail to carry him somewhere near the heart of his discerning mistress, even if an emperor had been his rival.

The young lady in question hit upon a project to put the characters of her lovers to a test. She had come

her benevolent excursions, and the idea occurred to her that it would be a good opportunity to ascertain the stuff her lovers' hearts were made of. Letters were forthwith indited, setting forth the good woman's tale, and forwarded to the different gentlemen in the widow's name, requesting an answer and assistance.

The first reply was a lecture on idleness and begging, and concluded with the information that the writer was not accustomed to give to those he did not know. This was from \$10,000 a year! The second advised her to apply to some of the benevolent societies whose duty it was to relieve those who were *truly* in want. This was from one who had a great reputation for benevolence—who had taken a leading part in several charitable associations, and whose pharisaical liberality had been blazoned in the Gazette. The lady thought that, interested as he was in the success of these institutions, he displayed a very commendable reluctance about taking the business out of their hands. A third from a good hearted and generous kind of a fellow—enclosed her a \$5 bill with his compliments. Several took no notice of the good woman's petition. But there was another answer which the lady read with far different feelings. It was from David—from \$500 a year—and I need not say, like himself kind and consoling. It spoke of the writer's narrow means, and also of the principle he had adopted, of never giving unless persuaded of the worthiness of the object, and concluded by requesting an interview.—"If," said he, "I find myself otherwise unable to afford the assistance you require, I trust I may be of service in interesting others in your behalf."

Nor was this profession. For it was but a few weeks before the widow found herself comfortably located, and engaged in a thriving little business, commenced by the recommendation, and carried on by the aid of my friend. And all this was done in genuine Scripture style.—There was no sounding of trumpets—and the right hand knew not the doings of the left. But his lady-love was a silent observer of his conduct, and he received many a kind glance from that quarter, of which he little suspected the cause. She began to think that the homage of a spirit like his was a thing not to be despised; and she felt something very much like a palpitation of the heart, as she questioned herself respecting his intention.

Such was the train of thought which was one evening, as is often the case, interrupted by a call from the very person who had been its cause. Hour after hour passed by that night, and still David lingered. He could not tear himself away. "She is a most fascinating creature," thought he, "and good as she is beautiful.—Can she ever be mine? And a cloud came over his features and he sat for a moment in silence. "This suspense must be ended," he at length thought. He started as the clock told eleven.

"You will certainly think me insufferably tedious," said he, with a faint smile, "but I have been so pleasantly engaged as to think no more of time. And the sin of this trespass upon the rules of good breeding, must lie at your door. Besides, I have lengthened this visit," he continued after a pause, "under the apprehension that as it has been the happiest, it might also be the last, it shall ever be my good fortune to enjoy with Miss H."

The lady looked at him with some surprise. "Nay," said he, "the matter rests with yourself.—Will you forgive my presumption? I know that others, perhaps more worthy of you, at least nobler and wealthier and higher in the world's esteem, are striving for the honor of your hand. And yet I cannot restrain myself from making an avowal, which, though it may be futile it is yet but a deserved tribute to your worth." And he popped the question.

The lady did not swoon nor turn pale. But a flush of gratification passed over her face, and lighted his eye for a moment.

She frankly gave him her hand and looked up archly in his face. "The friend of the fatherless and widow," said she, (David blushed) "can not fail to make a constant lover and a worthy husband."

MARRIAGES.

In Springfield, July 16th, by Rev. T. J. Smith, Mr. JOHN SCOTT, to Miss ALMIRA WHITE, both of that place.

In Adams, Jefferson county, September 15th, 1835, by Rev. Joshua Freeman, Mr. ISSACHER BATES, to Miss ELIZA DEWEY, all of that place.

In Demorestville, U. C., 29th ult., by Rev. Thomas Demorest, Dr. JABEZ P. POWERS, to Miss LOUISA FORD, eldest daughter of Mr. Gilbert Ford, of Colborne.

DEATHS.

In Baldwinsville, Onondaga county, N. Y., on the 13th inst., of pulmonary consumption, Mr. HIX TABER, in the 49th year of his age. In the death of Mr. Taber, community has sustained the loss of one of its worthiest and best members. He was an honest peaceable, and

industrious citizen, and fully maintained this character in all the various intercourse of life. He died as he had lived, a firm believer in the doctrine of God's impartial grace. Throughout a tedious illness of several months, he manifested the utmost resignation to the will of his heavenly Father, and at the same time seemed to enjoy a living faith in Christ, as the Saviour of the world.—A few days previous to his death, he testified to the writer of this, his unwavering confidence in the goodness of God, and his joyful hope of the ultimate purity, and consequent happiness of the whole family of man. He sweetly fell asleep in Jesus, without a struggle or a groan. He left an affectionate wife, and ten children, together with a large circle of friends, to mourn his loss. His funeral was attended at the Presbyterian church in this village on the 14th, and a sermon preached on the occasion, by Elder E. Morill of the Christian denomination, from 2 Corinthians, v: 1.

Baldwinsville, June 20, 1837.

J. M. C.

In Lockport, Jefferson county, N. Y., July 8th, Capt. LEVI BUTTERFIELD, aged 75 years. He has left his aged companion and a numerous train of children and grand children to mourn the loss of his society. But oh, how enviable is their condition when compared with that of those who mourn without hope, or even with those who have a faint hope, yet mingled with a thousand fears.

In the life of this good man have been exemplified both the purifying and the happy influences of *Universalism*. He embraced the doctrine at the age of about sixteen, without having seen an advocate, or read any book in its favor, except the Bible. His father, a thorough going Presbyterian, spared no pains in teaching the catechism to his children.—One day after repeating those answers which contain the doctrines of foreordination, election, and reprobation, Levi said to his father, "If this be true, then he that does evil serves God as well as he that does good." His father with a frowning eye and an indignant voice called him "Block-head." Such were the teachings that led him thus early to the knowledge of the truth.

His faith was unwavering, his piety was ardent and his devotional feelings unusually warm—and though reproached by bigots because he "trusted in the living God who is the Saviour of all men," yet the high esteem in which he was held by the community at large, was evinced by a numerous sympathizing congregation, who assembled on the 10th, to pay their last tribute of respect to his remains, and mingle their tears with those of the weeping relatives. Sermon by J. FRENCH.

In compliance with the desires of the friends, I would accompany this sketch with a notice of the death of CLARINDA B., daughter of the above, who died several years since at the age of 12 years.—Under the influence of her father's teachings she had embraced that doctrine which gives joy in life, and peace in the hour of death. She was calm and resigned—begged her friends not to weep for her, for she was going to a better world. She selected the hymn to be sung at her funeral, and requested that Br. P. Morse should preach the sermon.

J. F.

In Oswego, Oswego county, June 1st, 1837, ASA FRANKLIN, youngest son of Ira Reynolds, in the 3d year of his age. The flower budded on earth, was plucked by death, and now blooms in heaven. The funeral was attended by the writer, and a discourse delivered on the occasion from 2d Cor. v: 1.

T. D. COOK.

In Salina, July 11th, Miss AUGUSTA RICE daughter of James J. Rice, aged 18 years. Seldom has one been mourned, who was more esteemed for her amiable disposition, pure morals, correct deportment, and strong intellectual powers. To these she added a deep piety, and warm devotion to her God and her Saviour, which enabled her to bear with Christian fortitude the severe pains of a long illness, and to meet death without a fear. The funeral was attended by Br. Woolley of Cazenovia.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, AUGUST 4, 1837.

NUMBER 31.

For the Magazine and Advocate.

We, the undersigned, would express our thanks to Br. T. J. Smith for his excellent occasional discourse delivered at the Otsego Association, held at Burlington Flats, and request its publication in the Magazine and Advocate, together with this request.

L. C. Browne, M. B. Smith, N. Doolittle, C. S. Brown, M. B. Newell, J. S. Sherburne, E. E. Guild, J. Boden, J. B. Sharp, O. Whiston, D. Biddlecom, N. Sawyer, J. Hayward.

Brs. GROSH and HUTCHINSON—In compliance with the above request, I forward the said "Occasional Discourse" for publication. Such as it is, it is at your disposal. I have no apologies to offer; you know my weakness and inability, and my excuses will alter nothing.

Respectfully, T. J. SMITH.

OCCASIONAL SERMON.

Delivered before the Otsego Association of Universalists, at Burlington Flats, June 28, 1837.

BY REV. T. J. SMITH.

"For none of us liveth to himself, and no man dieth to himself." Romans xiv: 7.

Your humble servant, as the chosen organ of communication on this occasion, feels the full weight of embarrassment attached to his situation, and fain would transfer his task to more experienced and abler hands. Not that he would shrink from the duties of a servant—but he must ever tread with a cautious and trembling step every new and untried path. He is well aware that apology cannot lessen duty, nor atone for a lack of experience and ability in the performance of that duty, he therefore offers none, but throws himself on the charity and candor of his auditors—trusting that they will do justice to his intentions, even if it should be their lot to deplore his weakness—promising only, to the extent of his limited abilities, to do the best his circumstances will allow.—Therefore, with due respect, your attention is called to the feeble remarks he is about to offer on the words of St. Paul, found recorded in the 14th chapter of Romans, 7th verse—"For none of us liveth to himself, and no man dieth to himself."

The obvious doctrine of this passage may be held in dispute by many men, and utterly denied by others, while, at the same time, it is daily lived in the world. There is so much apparent selfishness with men—so much seeming self-interest manifest among the various classes of community, that many men honestly believe they live for themselves alone, and believe likewise, that the same principle actuates the multitude, from the cradle to the grave. This conviction, we believe, has not been gained by a proper and careful attention or consideration of themselves—not by consulting their own experience and searching deep for the secret-springs of their actions, or analyzing the motives of their own conduct,—but rather by a superficial observation of the minds and manners of other men.—Intent on trying to trace the cause, men have often neglected to follow the effect. They have looked to the action, and to the apparent motive of that action, but here their observation was withdrawn and the varied and manifold effects flowing from one single deed, have not been sought in all their intricate windings. Or, if they endeavored to keep pace through successive gradations of cause and effect, the disappearing of the one into the form of the other, thwarted their powers, until that which was particular and distinct became blended under one general head. With many minds the influence of an action ceases when that

action is performed, nor beyond the moving cause have they been accustomed to look for any material influence or effect. Hence many effects have been veiled in obscurity, and disconnected with adequate causes, or else resolved into general principles without the proper marks of division and distinction.

Observation is often of a general and not of a particular nature—actions are classed, but not individually considered in all their bearings and effects upon human society. For illustration, we refer to one case out of thousands that might be named—to the intemperate man. He may be looked upon with pain, and pitied as a ruined man—as lost to all that makes life pleasing and good—and considered as a lone individual, disconnected with the weal or woe of his fellow-men, while the evil influence of his habits too often are left entirely out of the account. Community are very apt to view him distinct from the effects of his loathing conduct—to see the man alone, while they pass by the immediate or remote influence which flows from his fallen state, as though that influence, misery and disgrace, must rest alone on its author. He reels the streets before their eyes—a bloated face, a haggard look and a wretched form, too often only excite a smile of contempt or awakens feelings of disgust for him who lays aside the dignity of man. But his wretched appearance, loathing as it is, is only a part—as it were, but a starting point in the course of misery. And however plain it may seem to thousands, that the reward of his evil doings will result upon himself alone, and there the error of his ways will be stayed, yet this is far from being true. However abandoned and despised of men—there is still some connecting link that binds him to his kindred and kind—some bosom that swells with a nobler sentiment than pity—left to grieve in secret over his wayward sin—left to bathe the couch with tears! Even while the world may scoff, scorn, deride, abiding love will temper the feelings of some kindred heart. Perhaps a companion in a worse than widowed state, with her helpless children, is left without the necessary means of life, to deplore a husband's excessive dissipation.

Nor is the want and misery brought upon immediate connexions, the whole extent of that influence, which flows from the intemperance of one individual. Beside the want, the shame and reproach heaped upon these, and the misery entailed upon the rising generation, there is an influence imparted to community which they must feel—an example given which many others may follow to their own ruin. However solitary may be the case, it nevertheless will and must have its influence in society—like the waters set in motion by some moving cause, its influence will not cease till the whole mass has felt its effects.—When we analyze this one case, we see its plainest marks from the beginning to the end. The love of money may tempt the vender to satisfy the vitiated taste of the inebriate; and he, in turn tempted to satisfy an unnatural appetite created by excessive indulgence, quaffs the poisonous draught; which, in turn undermines his health and constitution, and unfits him for the ordinary business of life—his family are left destitute—shame and reproach are thrown over their reputations—community more or less feel the effects—their charities too often are solicited to supply the needy—and when he is no more, they are called upon to pay the charge of their living.—Thus it is, in many cases, while in others, language would only beggar description. From this cause, numbers of untrained, uncultivated and

headstrong youth are let loose upon society to prey upon its vitals—disturbing the otherwise quiet repose of the virtuous and peaceable with thefts and darker crimes, till that community which has nursed them like vipers in its bosom, and long been annoyed with their evil deeds, at great trouble and expense removes them to the penitentiary for safe keeping.

This is one case of evil-doing, and only one—a fragment, as it were, from the mountain of iniquity and transgression—neither the greatest nor the least that might be named, yet this learns us a lesson. It teaches us that however much the intemperate man may think he lives for himself alone, or how falsely community speculate on the limited effects of his beastly conduct, yet his or their bounds will be overflowed, and the result prove such calculations visionary and unfounded. By reasoning minutely, and tracing the varied actions of men through their immediate and remote effects, the subject will appear in a far different light.

Still we are not prepared to say that there is no selfishness in the world, for we believe there is, though there may be a much smaller amount than is generally supposed. It is not our object to disprove the existence of selfishness, but rather, that however limited to self many actions may appear, they nevertheless affect others beside the actor. And this appears to us to be the plain teachings of the text—"For none of us liveth to himself." Hence, the question is not whether men mean to be selfish, or live for themselves; or whether they may be called selfish by others; but rather, whether, in reality they *do* live for themselves alone. This is the question, and if we succeed in proving that none of us liveth to himself, the doctrine of the text will be sustained, and we be prepared to apply the subject. A few cases, only, and they in common life, we trust will satisfy the most fastidious of the truth of our position.

Look, for a moment, at the case of him who tills the soil, who sows, and reaps the produce of the earth, and tell us if you can discover any thing but selfishness—any other motive to action, save the gratification of self in the numerous cares and toils which devolve upon him. He rises with the first beam of morning, and begins the daily task. The morning damps—the noon-tide sultriness and the evening shades, all by turns are upon him as he pursues his accustomed toil. Through cold and heat—through wet and dry, and the changes of the seasons, he knows no rest from labor—days pass away—months make their exit, and years in order are numbered, and still active employment is the current that rolls him on through life. Now what is the object of all this exertion, care and toil? "Why," says one, "the man is evidently laboring for his own individual good, and endeavoring to obtain the necessary means of life—to gather through the genial season, the staff thereof, and store the same against the wintry time of snows—apparently self impels him on to garner up the fruits of the earth, and if so, your reasoning and text must be false; and for once at least, the great apostle is in the wrong." But let us not be too hasty in passing judgment upon the apostle, for he may be right and we wrong, in our conclusion. We will examine the case a little farther, and perhaps it may appear different. The farmer toils to support himself and family—to make the helpless and dependent of his own household comfortable and happy—to procure for his children necessary food and clothing—that their glad smiles may enliven and cheer his heart. The thought of others fills his mind

through all his toil—the wants of his offspring inspire him to renewed activity to cancel the demands of the needy. And take away all near and dear, and he still labors for others beside himself—labors to gain a reputation or amass wealth, that community may admire and love him. “For none of us liveth to himself, and no man dieth to himself.”

The mechanic and artist through all grades of active life, feel a prompting beside the demands of self which invigorates the frame and induces to industry and care. Some object tempts the sailor to forego the peace and joy of his native land, and man the frail, buoyant barque, bound for other seas and climes. And what think ye, is the object—the motive which fills his bosom when he launches on the perilous waters, and bids adieu to his native home? Is self the grand object of all his dreams?—the idol alone of his hopes? Think ye that for himself, alone, without one solitary thought or one lone consideration of those held near and dear, he embarks upon the briny wave and makes the reeling ship his only home? There he hears the roughening gale rush by—sees the foamy billows rise and fall, while his frail dwelling groans at every surge—his home and his kindred are far away, and he is on the starless deep—and while they are locked in sweet repose, fanned by some guardian angel’s wing, he by the dim light of the flickering lamp, stands beside the binnacle, rocked by the surges to and fro, and traces the faint lines of the long used chart, or lays his hand upon the helm, and with a trembling nerve guides on the dancing ship towards its destined port.—What fears and cares are undergone!—What anxiety felt, and sufferings endured! And is self the sole cause—the fulcrum on which all these turn? Believe it not! His wife and children are in his thoughts—a tender chord vibrated with the changing circumstances that affect him, or a feeble, widowed mother still held dear, swells his heart, and nerves his arm to the performance of worthy deeds and sweetens all his toil. There is some sweet charm near or remote, that lures him on; and take away all relatives—snap all kindred ties whatever, and still there is something more than self which engages his attention and awakens activity. “For none of us liveth to himself.”

And though the actor may not be aware of the extent of the effects resulting from his individual conduct, yet his ignorance can never curtail that influence in the least. In this case, again, our text is proved true—proved to be the language of reason and experience, worthy of its author, and of our constant and serious consideration. But these are not solitary cases in which the assertion of the apostle is made good, in the daily walk and conversation of man.

Night has thrown her sable pall around the world, and darkness comes on apace. Bird and beast have sought their respective places of repose—the hum of business is stilled—the toils and cares of the day are closed—the light, the life and joy of day’s sunny hours have given way to the deep nocturnal shade. A change has come over the face of nature, and no sound disturbs the pensive silence of the stilly scene. And while all nature seems to sleep, the lone mother moves softly through the apartment where rest her sleeping offspring, unconscious of her near approach. An unnatural sound had reached her ear, and sleep fled from her eye-lids, and repose from her pillows—a tender feeling stirred at her heart, and she can not rest until she is satisfied, again, that all are safe. Or go abroad on the wings of the night, and see her sit by the sickly glare of the midnight lamp, and watch every pulsation of her child, and mark the change and progress of disease upon its infant form. What care—what anxiety and ardent desires swell her bosom at that solitary hour! No human eye is upon her, no kindred heart is near to share her cares and fearful forebodings. Those who might mitigate her sorrows and share her toils, are far away, nor dream of what she undergoes. What is the object that fills the mother’s heart—the motive that inspires to all this care and anxie-

ty and watching? Is it for herself she lives, regardless of the well being of others? O, tell it not! Mock not a mother’s love by so base an assertion. There is a stronger and purer feeling at the mother’s heart than selfishness, that prompts to more noble, high and heavenly deeds. For others, beside herself, she lives—for them she toils and watches, let what will betide; and thus confirms the truth of the text, “that none of us liveth to himself.”

And thus on with every case in life, we believe our text will still apply, and it may be made to appear that none of us liveth to himself.

The last number of the text, doubtless had special reference to the primitive Christians who suffered martyrdom in attestation of the truth of the Christian religion. For dying as they did, by violence, for simply believing in the Gospel of our common Lord, it was not to benefit themselves that their blood was spilled, but for the good of others—as a testimony to the world of truth—of facts which themselves personally knew; hence, at that time it might have been said with truth and propriety, “no man dieth to himself.”

Thus far have we labored in support of the apostles declaration—feeling that it ever is of the greatest importance for a clear understanding of any doctrine, to have the premises made simple and easy of comprehension, that all may feel and know the reason of the conclusion we arrive at; and believing the doctrine of individual influence is true as a matter of fact, and not as a speculative theory, we have labored long to make its principles easy and plain. We will now review that doctrine, and endeavor to apply the subject.

If, then, our text is true, as we trust we have satisfactorily shown, it follows that none of us liveth to himself, but every action of every individual has an effect either good or bad, on those with whom he or she is connected in life. That, notwithstanding the seeming selfishness of man in laboring exclusively for his own interest, his actions have an influence on his brethren of the human family—a lasting influence which he may not be aware that others feel, and will continue to feel when the frail tabernacle of his being shall have crumbled to dust, and he has been welcomed to the cold embrace of the grave. That influence shall still last to other men and other times, leading others on in the paths of virtue or vice—imparting to them wisdom, and restraining their feet from evil, or (woful effect!) raising high the flood-gates of crime, misery and death, according to the purity or impurity of that influence, taken in connexion with the adaptation to receive of those who follow successfully on in the pilgrimage of life. This remark meets with confirmation in the experience of the world, and facts, numberless facts are arrayed in defence of its truth. How many events, trifling, indeed, in themselves, have nevertheless, in their consequences produced the most powerful and glorious results!

Joseph dreamed of being in the wheatfield, and that the sheaves of his brethren fell down to the earth and did obeisance to his lone sheaf. He told his dream. It was nothing but a dream—a vision of the night—how trifling in itself considered.—And yet, what a glorious result! A pit receives the vain dreamer—he is taken from thence and borne away captive to a distant clime—and what a glorious, endless train of circumstances may date their origin to that dream of the night! His father’s family were saved and blessed—Egypt too was blessed by him, who, as modern philosophy will have it “caught at a shadow and followed the wind.” He dreamed, and told his dream; and that dream was fulfilled to the letter, and thus from a seemingly trivial beginning, powerful and mighty effects have followed—have reached to us, and doubtless will reach to others—yea to lands now unknown and nations yet unborn.

Look again, at a still more trifling event.—It is said that the gabbling geese saved the mighty city of Rome. They awakened by their noise the sentinels at their posts, and they in turn aroused the slumbering army to a sense of approaching danger,

and thus their crafty enemies were timely met and put to flight or death. What a train of mighty and glorious events took their rise from the vain gabble of the senseless bird! Imperial Rome was saved from sword and flame, and her slumbering thousands permitted again to hail the rosy beams of another day and still rejoice in their strength and glory.

Once more. Look at the trivial circumstance which swayed the powerful energies of a Newton’s mind, awakened the dormant faculties thereof to active exertion, and led him on to the grand results which he has left to benefit the world. We are told that he was driven from the land of his nativity by the scourge of pestilence and in the place of his retreat, he sought the cooling shade in the orchard of his friend. There seated, he saw an apple fall to the earth, and by its peculiar motion in descending to the ground, a new train of ideas shot through his mind, and the secret springs thereof were touched as with a magic hand, and he was led on from the sight of the rolling apple to make some of the most important discoveries in philosophy of which mere man was ever the author, to overturn the system which had stood for ages previous, unmoved, and discover in fact, the operations and changes of the material world. And where, think ye, shall be the end of that effect on the minds of men resulting from such a trifling starting cause? Who shall set bounds to the influence arising from this seemingly trivial event? Nor to this only but to all that have transpired? Cause results in effect, and effect in turn becomes a cause, and thus on, *ad infinitum*.

We are too limited in our powers to know the beginning of each event—finite and weak, we can not know infinity—a little circle around us, is all we are permitted to view, within which is all that of ourselves, we know; while to all beyond, our feeble powers, are locked in the mysterious chambers of the unknown. The influence of former ages and times reach to and affect us, and our conduct in turn will affect those who shall be after us on the stage of life, and begin a new scene in the drama thereof.

But to come more immediately to our own land and time, and approach more directly the object that claims our attention on this occasion, we ask your attention but once more. Three score and nearly seven years ago, had you stood on the shores of New-Jersey and cast your eyes over the great waters, you would have seen through the mist that hung over the deep, one lone sail, dancing on like a thing of life. It nears the strand buoyant upon the swelling waters, it enters the inlet before you; but this is not the place of destination. It must return, but first must part with some of its freight. A little craft is obtained and laden—all are ready. The wind is blowing off the shore—the canvass swells, and the brig moves on his course. The lighter craft would fain follow, but the wind has changed, and she must furl her sails and be content. Night draws nigh, and a lone stranger walks the shore in quest of food. It is obtained, he returns—but the spirit has revealed him; even as he was known to his father, he is now made known to a brother. He is bound to the spot—and the wind will not change that he may go. He wishes and prays, but all in vain. The wind hears not his cry, and He who holds the same within his fist, has a greater and nobler object to accomplish.—The Sabbath arrives. Feeble and trembling, the pilgrim moves toward the house of prayer—others have assembled—and there, in that secluded spot, by the tremulous tones of the human voice the illimitable grace of God is pronounced. The doctrine of a world’s salvation is sounded to the wayward children of men. The Gospel banner is unfurled, and its trumpet is heard. The message is closed. The streaming pennant shifts its course—the wind bound barque swings from its moorings, and the sainted pilgrim leaves the hallowed spot. What a trifling event! How often has a like seemingly unworthy occurrence taken place. Vessels often lose their course, and the wind, for a number of days in succession, blows from the same

point of compass, and who has thought of marking the same? 'Tis an every day event.

But what has been the result from the combined circumstances to which we have briefly alluded? Look abroad over our land for an answer, and tell us what you see and hear? Now, instead of one obscure, lone and trembling stranger, imbued with the spirit of the Gospel and speaking in defence of its truth and its wide extended salvation, nearly **FOUR HUNDRED** heralds of the cross have gone forth in defence of the "restitution of all things, spoken by the mouths of all God's holy prophets since the world began." They have girded on the Gospel armor, and have been shod with the preparation of the Gospel of peace. The trumpet of salvation has been heard and its reverberating sounds have reached from mountain to mountain, and from the rivers to the ends of the earth. The light of Gospel truth has been shed abroad—the light divine unveiled, and those who long had sat in darkness and under the shadow of death, have been visited with its genial healing beams. The wide-spread banner of Gospel love, on whose folds the golden words appear, "God is love"—"glory unto him in the highest and on earth peace and good will towards men," is unfurled; and thousands are flocking to the standard of their Master, determined to run with joy the race that is set before them, and press forward toward the mark for the prize of the high calling in Christ Jesus our Lord. And *this day* a manifestation of that influence is seen. From the East and from the West—from the North and from the South, many of a kindred faith have congregated to congratulate each other on the saving power of that faith, which works by love and purifies the heart to every good word and work, and to hear of the great prosperity of our Zion—to see eye to eye, and lift up their voices together, and togetherness the song of redeeming love and ceaseless praise!

From these facts severally and collectively, do we not learn that no man liveth to himself—that we do not live for ourselves, but for others? As other men have lived for us, and as we profit by their examples and toils, so will other men in other times, reap the reward—the influence more or less, of our exertions. As we look back to gain wisdom from our predecessors—to those who have gone before to learn how to appreciate the real value of human life—so the coming generation will doubtless turn back to us, to profit by our wisdom and folly, and gain by our examples what experience alone can impart. Nor they only, but those who live with us, and enjoy the same great blessings of life, will now be affected and influenced, more or less, by our every action. And as every like produces its kind, so if our actions are tempered by love, and moulded in virtue, the influence of the same will flow gently through community like the soft breathing zephyr laden with the aroma of a thousand fragrant flowers, and others will feel its effects and live. But on the contrary, if our actions are evil, the effect of the same will sweep through society like the howling gale of Winter, and leave after it, tears, misery, and moral death. Then, how important the station we fill! How great the obligations upon us, to take heed to our ways, and be wise for ourselves. Brethren in the ministry of reconciliation—Does not the doctrine of the text, that none of us liveth to himself, come home to us with power? And will it not teach us a lesson—teach us to sow to the spirit, that from the same we may reap life everlasting? Does it not teach us to take the word of inspiration as the man of our counsel—turn to it at all times as the great depository of wisdom—and from it draw the all-important instruction how to live as we ought? Will it not teach us to have a single eye to the glory of God our Father, and inspire us to become perfect, even as our Father in heaven is perfect? To impart instruction to the ignorant and to those out of the way—to let our light continually shine before men, that others may see our good works and be led with us to glorify our Father in heaven? Shall we not feel, while laboring and suffering reproach, that others will be blessed by our labors

of love,—and that our every word and deed may live, and live on, to the remotest time, and not return unto us void, but accomplish, in part at least, the end we intend, and prosper in the purpose for which we sent it? Then let us not despair, but go on our way rejoicing, even through good and evil report. When reviled, let us not revile again—when cursed, turn back and bless our foe. And if we possess the life-giving hope of the Gospel, let us remember to purify ourselves as the Author and Finisher of our faith was pure; and like him go about doing good to the evil and unthankful—and when at last our change shall come may we feel to say like our Master, "Father, not my will, but thine be done!" and like the author of our text, be able to say, "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight—I have kept the faith—I have finished my course: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Fathers and mothers in Israel—the doctrine that none of us liveth to himself, appeals to you, and teaches that you live for others—for the surrounding community and the rising generation. Then how important that you heed its teachings, and feel the full weight of its obligations upon you, and conform your lives to the dictates of wisdom, and to the precepts and spirit of the Gospel!—How should you impart, by your daily walk and conversation, to others the healthy and happy influence of your faith in the life-giving effects of pure religion and undefiled—subdue by meekness, charity, and love, the turbulent passions of the human heart, and mould them into pure devotion to the king Eternal! How important, if you live for others, that you live for their good, and exemplify every day of your lives, by word and deed, the high and holy tendency of the Christian virtues! Thus will the world be rendered better by your exertions. Thus and thus only will you be fully prepared for the great enjoyment of life—thus will you truly live for others' good, and thus will the sweet savor of your names descend and bless the coming generation, when you shall be no more. One and all—the sentiment of our text brings its teachings to your minds and your hearts. It speaks the language of revelation and reason; and will you not heed it? Will you not permit its doctrine to awaken you to a sense of your situations and duties—teach you to cease to do evil and learn to do well—to choose the ways of wisdom, whose ways are ways of pleasantness and all her paths are peace, that your lives may be pure and holy, and the influence of the same may build up the cause of righteousness in the earth? May it inspire us all with love—induce us, to the extent of the abilities granted, to labor faithfully in the cause of our Master—to do away superstition, bigotry, iniquity and vice of every manner and form, that everlasting righteousness may come in and the knowledge of the Lord cover the whole earth as the waters do the face of the great deep—till all shall be brought to know him, whom to know is life eternal. And may we remember that our actions—our labors in the cause of Christ are for others as well as ourselves, and that all we do, may live and live on, to other men and times; may our children rise to fill our places—to bless our names and follow our examples when we sleep the sleep of death.—May God enable us to work while the day lasts, "for the night cometh when no man can work." AMEN.

For the Magazine and Advocate.

UNIVERSALISM IN CORTLAND.

Br. GROSH.—It is no exaggeration to say that the cause in this region is onward—our friends are awake—our congregations increase—there seems to be an unusual anxiety manifested amongst all, both friends and enemies, clergy, and laymen, to hear the preached word,—to see whether these things are so.

The old Baptist house, abandoned by its former occupants to the moles and bats and poor Universalists, was filled yesterday in every part—some coming a distance from eight to ten miles. I ob-

served many strangers and some acquaintance who had never attended before. I heard from others who were anxious to attend, but dare not, for fear of men (women). They will come by and by, when they become of age. The tide is setting strongly in our favor and is bearing many of all denominations, old and young, male and female, into the haven of hope. The signs of the times promise of a great and important revolution—I trust it is near at hand. The Babel builders of Partialism are confounded by a confusion of tongues—they can no longer understand one another—they can not pronounce their own Shilboleth.

The Presbyterian church is shaken to its centre—it is rent in twain from top to bottom. How are the mighty fallen! This, it will be remembered was, but a few years since, one of the most conspicuous theatres of revivalism. Rant and blasphemy was the order of the day—many converts were made—the church was replenished with members—among the rest, several lawyers were led to inquire what good they could (pretend) do that they might escape eternal death! and joined the church, and became very popular of course. But how stands the case with them now? It is indeed most desperate. The farce is over. The truth—the candid truth is out. They have had their consolation. Reader will you believe it? It is a fact attested by many witnesses, that the Rev. Mr. FOOT, who has labored with the Presbyterian church some two years, and with whom the church have labored for the last six or eight months in the most shameful and abusive manner—assailing the good man behind his back with ridicule and mockery, and both in his presence and absence outraging all manner of decency in their abuse alternately of him and one another, until they have quarrelled themselves out of all countenance, not only with the public but with one another, and have finally turned his reverence away and are now left in a destitute and prostrate condition—yes, reader it is a solemn truth, that this same Mr. FOOT, (and he is far from being alone in his opinion of the matter) declared openly and publicly in his farewell discourse, to his beloved brothers and sisters, last Sabbath, that he had lived in the State of New-York, four years, and that during the whole time there had not been a genuine revival of religion within fifty miles of him, though he allowed there might have been some genuine conversions, which, however, were like angels' visits few and far between.

May we not adopt the language of Christ in such a doleful case as this! "Wo unto you lawyers! wo unto you rich men, for you have had your consolations!" Yes, they have had their good things, and likewise Lazarus evil things, but now he is comforted, and they are tormented.—Yea, Br. GROSH, and what aggravates the distress and consternation of our opposers in this beautiful village, is to be compelled to witness the progress of a Universalist meeting-house, which is now being erected on the most commodious and beautiful site in the whole country, in close proximity with the three houses, Baptist, Presbyterian, and Methodist; and which bids fair to be the most novel and splendid building in this region. It is built of cobble stone, 44 by 60 feet, with a basement galleries on three sides, and surmounted by a steeple. We are aware that it is a great enterprise to be engaged in these scarce times for provisions and money, but our friends seem determined to make up what they otherwise lack, in zeal and perseverance. They come up to the work bravely, I assure you, and I see no reason why it will not prosper in their hands. Nor can it be said they are pushed forward by opposition, for opposition here has almost ceased to be a subject of remark!

W. BULLARD.

Cortland Village, July 10, 1837.

TIME.—The vehicle that carries everything into nothing. We talk of spending our time, as if it were so much interest of a perpetual annuity; whereas we are all living upon our capital, and he who wastes a single day, throws away that which can never be recalled or recovered.

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER III.

BY REV. J. M. AUSTIN.

THE HABITS.—CONTINUED.

Perseverance, is another habit which young men should acquire. This habit must be long cultivated, before it can be fully obtained. Parents should be aware that a training for it, can profitably be commenced, even in childhood. In his infantile undertakings, the child can be influenced to persevere until his designs are accomplished. And in all the doings of youth, pains should be taken to induce them to avoid fickleness of purpose, and to infuse into their minds, a spirit of unwearied perseverance. This will soon grow into a habit, the beneficial influences of which will be realized through life.

A habit of perseverance well adhered to, will accomplish the most surprising results. Through its influence, Napoleon was enabled to scale "the cloud-capped Alps"—Franklin to become one of the eminent philosophers of the world—and Clinton to accomplish one of the most splendid projects of modern ages. The beautiful islands of the Pacific, are but immense coral reefs, raised from unknown depths, by the perseverance of minute insects, who carry but one grain of sand at a time. It is related of the celebrated conqueror, Timour the Tartar, that upon an occasion of adverse fortune, he was compelled to secrete himself from his pursuers in a ruined building.—While in this condition, as he was ruminating upon his ill fortune, he espied an ant, sedulously engaged in efforts to carry a kernel of grain, larger than itself, up a high wall. For a long time its efforts were unavailing. Still at every defeat, would it renew its exertions with unabated energy and perseverance. Sixty-nine times did it essay to perform this feat, and as often failed. But the *seventieth* time, the industrious insect succeeded in gaining the top of the wall with its prize. "The sight," said the conqueror, "gave me courage at the moment, and I have never forgotten the lesson it conveyed."

The example of the ant, is worthy of all imitation. Let your plans be deliberately and maturely formed—see that they are honest and honorable—and then let "Perseverance" be your watchword, and you will seldom fail of success. "I can't," never accomplished any thing. "Col. Miller," said Gen. Ripley, at the battle of Niagara, "can you carry that battery?" "Gen. Ripley, I will try!" was the laconic reply. "At the head of his gallant regiment, he tried, and by uniting bravery with perseverance, succeeded in repulsing the foe and carrying the battery. "I will try," has accomplished wonders in the world. When the habit of perseverance stands by you, as a hand-maid, to lend her assistance, you can safely calculate upon a favorable result in all your reasonable operations; but without this desirable qualification, you may commence a thousand projects, and fail in all. When a proper business is fairly undertaken, or a resolution formed, persevere in its pursuit—bend all the proper energies of your mind to its service, and let no common inducement swerve you into another track. "A young man who had wasted his patrimony by profligacy, whilst standing, one day, on the brow of a precipice from which he had determined to throw himself, formed the sudden resolution to regain what he had lost. The purpose thus formed, was kept and persevered in; and though he began by shovelling a load of coals into a cellar, for which he only received twelve and a half cents, yet he proceeded from one step to another, till he more than recovered his lost possessions, and died worth sixty thousand pounds sterling."

A well-directed perseverance in a laudable determination, will insure success against many disadvantages. It will overcome obscurity of birth, the want of fortune, and of wealthy and influential friends. A case in point, occurred under the observation of the writer. I remember well that antiquated school-house, in a small hamlet, at the

north-western part of the State of New-York. The teacher procured a silver medal, and suspended it at his desk in sight of the school, with the annunciation that at the end of the term, it should be the prize of the scholar who should excel. A spirit of eager rivalry was awakened in the school—all strived assiduously to gain the glittering reward. But the eye of memory rests particularly upon two lads of nearly an equal age, who bore the most prominent part in this intellectual strife. The disparity in their circumstances was striking. The one, the son of a man of wealth and high standing in that community, was promised additional rewards by his relatives, did he secure the prize. The father of the other was poor—all he possessed was honesty and industry—and to the son, no other inducement could be held out, but the prize itself and the honor of obtaining it. And this was sufficient to fire his ambition. The son of poverty formed a fixed determination that the medal should be his. He applied himself to study with the most indomitable perseverance—nothing could divert his attention, or thwart his purpose. His efforts resulted in complete success—his industry and perseverance met their certain reward. He was crowned victor; and with the blushes of boyhood, received the envied prize! In this instance, perseverance accomplished what wealth could not.

Let us trace the history of these lads a little farther. After living side by side, engaged in the same sports and amusements, a few years after the incident above related, they parted. The son of the man of wealth, entered higher seminaries, to obtain the advantages of a more extended education; while the other was put to a trade. It was then that the latter first felt with force, the disparity in the gifts of fortune—first sensibly realized the evils of poverty. While he was engaged in laborious occupation, as a means of subsistence, his early companion was expanding his mind with the lights of literature and science, with every prospect of occupying a station in life, as superior to the other as were his advantages. But the poor lad, notwithstanding his adverse circumstances, was not disposed to remain in obscurity. He firmly resolved to make every exertion in his power, to arise above the disadvantages of birth and indigence. He summoned Industry and Perseverance to be his hand-maids, in the career he had marked and determined to pursue. Every effort was put forth—every means of improvement within his reach, was diligently used—and every possible advantage secured. Nor were his efforts unavailing, or his labors fruitless. Success, beyond his most sanguine anticipations, attended him. And now, at the penning of these lines, he occupies a station in one of the most enlightened communities of the world, which, while requiring far more talent, is as elevated, as respectable and honorable, as that filled by the wealthy companion of his childhood! These circumstances are not narrated to cast any disparagement upon the latter. His course thus far in life, has been prosperous and honorable. He occupies a station which none can obtain, but those well skilled in his profession. But they are adverted to, solely to convince young men, that enlightened perseverance can overcome almost every obstacle in an honorable career.

Faithfulness, is a habit which the young should cultivate. What more desirable qualification can a young man possess, than faithfulness to his employers, in the discharge of all business and interests entrusted to his disposal. Once let a young man obtain the name of being faithful in all the duties and obligations resting upon him, and he secures the confidence of the whole community. But once let it be known that he is *faithless*, and all trust in him is destroyed, and his character receives a fatal blow.

Have you business to transact? Do it *faithfully*, if your own; and especially so, if it is confided to you by others. Have you work to perform? Let it be done *faithfully*—as near what you contracted to do, and as near what it *appears* to be, as pos-

sible. Avoid all deception in regard to these things. A mechanic or a merchant very much mistakes his interest, who slights his work, or palms off his goods for what they really are not. Such men may gain a few dollars in the outset, by pursuing this deceptive course; but a just and speedy retribution awaits them. Their deceptions are soon discovered—their dishonesty is laid bare—and an indignant community will withhold all farther patronage and encouragement.

"A Mahratta Prince, in passing through a certain apartment, one day, discovered one of his servants asleep, with his master's slippers clasped so tightly to his breast, that he was unable to disengage them. Struck with the fact, and concluding at once that a person who was so jealously careful of a trifle, could not fail to be faithful when entrusted with a thing of importance, he appointed him a member of his body guard. The result proved that the prince was not mistaken. Rising in office, step by step, the young man soon became the most distinguished military commander in Mahratta; and his fame ultimately spread throughout India." Thus faithfulness will ever gain confidence, and is one of the most essential ingredients in securing respect and prosperity. Be faithful, then—faithful in all you do, even in the most trivial things—and a certain reward awaits you.

For the Magazine and Advocate.

LETTER FROM BR. ROGERS.

Vevay, Switzerland county, Indiana.

BR. GROSH—Being at present on a professional visit at this place, and requested by two gentlemen here, to procure them your paper from the commencement of the current volume, I avail myself of the occasion for sending you, at the same time, a hasty communication—hasty it must necessarily be, as I am exceedingly driven by my engagements. But I must have a subject—let me think—it shall be

THE OHIO RIVER.

From its source, to its confluence with the Mississippi, this is every where a beautiful stream, and its shores are every where correspondently beautiful. I have several times passed up and down it in a steamboat, and rode for hundreds of miles together, along its shores, and never grow weary of looking at it. One's first impulse, on arriving at any town on its margin, is involuntarily to exclaim, "What a lovely situation! Indeed, every *last* spot on this river, which one surveys, will seem to surpass its predecessor in loveliness, and it is no uncommon thing for the inhabitants of each place to inquire of a visitant—"Have you, any where on this river, seen a situation equal to ours?" Were I, however, called upon to determine a preference for one above all other situations on the Ohio, it would very decidedly be in favor of Pittsburg; that of Cincinnati is unquestionably next, and Wheeling—last.

Wheeling is situated on a narrow strip of ground, which is highest toward the river, and depressed toward the hill in its rear, insomuch that from the water, none but its front row of houses can be seen. The hill in its rear, is two or three hundred feet in height, and, for more than a mile, is without curvature, indentations, defile—any thing to vary its monotony—and its sides are quite too steep to admit of cultivation, or improvement of any kind. All that can possibly be done with it, is to tumble it into a large and deep hollow, immediately in its rear—there is where it properly belongs. I see not what nature was about, when she scooped out that hole, in order to form so dull and gloomy a pile! Another defect in the situation of Wheeling, is, that an island opposite, entirely prevents the other shore of the river from being seen.

Think of a stream which, for more than a thousand miles, is unbroken by shoals or reefs! In its whole length, but one such interruption occurs—which is at Louisville—and whose shores are uniformly of a soft and verdant character—sufficiently undulated for variety's sake, and nothing more! Still, in a scenical point of view, the Ohio will not

compare with the Hudson, nor even with many parts of the Susquehanna—the Susquehanna in Pennsylvania, I mean. It will not compare with the latter in the pellucidity of its waters, much less in that bold and broken character of margin, which gives such pleasing and ever-changing variety to the daughter of the Otsego Lake. In fact, the scenery of the Ohio is entirely unmarked by those abrupt changes which seem requisite to redeem it from monotony; and yet its monotony is of so exquisite a character as never to fatigue the eye, nor even to cease to interest it. There is not a single scene on that river, that can be called *sublime*—not one. On the Susquehanna, I know of some that can—on the Hudson, I know of many. Art can scarcely much improve the two latter streams—I mean *their beauty*—it can do every thing for the Ohio; and the time, I think, is not very, *very* distant, when in this respect, it will not yield the palm to any river in the world.

Most of the streams which compose the Ohio, are pure and pellucid, and this circumstance gives to the river its chief beauty. The Monongahela, however, one of its main branches, is a turbid stream, but comparatively shallow, and sluggish in its current. The Alleghany, on the contrary, is deep and rapid, and, being a child of the mountains, it is also clear, and often reflects their beetling crags upon its mirror-like surface. You may stand on some of the heights at Pittsburgh, and trace it by the eye, for a mile or more below its junction with the Monongahela—it seems very tenacious of its individuality, and refuses, for a considerable space, to blend its translucent waters with those of its muddy-complexioned sister.

Nature has formed a line of land travel on each margin of the Ohio, for the most part of its entire length. There are few obstacles in the whole distance to the formation of a good carriage road. I regard this as a peculiarity—and certainly a very pleasant one. In riding along the Hudson, the Susquehanna, Delaware, Schuylkill, or Potomac, I have found my way at times obstructed by ledges jutting out to the water's edge, or by impassable morasses, and it became necessary to prosecute my journey, for a space, by some rugged interior path among the hills. Such barriers rarely intrude in the traveller's way along the Ohio; for which reason, a journey on its banks is very delightful. I found few such privileges on the Southern rivers—the Tennessee, Tombigbee, Alabama, and others;—in travelling in a line parallel with their courses, I could scarcely keep them in sight for one half hour at a time; the way is so obstructed with bluffs, and lagoons, and other circumstances—and the marshes—oh, the marshes! they so abound in the vicinity of the Southern waters, that the smelling sense can detect the miasma with which the atmosphere is surcharged by their means.

Now for an offset. When I first moved to the West, I was impressed with the idea that no situation could be more delightful for a residence, than on the Ohio river. "Should I make this country my permanent home," thought I, "it shall certainly be within sight of this stream. I will not immerse myself among the hills, while so much beauty and convenience are here found combined, are spreading their attractions before me." I have changed my opinions since then. I had not taken into the account the drawbacks which nature invariably makes upon the advantages she confers. The most serious drawback in this case, is, the swarms of mosquitoes which infest these shores in the Fall season—these are a most serious annoyance. It would not do for a man of my unwarlike disposition, to have to maintain a warfare for my rights, for three months in every year. I would rather abandon to the claimants the fee simple title in the premises, and retreat to some more peaceful (even if less beautiful) abode. Beside, the mosquitoes are natives—the aborigines of the country—and Congress has never made appropriations for the extinguishment of their claim. Would that they could! and that their removal could be effected toward the Rocky Mountains; for I fear

that they will never become amenable to our laws.

All-revealing time alone, can disclose how many towns and cities are to spring up on the margins of this mighty stream—how many hundreds of vessels are to agitate its waters—how much hum and bustle of human enterprise is to re-echo among its hills. This valley, alone—I mean the entire country drained by these waters—would, without doubt, sustain twenty millions of human beings—sustain them, I say, but do not mean as the starving hordes of Europe are sustained, but sustained in a manner compatible with comfort and independence. The number of towns and villages even now on this stream, is immense. Pittsburgh has upwards of 30,000 inhabitants; Beaver city may contain 5,000; Steubenville, 4,000; Wheeling, 8,000; Marietta, 2,000; Portsmouth, 2,000; Maysville, 4,000; Cincinnati, 35,000; Madison, 4,000; Louisville, 25,000; Albany, 4,000; besides these are numerous towns containing from one to two thousand, and an indefinite number of smaller villages. If such is the populousness of these shores within so short a period from the date of their first settlement, what prospect, as to its future increase, can it be deemed too extravagant to indulge? But enough on this head; I must now go into details of another kind.

At the time of my removal to the West, to take the pastoral charge at Cincinnati, how many of our ministers, think you, were located on the Ohio? The sum total can be given without much "ciphering"—though for that matter, it must wholly consist of ciphers. *There was not one!* Two years have not yet elapsed—nay, full six months are wanting to complete that term—and the number regularly engaged in their vocation, is now (if my humble self may be included) *seven*; and in this number are not included Br. Hoag, of Pittsburgh, and Br. Cox, of Elizabethtown—not because they are not as good as any of us, but simply because I wished to embrace such only as are wholly engaged in the work—including these, the number is increased to *nine*. The last named gentleman, however, though not in actual connexion with us, was engaged in the ministry of reconciliation some years previous. "And yet there is room." I'll tell you, Br. Grosh, what kind of men, in my opinion, we want amongst us. We want men who, without stopping beforehand too nicely to calculate the chances of loss and gain, will throw themselves into the work, soul, body, and spirit, and trust the issue—as it regards their temporal weal—to Him who feedeth the raven. There is an *extreme* on this head to be avoided, I know, but then I also know that very few in this selfish age are prone to it. No, no; there are certain sage maxims that are now most prudently kept uppermost, so as to be ready for application when a sordid grasping after pelf, on the part of the ministry, is to be defended. "He that provideth not for his own household," etc. It was excessively kind in Paul to furnish this maxim for the behoof of these careful gentry. We do want men who are willing to make some sacrifice for the cause of truth, and if either extreme is to be more especially avoided, let it be the selfish, Providence-distrusting one. However, no risk of sacrifice is incurred by our ministers in coming to the West; for, at the least, quite as good a support can be obtained here, as at the North; and as this is a wider field, they may journey hitherward without any very great danger of getting into each other's way.

This letter, you perceive by the superscription, is being written at Vevay. This is a county town on the river, by water seventy miles from Cincinnati, by land little more than half that distance. As may be inferred from the name, both of the town and county, it was originally settled by the countrymen of William Tell; and, after their European custom, they continue to cultivate the grape, and manufacture wine. They are, in general, an honest and laborious people. A sudden and very prevalent interest in our cause, is manifesting itself here, and, if no untoward circumstance should arise, the time is not far off which will witness a good Universalist society and meeting-house

in the place. The latter is now already in contemplation, and the former, I propose to organize when I next visit them; which I have appointed to do in a few weeks from now. I am now giving them a series of lectures, and am much gratified with the serious and general attention they are receiving; and still more so with the respectable character of those who seem chiefly interested in the business. There are many adjacent places, on this and the opposite (Kentucky) shore, where the Word would be gladly received "in good and honest hearts." But the want of *proclaimers* (as they are termed in *reformed parlance*) is very sadly felt. But I have made this communication terribly long—so, good bye for the present.

Very affectionately yours,

GEO. ROGERS.

P. S. I don't see the Advocate, to know if you have copied my proposals, for a new work, from the Sentinel. If you have not, I would wish them not copied in the *present form*, as all the publishers here agree in telling me that I have put the terms too low. I have, consequently, determined on reducing the issues to 16 pages *medium size*. I will abide by the proposals as thus altered, and will have the first number in press ere this reaches you.

G. R.

REMARKS.—We copied the proposals before this reached us, and now publish the P. S. above, by way of correction. Br. Rogers will please send the work to Porteus Morgan, Reimsen, Oneida county, and to Avery M. Backus, West Winfield, Herkimer county, N. Y.—and charge Grosh & Hutchinson for the same.

A. B. G.

For the Magazine and Advocate.

CONFERENCE AND ORDINATION.

A Conference was held at Lebanon, Madison county, N. Y., July 19th and 20th, and organized by appointing Br. S. R. SMITH, Moderator, and Br. J. A. Norton, Clerk.

Wednesday Morning.—Introductory Prayer, Br. S. R. Smith. Sermon, Br. D. Biddlecom—text, Col. ii: 8.

Afternoon.—Introductory prayer, Br. Bullard. First sermon, Br. J. Boden—text, 1 Cor. i: 9. Second sermon, Br. E. M. Woolley—text, Matt. vi: 2.

Thursday Morning.—Introductory prayer, Br. J. Hayward. First sermon, Br. N. Doolittle—text, Eph. iv: 13. Second sermon, Br. S. R. Smith—text, Acts viii: 8.

Afternoon.—Ordination of Br. W. M. Delong.—Reading select scriptures, Br. D. Biddlecom. Introductory prayer, Br. N. Doolittle. Sermon, Br. W. Bullard—text, 2 Tim. iv: 2—"Preach the Word." Concluding prayer, Br. E. M. Woolley. Charge and delivery of the Scriptures, Br. S. R. Smith. Right hand of fellowship, Br. N. Doolittle. Address to society, Br. S. R. Smith. Concluding addresses, Br. W. Bullard. Benediction, Br. W. M. Delong.

The services throughout, were well attended—especially on Thursday, notwithstanding it was the commencement of the haying season. And it is confidently believed they were so conducted, as to be useful and instructive. Our young Br. Delong, has merited the confidence of his brethren, and it is not doubted will be such a minister as the zealous society in Lebanon both desire and deserve.

The following preamble and resolution was unanimously adopted by the council of conference and ordination, and ordered to be published:—

Whereas, complaints against the moral character of Mr. Edward Edwards, of Georgetown, and formerly a Methodist minister, but who for some months has been preaching as a Universalist, have been presented to Rev. E. M. Woolley, one of the committee of discipline of the Central Association; and,

Whereas, said complaints have been satisfactorily sustained, and the same being submitted to the council of conference and ordination, assembled at Lebanon, Madison county, N. Y.—therefore,

Resolved, That we owe it as a duty to the denomination of Universalists, to apprise the mem-

bers of the same, that said Edwards is not in fellowship with any Convention or Association of the order; and is not, therefore, under our discipline, or considered as a minister of the restitution.

E. M. WOOLLEY, S. R. SMITH,
W. BULLARD, D. BIDDLECOM,
N. DOOLITTLE, W. M. DELONG,
J. HAYWARD, S. VANZANT,
J. A. Norton, Clerk.

Lebanon, July 20, 1837.

For the Magazine and Advocate

ST. LAWRENCE ASSOCIATION.

Brs. GROSH and HUTCHINSON—In the proceedings of the St. Lawrence Association of Universalists, as published in your paper of last week, I observe that a complaint was preferred to the committee of discipline against E. A. Garfield, which was presented to the Council for their deliberation and action. Subsequently it is stated that the following resolution was passed, viz. "That as regards the testimony yet laid before this Council in the complaint against Br. E. A. Garfield, it is the opinion of the same that Br. E. A. Garfield is not guilty of the charges preferred by Br. M. Rayner." And it was furthermore resolved, that the "decision of the Council be read before the congregation assembled in the meeting-house"—which was accordingly done.

I should think this was rather a summary and unusual way of despatching a business of so serious and important a character; and its bearing, in relation to me, requires some explanation. As it now appears on their minutes, the idea seems to be conveyed that I had preferred charges against E. A. Garfield, maliciously, or without just cause—which are false and slanderous: and such would naturally be the impression on the minds of the congregation to whom a statement of the proceedings was read.

In the written communication which I made to Br. Wallace, I did not consider myself as "preferring charges" against E. A. Garfield. This I supposed was not properly my province—not belonging to that Association. But by the advice of several ministering brethren, to whom I related the circumstances touching E. A. Garfield, which occurred during the week or more that he spent in Troy, I wrote to Br. Wallace (with whom I have no personal acquaintance), and gave a somewhat particular statement of the occurrences alluded to; and that said Garfield during his stay in Troy—and most of the time at my house—was chargeable, in several instances, with wilful deliberate falsehood—of which the most conclusive proof could be adduced. I supposed the committee of discipline for that Association, if the matter should be laid before them, and they should judge an investigation expedient, would take the proper measures to effect it, or if they should choose, without further inquiry, to lay the matter before the Association, that that body would not proceed to decide the case merely upon the statement I had made, and explanation that might be given by E. A. Garfield—with no one present to gainsay it—but that either a special committee would have been appointed to inquire into the business, or some other course adopted to ascertain the facts of the case: that an enlightened and equitable decision might be had in the premises. Instead of which, however, the Council proceed to resolve "That as regards the testimony yet laid before the Council—it is the opinion of the same that E. A. Garfield is not guilty of the charges preferred by Br. M. Rayner." They might, perhaps with equal propriety, have proceeded further, and resolved, that from the testimony of E. A. Garfield before this Council, it is the opinion of the same, that M. Rayner is guilty of having preferred false charges against E. A. Garfield; and then to have resolved that the whole be read before the congregation assembled in the meeting-house.

In view of the above proceedings—made thus public—I feel it my duty to state, as publicly, that the written communication, above mentioned, made by me concerning E. A. Garfield, is substantially, and even strictly correct; and can be so

proved. And if said Garfield has seen, or heard that communication, *he knows it to be correct.* And if, with that knowledge, he has no compunctious visitings of conscience, but instead of a penitent acknowledgment and amendment, would fain transfer the odium from himself to the author of the before named communication—from whom, when in Troy, he received nothing but hospitality and faithfulness—he must be an instance of reckless depravity, rarely, I hope, to be met with.

No one can more sincerely regret than I do, the occurrence of any thing in the ministry of reconciliation, which requires the exercise of discipline; and where it is called for, I would not have it unnecessarily rigorous; for I know how to "have compassion on.....such as are out of the way."—But the cause of truth is paramount to individual considerations; and requires, in its friends and advocates, vigilance and integrity; and in associated ecclesiastical bodies, the due exercise and maintenance of government and discipline.

I would respectfully suggest to the committee of discipline of the St. Lawrence Association of Universalists, the propriety of making *due inquiry* into the matters alleged relative to E. A. Garfield: for—believing him to have erred greatly from the truth—I should greatly rejoice to have him "converted from the error of his way," and "restored in the spirit of meekness." M. RAYNER.

Troy, July 17, 1837.

P. S. Should the above suggested inquiry be instituted, if notified at the time, I will endeavor to be at home, and will give the necessary references. And I would request that E. A. Garfield may also be notified, and I hope he will not fail to attend the investigation in person. M. R.

The following, written probably without the knowledge of Br. Rayner, and without knowing that he had written his article, is inserted because it points out a mode of immediate redress of the grievance offered to Br. Rayner. A. B. G.

Br. GROSH—I have a word to say in relation to the manner in which the St. Lawrence Association disposed of a matter of discipline; or rather, the *form* in which it appears in the minutes. Article 5, prefers a charge against a ministering brother, without giving the name of the complainant. Article 9 gives, as the opinion of the Council, that the brother accused "is not guilty of the charges preferred by Br. M. Rayner;" and is "read before the congregation assembled at the meeting-house."

This would appear designed to exonerate the accused at the *expense* of Br. Rayner: i. e. the public would so interpret it, "Br. R. has wilfully preferred false charges, and we will expose him."

Now was "the hand of Joab in this?" or was it only an oversight in Br. Langworthy, who penned the notice? If the resolution was not only designed by the Council, to censure Br. Rayner, Br. Langworthy will have the goodness to explain and disclaim such intention on the part of the Council. This may save Br. Rayner, or his friends the necessity of publishing a defence, which might prove unpleasant. L. C. BROWNE.

Troy, July 20, 1837.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, AUGUST 4, 1837.

APOLOGY.

Br. A. B. Grosh, now the principal Editor of this paper, has for more than a week past, been wholly disabled to write any thing for the editorial department; having been confined to his house, and mostly to his bed, by an attack, first of canker-rash, and then by a gathering in his throat. This has broken and discharged freely this week, and he is now fast improving in health. He will doubtless be able to resume his place at his writing desk by next week, and again let our readers see and hear from his prolific pen. D. S.

PREJUDICE.

Few obstacles to the spread of divine truth among men exist, that are more formidable or difficult to overcome than prejudice. To those under its dominion, it is next to useless to talk—with them it is in vain we reason—in vain do we appeal to argument, experience, observation, or even to conscience or to Scripture. Prejudice, deep-rooted, sullen, fixed, *determined*, holds the entire control of all the moral and intellectual powers. All the affections, feelings, passions, even conscience itself, are its obsequious tools, and it wields them at pleasure. It says to one, go, and it goeth; and to another come, and it cometh. Prejudice, when she wishes not to see, has no eyes: but when she wishes to see a particular thing, her vision is so acute that she can even see that which does not exist. When she wishes not to hear, she has no ears: but what she wishes to hear, she hears, whether it be audible or not. She has the power of transforming a friend into a foe, good into evil, and *vice versa*, at pleasure.

What seems to be peculiarly unfortunate in regard to prejudice, is, that those who are under her dominion, are generally wholly unaware of the fact—they never suspect this horrid monster of holding any power or influence over them whatever. Indeed they would sooner suppose the whole world, in all the varieties and shades of opinion and sentiment, principles and practice, that pervade the world, to be under the dominion of deep-rooted prejudice, than suspect themselves of being swayed in the least, by her power. She approaches, and gets dominion over her victims, by very insidious advances and means. Sometimes it is by means of tradition, or early education, sanctioned by all that is venerable and revered in parent and teacher; sometimes in the guise of love and disinterested friendship; sometimes she appeals to the love of wealth, often that of fame and popularity; more frequently still she assumes the garb of piety, and approaches her victim in the shape of a most devoted friend, both of God and man: she finds ingress to the heart at a very small aperture—one would hardly think so potent a monster could gain admission at so small a door as that at which she often enters. And when once seated in her empire, it is no easy matter to dispossess her. She is as fearless and shameless in fighting to maintain her dominion, as she is insidious in her first approaches to gain it. But of all tyrants in the world, she holds the most unlimited control over, and is the least complained of by her own subjects. In the very tyranny she exercises over them, they deem her the most devoted friend they have.

We presume most of our readers have seen the anecdote of the aged Baptist gentleman, of Massachusetts, with his son, in Boston, attending the respective meetings of Dr. Stillman and the venerable Murray, and reflected on the astonishing and blinding power of prejudice on the father's mind. We are acquainted with several similar anecdotes, illustrative of the same point, so luminously exhibited in that; two of which we will here briefly narrate for the edification of our readers.

The first occurred some years since, in our native State, New-Hampshire. The Rev. Mr. R., an Orthodox Congregational clergyman, was settled in the town of S—, and had long occupied the town meeting-house; clergymen of other denominations seldom or never preaching in it. At length the Universalists becoming somewhat numerous, and having a right in the house according to the property owned, resolved on having a preacher of their own faith at least once a month, and accordingly engaged Br. W., a young man of ardent piety, commanding address, and most solemn and dignified appearance in the pulpit. When Br. W. preached, the Rev. Mr. R. was obliged to occupy a school-house near by, and was always very careful on the preceding Sabbath, to notify his church and the people, that the meeting of the *saints* would be holden at the school-house next Sabbath. On one Sabbath, when such notice was given, a very venerable matron of his church was absent, from some unknown cause, and on coming

to meeting the next Sabbath, went as usual to the meeting-house instead of the school-house. To the interesting discourse of Br. W., she paid the most devout and marked attention, supposing him to be an Orthodox preacher with whom the Rev. Mr. R. had exchanged. At intermission she was interrogated, "How did you like the sermon?" "Admirably well," replied the old lady; "I never was better entertained in my life. He is truly a pious man. And, O my soul! such melting, powerful preaching! I do hope Mr. R. will exchange often with him. Do you know what his name is? and where he is from?" "His name, Madam, is W.—the Universalist preacher who preaches here once a month. We are very glad to see you here, and to find you were so well pleased; we presume you will attend and hear Mr. W. again this afternoon." "Oh, no, no—not for the world! The Lord forgive me for hearing him this morning! How could I have been so deceived! What a wicked man he must be!"

The second instance occurred more recently in one of the counties bordering on the Hudson river, in this State. An aged and venerable gentleman, in the town of G., deceased. And having been one of the first and oldest settlers of the town, and generally known and respected, not only in that but several of the adjacent towns, his funeral was attended in the Baptist church, and by a vast concourse of people. Many in attendance knew not who was to preach the funeral sermon. Mr. S., a Universalist, had been sent for, who resided in a neighboring village. But some of the congregation had heard that Mr. W., the Presbyterian minister of the same village, had been sent for, to preach the funeral sermon; and these latter, being personally acquainted with neither of the clergymen mentioned, labored under the erroneous impression during the whole service, that it was Mr. W. and not Mr. S. who was preaching. The most profound attention was paid to the service throughout, by the vast assemblage of persons in attendance. On returning from the meeting-house, towards their respective homes, several of the hearers were interrogated concerning their opinion of the sermon. One gentleman in particular replied to his interrogator, that he was very, *very* much pleased—he did not know when he had been more edified and pleased—he really thought Mr. W. was an excellent preacher—the sermon was most excellent, appropriate to the occasion, and well delivered; and the addresses to the mourners were so feeling, so consoling, and so good, he did not see how any one could help being pleased. After extolling the sermon, addresses, etc., quite as highly as their merits would allow, he was told "it was not Mr. W. that preached, but Mr. S." "What do you say—it was Mr. S.!" "What, that Universalist?" "Most certainly." "No, no, that can't be possible." "Yes it is, both possible and positively true; for I know him well, and have often heard him preach." "Well, ha-m! well—I—I thought there was something not exactly right all the time!"

It is scarcely possible to conceive of two cases more strongly proving the blinding, deafening, and tyrannical power of prejudice in resisting the influence of divine truth, than the two above narrated. Reader, may this tyrant never hold dominion over thee. D. S.

THE DISCUSSION.

We regret to perceive by the July number of the Millennium Harbinger, that even our June letter to Mr. Campbell, has not yet appeared in that paper, nor, of course, his reply to that, which, with our answer, was inserted in last week's Magazine and Advocate. His August number can, therefore, only contain our June letter, and this will, as a matter of course, delay the discussion one month. Mr. Campbell complains of the delay in the time of our proof sheet's reaching him. But we reply to him as soon as received, and mail the proof to him quite as soon after the reception of his, as he does his proof, after the reception of ours. And although his reply to our June letter is dated the 29th of June, yet neither appears in his July number.

In regard to his *Rules for the Discussion*, as published in our last, prefatory to his letter, (No. 6,) we would remark, that they did not come to hand till after our reply to his letter was written and in the hands of the compositor. This accounts for our not remarking on the first and most exceptionable of those rules in our letter, and for our exceptions being appended to his exceptions to our propositions. D. S.

Brs. GROSH and HUTCHINSON.—I have seen with mortification, that the name of the Rev. O. Whiston, of Cooperstown, was left from the Minutes of the proceedings of the last session of the New-York State Convention; and had it not been for the same omission in the Minutes of the proceedings of the Convention in 1836, and that I was one of the Clerks of that body, I should not have deemed it my duty to make this public correction.

I therefore state that Br. Whiston was present at the session of the Convention in 1836, at Auburn, and also at the last session of the same body at Albany, and took part in our deliberations, and gave a good account of our great Master's cause in the section where he resides.

I would assure Br. Whiston that the omission of his name was on the account of the hurry I was in when at Auburn, and that I did not discover the same until after I returned home, and it was then too late to correct the error. Yours, etc., N. SAWYER.

Medina, July 13, 1837.

REMARKS.

It is presumed no blame is or can reasonably be attached to the Clerks of the Convention, who do not always know, and even when acquainted with can not always remember, every preacher present on such occasions. It is also customary to request every preacher and delegate present to hand his name and residence in to the Clerk. The Clerks depend on the list thus made up. Brs. Whiston and Belding did not thus hand in their names. Consequently, no blame can be attached to the Clerk, who is compelled to make out the Minutes, frequently in a crowd, and *always* in a hurry.

A. B. G.

THE PRIMITIVE CHRISTIAN—AGAIN.

Our friend Sheppard informs us that the word *ventrosity*, which we asked him to explain, was a misprint for *ventosity*. As we were unacquainted with the word he used, we did not pretend to guess at his meaning.—But he, in attempting to guess at our meaning where a typographical error occurred, happened to guess *wrong*. If he had looked at our paper of June 9th, he would have found an *erratum* correcting the word erroneously printed *irrelevant* in our preceding number, and informing him and our readers generally that *irrelevant*, not *irrelevant*, as he supposes was intended. D. S.

TO MY DEBTORS.

Gentlemen, you that are indebted to me for this paper, have been owing me, for value received, from two to ten years. Is not this period long enough for you to be indebted to any man? Is it not long enough for me or for you to trust any man? So it seems to me. Few or none of my creditors will wait on me as long. I do not wish to make any of you cost, unless compelled to. I hope, therefore, that you will without further delay, and without compelling me to make you cost, pay up your old accounts; that my books with you may be all "settled and balanced." I expect to go to the South in the Fall, to spend the Winter, and desire to have all those old accounts adjusted before I go. To you individually, the amounts are but small; to me the aggregate of the whole is large.

Will one and all in my debt, send me my due? And will agents and those who have bills or accounts in their hands for collection, endeavor to adjust and make returns, if possible, between this and October next, and thereby greatly oblige their humble servant,

D. SKINNER.

Br. Lewis will pardon us for omitting to publish a notice of the Conference—his letter was mislaid, and not found till too late.

THE UNIVERSALIST WATCHMAN

Still remains at its post, in Montpelier, Vt. It has just commenced its ninth volume, under the editorial charge of Brs. B. H. Fuller, E. Ballou, and J. Wright. Long may it continue to watch over the interests of the glorious cause which it advocates, with the true faithfulness of a watchman of Zion.

THE GOSPEL BANNER.

This spirited publication has just commenced its third volume. It is a sufficient guarantee for the usefulness of the work to say, that its editorial department is conducted by Br. W. A. Drew, the proprietor, assisted by Brs. Calvin Gardner, George Bates, and D. D. Smith.

THE EVANGELICAL PREACHER.

BY BR. GEO. SANDERSON, ROCHESTER, N. Y.

We have received the first number of this work, containing two original discourses, one by Br. I. D. Williamson, of Poughkeepsie, the other by Br. C. Hammond, of Royalton. The first number appears very well, and the twelve will make a very pretty volume of sermons for fifty cents. Subscriptions received at this office.

Br. Whittemore—Send current volume Trumpet to E. Robey, Dunkirk, Chautauque county, by request of Rev. T. C. Eaton.

Br. Tompkins—Send current volume Repository to P. G. Stanton, Silver Creek, and Mrs. L. P. Dix, Hanover, both of Chautauque county, N. Y., by request of Rev. T. C. Eaton. Also, credit J. R. Jenkins, Prospect, Oneida county, \$2, for current volume, and charge G. and H.

NEW BOOKS.

Just received at this office, the *RISE AND FALL OF ATHENS*, by Bulwer, William's Register for 1837; and the Universalist Collection of Hymns, by H. Ballou, 2d.—also, a new supply of Ely and Thomas Discussion, Williamson's Arguments, Thayer against Infidelity, Song of Zion, Combe, on the Health, etc., etc.

☞ We expect a supply of Miss Martineau's "Society in America," in a few days.

STREETER'S HYMNS.

Published by HASKELL and PALMER and offered to the trade at the following prices by the hundred.

18 mo. Plain Sheep, Lettered	\$37.50
" " Morocco " "	42.00
" " Extra " Tabled,	45.00
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" " " Morocco " "	35.00
" " Extra " Gilt	40.00

For sale also by the dozen or single. All orders executed on short notice—packages safely put up and forwarded to any part of the United States.

Woodstock, Vt., June 1, 1837.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday inst., by Br. McADAM, at Paris Furnace.

There will be preaching on the second Sunday inst., by Br. McADAM, at Spencer's school-house, Litchfield—Br. HAYWARD at Richfield Springs—Br. T. J. SMITH at Columbus.

There will be preaching on the third Sunday inst., by Br. McADAM, at Russia—Br. T. J. SMITH, at Stockbridge, and lecture at Siloam at 5 P. M.—Br. E. M. WOOLLEY, at Bridgewater, and at Carver's at 5 P. M.—Br. S. R. SMITH, at Oneida—Br. M. B. SMITH at Clinton—Br. A. WILLIAMS at Hallsville, (in Springfield,) and lecture at 5 o'clock as the friends may appoint.

Br. A. WILLIAMS will preach at Adams on the fourth Sunday inst., instead of the second.

The Genesee Association will be holden at Perry, on the 16th and 17th inst.

The Chautauque Association will be holden at Sheridan on the 23d and 24th inst.

A Quarterly Conference of the Allegany Association will be held at Hume (Cold Creek village) on the second Saturday and Sunday in August next, at which time Ordination will be conferred on Br. J. H. SANFORD.—Ministering brethren who can make it convenient, are respectfully invited to attend.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper, A K P, Portersville, (Ind.) for self, G C, I R and J M B—F A M, Greenstoro' (Vt.)—A W, Markham, (U. C.)

POETRY.

MY MOTHER'S SIGH.

I've felt it oft in childhood's hour—
The magic of a mother's sigh:
I've yielded to its gentle power,
With heart subdued, and drooping eye.

When full of glee, a wayward child,
I've stolen from my task away,
That sound din'd the frolic wild
Would rouse and check my careless play.

I've read, with rapt and earnest look,
O'er pages filled with wild romance.—
My mother sighed—I closed the book,
And broke at once the idle trance.

If passion flushed my youthful cheek,
And pride and gloom were on my brow,
When others' frowns were vain and weak,
Her sigh could bid my spirit bow.

If, checked in Folly's wayward whim,
I've turned away with laughing eyes,—
My mother's sigh that smile could dim,
And tears, repentant tears would rise.—

My dream has fled—and wearying care
Has silenced Folly's childish strain;
The thoughtless mirth that revelled there
May never, never come again

But still I feel that holy power,
It thrills my heart and fills my eyes,
With tears, as when, in "childhood's hour,"
I yielded to *my mother's sigh*.

NATURAL THEOLOGY.

The following extract is taken from Mr. Combe's latest work on moral philosophy. We commend, not only this extract, but the work itself to the perusal of our readers. A. B. G.

"Mr. COMBE repeated the statement, that our notions of the character of God become more correct and sublime in proportion as we become better acquainted with his works; and also that our perception of the duties revealed by natural theology becomes clearer and more forcible in proportion as we compare correctly our own constitution with the other objects of creation. To illustrate the fact that natural theology is in reality extremely prolific in precepts and imperative in enforcing obedience, whenever we know how to read the record, he compared the ten commandments with the dictates of natural religion."

The first commandment is, "Thou shalt have no other gods before me." The whole of nature, in so far as it has been scientifically investigated, proclaims the existence and unity of an intelligent, creating and governing power. The second commandment, "Thou shalt not worship graven images," etc., forbids an abuse of Veneration. The moral and intellectual faculties, when enlightened by science, also enforce the precept. The third is, "Thou shalt not take the name of the Lord thy God in vain." This forbids an abuse of self-esteem in irreverent utterance of the divine name, and prescribes the practice of reverence towards God. The dictates of the natural faculties entirely coincide with this commandment. The fourth is, "Remember the Sabbath day to keep it holy," etc. The constitution of human nature is essentially in accordance with this precept. The mind depends for its efficiency on a vigorous condition of the brain, upon which uninterrupted bodily labor has a depressing influence; so that, without an interval of rest, we should be unfit for the due performance of our religious duties. But the extent of relaxation prescribed by our constitution is still greater than that enjoined in the fourth commandment; it imposes the duty of resting from labor several hours each day, and dedicating them to moral, religious, and intellectual occupations.

The mode of observing the seventh day, prescribed by natural theology, is somewhat different from that commonly laid down by interpreters of Scripture. On this subject the New Testament is silent; but Scotch divines usually forbid all sorts of bodily exercise and recreation on that day. By a law of the human constitution, however, bodily exercise, to a certain extent, is necessary on every day of the week, for securing the efficiency of the body, and consequently of the moral and intellectual faculties themselves. Religious occupation for a whole day, without recreation, exhausts the mind, and has a prejudicial influence on the health of the body. The fifth commandment enjoins respect to parents. Natural theology, by disclosing an organ of Veneration, prompting us to reverence virtue, wisdom, and experience, issues the same command. Parents, however, must render themselves, by their moral qualities and intellectual attain-

ments, natural objects of respect before they can hope to receive it from their children. The sixth commandment is, "Thou shalt not kill." Benevolence, Conscientiousness, and Veneration issue the same precept.—The seventh commandment, "Thou shalt not commit adultery," prohibits an abuse of Amativeness. The natural law coincides in this, but goes still farther, and forbids many other abuses, such as marriage too early and too late—with blood relations—and with persons having very inferior brains, or laboring under serious diseases. The eighth and tenth commandments forbid abuses of Acquisitiveness; and the ninth an abuse of Secretiveness.

All these precepts are enforced in natural theology by the dictates of the moral sentiments, and also by the arrangements of the social world, which bring evil on those who contravene them. The ten commandments are, however, incomplete, inasmuch as the abuses of various of our faculties (such as Philoprogenitiveness, Adhesiveness, Self-Esteem and love of Approbation) are not forbidden in them, and they do not require the direct exercise of any faculty except Veneration. There is no commandment enjoining the positive exercise of Benevolence, Conscientiousness, and the intellect, or commanding the proper employment of Philoprogenitiveness, Adhesiveness, Cautiousness, etc. The Christian revelation supplies these deficiencies of the law of Moses. Christ forbids the abuses of all our faculties, enjoins the legitimate exercise of them all, and proclaims the supremacy of the moral sentiments, by commanding us to love our neighbors as ourselves.

It has been objected to the doctrine of the natural laws, that its tendency is to abolish the practice of devotion and prayer. This, however, is a mistake. The opinion that God rules by general and immutable laws, and that our prayers have no effect upon Him, has been maintained, not merely by the advocates of natural religion, but by the most eminent divines. Among these are Dr. Isaac Barrows and Dr. Heylyn, Piebendary of Westminster, in England and Drs. Leechman and Blair in Scotland. "Prayer," says Dr. Leechman, "only works its effects upon us, as it contributes to change the temper of our minds, to beget or improve right dispositions in them, to lay them open to the impressions of spiritual objects, thus qualifying us for receiving the favor and approbation of our Maker." Although these sentiments were condemned in 1744 by the Presbytery of Glasgow as heretical, yet the General Assembly pronounced them orthodox, and they are repeated almost verbatim by Dr. Blair in his sermon on the unchangeableness of Divine nature. Adoration as an expression of the emotion of our minds on contemplating the Divine perfections, is a pleasing, elevating, and most rational exercise. Prayer and praise, then, being exercises beneficial to our minds, though not calculated to give any personal gratification to the Deity, or to alter his purposes, are perfectly accordant with the dictates of natural theology."

MARRIAGES.

In this city, on the 23d ult., by Rev. D. Skinner, Mr. NATHAN W. SHIPPY, to Miss LAURA E. CHASE.

In Oxford, on the 6th ult., by Rev. N. Doolittle, PUBLIUS V. MONROE, to Miss CORDELLA A. LEWIS.

In Lebanon, on the 9th ult., by Rev. W. M. DeLong, Mr. SIDNEY A. GROSVENOR, to Mrs. ELLEN M. WALLIE, all of Lebanon.

In Madison, on the 8th of June last, by Rev. J. Boden, Mr. JOHN CURTIS, of Michigan, to Miss CYNTHIA ANN WARFIELD of Eaton.

DEATHS.

In this city, on the 20th inst., after a short but distressing sickness, Mrs. ELIZABETH MUNSON, consort of Mr. Edmund Munson, aged 25. Seldom are we called to witness a more distressing sickness, or a family more deeply afflicted by the death of the subject, than in the present case. Till a very few days before her death, Mrs. Munson appeared to be in the enjoyment of perfect health, the affectionate faithful wife, the fond and loving mother (of three small children,) in the blooming morn of matured womanhood, and in the midst of domestic quiet and usefulness, is thus suddenly cut down, and leaves the widowed heart of her doating husband; her tender children, and all who had known her virtues and her worth to mourn her sudden, her untimely exit. But they mourn not as those who have no hope; but cherishing in fond remembrance her many virtues, they joyfully anticipate a happy and final meeting in another and better world, where sorrow, sickness, pain, and death, can never come, and where parting will be no more.

In Noble county, Ind., May 31st, Mrs. MARIAN FRINK, aged 38 years, wife of Mr. N. Frink, and daughter of

Flam Pease, Esq., of Copenhagen, N. Y. Mrs. F. was intelligent, amiable, and respectable in all the duties and relations in life. Her numerous relatives, are not left to mourn as those without hope; but trusting in the God of Abraham, they look to the time when all the dead shall be raised, all the living changed, and all the human race become holy and happy.—Com.

In Butternuts, Otsego county, July 5th, Mrs. RUTH LULL, consort of Nathan Lull, aged 73 years. She lived the life and died the death of the righteous, and bore dying testimony to the consolations of Universalism—to the same consolations that were tendered to the bereaved husband and children, and a very large number of mourning relatives, by M. B. SMITH.

In the city of Buffalo, July 3d, GAYLORD, son of Aaron and Susanna Bean, aged four weeks. Uncontaminated by the vices and corruptions of the world, the little pilgrim passed onward and upward to his destined abode among the blessed—leaving the parents to mourn, but not as those without hope. They are strong in faith, giving glory to God, who will, of his abundant goodness, supply all their need. R. T.

In Sardinia, June 7th, Mrs. MARY, wife of Mr. Steel Collins, aged 28. It is but justice to the deceased, as well as to the influence of our "most holy faith," to observe that she was truly an excellent woman, a practical Universalist, and that she found the doctrine equally good to die by as to live by. Though it seemed a sore trial to leave her companion with 5 young children, the youngest a mere infant, she was nevertheless enabled to meet her fate with resignation, yea to depart, "rejoicing in hope" of a better world when "the whole family in heaven and earth" shall ultimately arrive, and parting be known no more. Funeral services by the writer. J. L.

In Boston, N. Y., June 22, an infant son of Dr. Enos Blanchard, aged 11 days. J. L.

Recently, in Galway, Saratoga county, N. Y., REUBEN COGSWELL, aged 80 years, 3 months, and 12 days. He lived in the full belief of the final restoration of all men to happiness and glory. He lived and died beloved by his friends and esteemed by all who knew him.

At Cortlandville, of dropsy, July 13th, Mrs. RACHEL BADGLEY, consort of Jacob Badgley, Esq., aged 52 years. In the death of Mrs. Badgley, her husband has lost an affectionate companion, her children a kind and provident mother, and society a respected and respectable member. She employed much of her time and took great delight in perusing the Scriptures, especially in her latter days, and the assurances which she had gathered from their prolific pages afforded her substantial comfort in her last moments. She was attached to no sect but in sentiment a Restorationist. Her funeral was attended at the Baptist church at the village, and a discourse delivered by the writer from Ps. xlv: 1, 2, 3—on which a particular mark was found subsequently to her death. W. BULLARD.

In Norwich, on the first of April last, JACOB REYNOLDS, aged 79.

Br. Reynolds was truly a Universalist in faith and practice. At an early day he had attended on the ministry of Winchester, Murray, Barnes and Lathe, and was present at the organization of the first Universalist society in Oxford, Massachusetts. He took a part in the eventual struggle for liberty, and through his life he made the golden rule of moral action the basis of his intercourse and dealings with his fellow-men. He died at peace with God and man, in hope of the immortal life and purity of himself and all mankind. N. D.

In De'evan, Racine county, Wisconsin Territory, of inflammation on the lungs, GEORGE C., only child of Salmon and Betsy Thomas, who removed in company with their brother Trumbull D. Thomas in May last to the former place, aged one year and eleven months. L. T.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY.

By A. B. GRESH and O. HUTCHINSON.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, AUGUST 11, 1837.

NUMBER 32.

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER III.

BY REV. J. M. AUSTIN.

THE HABITS.—CONCLUDED.

Punctuality, is another habit which should not be overlooked. This habit can easily be formed, but more easily neglected. Begin while young, to be punctual in your occupation and in all your business transactions, and it will soon become a habit that will sit easily upon you, and save you from many perplexing difficulties. A man who is punctual in fulfilling all his engagements, and in discharging all his responsibilities, has many facilities and advantages offered him by the business community, that are denied those who are known to be slack and neglectful. The credit of the former stands far higher than that of the latter, although his means may not be as ample. "Procrastination is the thief of time," and the stumbling-block to prosperity. "If I had been there but a moment sooner —," But you might have been there, had the spirit of punctuality stirred within you. "Do at once, what at once ought to be done. Let not the season of action be spent in hesitancy. Do not let to-morrow be perpetually the time when every thing is to be done." "A time for every thing, and every thing in its time—a place for every thing, and every thing in its place." These are maxims that should be engraven upon the tablet of every young man's memory. There is no truth more certain, than that if you do not drive your business, your business will drive you. He who drives his business has every thing done promptly and correctly, and still has leisure at his disposal; while the individual who is driven by his business, is constantly hurried and perplexed—his affairs are in confusion, and often suffer for want of attention—for what is done in a hurry, is generally ill done. Study, then, to be punctual, prompt, and methodical in all your affairs. Punctuality is the "fly-wheel" which gives steadiness and precision to all the machinery of business.

Early Rising is a habit that should be sedulously cultivated. This habit is conducive to health, to longevity, and to prosperity. When your avocations commence with the opening light of morning, it gives every thing a forward impulse that can be felt throughout the day. But let the sun commence his daily work long before you leave the bed, and all things drag as though a spell rested upon them. "A sluggard takes an hundred steps, because he would not take one in due time." Sum up the hours that are, by many people, needlessly spent in bed, and they will amount to years in a long life. Napoleon, in the midst of his triumphs, allowed himself but four hours sleep in the twenty-four. This untiring application to business, was undoubtedly one secret of his extraordinary success. There is wisdom in the proverb of Solomon—"Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man." Experience testifies to the truth of this declaration, that indolence is the cause of poverty and want. Let the young take heed of this danger and avoid it. Let the words of the wise man be called vividly to mind on retiring to rest, and with due reflection, they will arouse you with the dawning light of morning.

Economy is not, by far, the least in importance among the habits to be commended to youth. It needs no argument to show that a spendthrift

must, ere long, necessarily be involved in poverty. The young man who expends in useless amusements or sinful follies, all he earns, of course can lay up nothing to commence business for himself, or to provide for future misfortunes or wants. And such an one can hardly hope for assistance in pecuniary matters. The confidence of community is wanting; and when that is gone, all is gone. And he who spends more than his income, will soon become involved in toils which it will be difficult to escape.

The necessity of economy is acknowledged by all; but with too many, especially the young, it is one thing to make this acknowledgment, but another and quite different thing, to practice in accordance with it. It is not very difficult to take care of whatever large sums we may possess, but it is a work of greater care to economize the smaller sums. Hence the propriety of the maxim—"take care of the shillings, and the pounds will take care of themselves." A man that is truly economical, will become rich in saving what another deems too little to deserve care. "A penny saved, is two pence earned," was one of the wise sayings of Franklin; and in practicing it, he became wealthy.

Every young man should study economy, in all his expenditures. A trifling sum squandered every day, soon amounts to an aggregate of importance. How many are there in the middle and advanced stages of life, who, could they have what they heedlessly and uselessly spent in youth, would be saved from ruin and want. The young should remember that every farthing which they expend unnecessarily, will cause them to be so much poorer through life. I would not inculcate a parsimonious, miserly disposition. I would have the young generous and liberal in all their conduct. But there is a vast distinction between the liberal man and the spendthrift. True economy is not opposed to expenditures for all that is necessary fully to supply your own wants, and to satisfy the claims of charity, benevolence, generosity, justice, and the public welfare. But farther than this it forbids your proceeding. It calls upon you to husband your means carefully, and to avoid all sinful, frivolous, and useless expenses. If young men desire to obtain a competency, this is the only safe method to secure it.

Young men should also be economical of time. "Time is money," says Dr. Franklin. An hour or a day needlessly idled away, is so much money taken from your pocket. Let all your time be occupied usefully. Your leisure hours, should not be idle hours. A useful book, or other publication—the conversation of select friends—the obtaining in any proper manner of valuable information—should occupy those hours not devoted to business. Men who have distinguished themselves in the world, have always been economical of time. One of the most industrious men in England, is Lord Brougham. He often does not leave the House of Lords until midnight, and yet he always rises by four o'clock, A. M. And by thus husbanding his time, he has been enabled to attend to a greater diversity of interests, and to despatch a greater amount of business, than any other individual of the present age. Dr. Cotton Mather, to prevent his time being wasted too much by visitors, placed in large characters over the door of his study, the motto—"Be brief." Professor Vorsinus, of the University of Heidelberg, for the same purpose, wrote over the door of his library—"Whoever thou art that enterest here, be brief or get you gone." Scaliger, professor of the *Belles-Lettres*, at Leyden, whom his

friends denominated "an ocean of science," and "the master-piece of nature," inscribed on the door of his study: "*Tempus meum est ager meus*," (My time is my field.) "Sire, one word," said a soldier one day, to Frederick the Great, on presenting a lieutenant's commission for his signature. "If you utter two," said the industrious prince, "I will cause you to be hung up by the heels." "Sign," said the soldier. The monarch, astonished at his presence of mind, granted his request. Let young men cultivate such habits of economy in time, and in after years they will realize the beneficial fruits of their wisdom.

Temperance.—The evils of intemperance, I have already adverted to in a former chapter. Habits of temperance are of the utmost utility to health, usefulness, and success in business. And here I would repeat that temperance in drink, is *entire abstinence* from intoxicating liquors of every character. Adopt this judicious rule, and you are entirely absolved from all danger of becoming engulfed in the wretchedness and ruin of the habitual drunkard. But if you overstep this line, and become what is sometimes termed the temperate drinker, you are exposed to imminent danger; and the chances are greatly against you, that you will ere long be involved in the deepest evils of intemperance. The only way to be insured against intemperance and its woes, is to avoid the commencement of the evil, by refraining wholly from all intoxicating drinks as a beverage!

It is also necessary to acquire habits of temperance in regard to food. In the Scriptures the glutton and the drunkard are ranked upon nearly the same level; and so heinous were these habits considered by the Israelites, that they punished those guilty of them, by stoning to death. Gluttony is a vile and low habit, and assimilates its victims far too near the nature of the swine. It is the fruitful source of the most painful diseases, and leads to a premature grave. Let every young person avoid it as they value respectability and comfort—for it is highly destructive to both. Read the words of Ecclesiasticus—"Eat modestly that which is set before thee, and devour not, lest thou be hated. When thou sittest among many, reach not thy hand out first of all. A wholesome sleep cometh of a temperate belly. Such a man riseth up in the morning, and is well at ease with himself. Be not too hasty of meats: for excess of meats bringeth sickness, and chole-ric diseases cometh of gluttony."

Temperance also forbids the use of tobacco, in any form or manner. Those who urge the propriety of temperance in drink, and yet use that nauseous weed, are inconsistent—they are temperate in one respect, but intemperate in another; they abjure one evil and cling to another. The man who lectures publicly against intoxicating drinks, with his mouth loaded with filthy tobacco, or his nostrils filled with snuff, furnishes a most beautiful commentary on consistency and propriety! In the great majority of cases, to those who use tobacco, it is not only useless and uncalled for, but it is absolutely injurious to health and appearance. And it is now becoming generally believed, that tobacco is not necessary to health in any case—or, in other words, that in those few instances where it has been considered beneficial, health and soundness can be procured much better by another course of treatment. It is estimated that in the United States, \$16,000,000 are annually expended in the consumption of tobacco! Were this enormous sum, which is now worse than thrown away, to be applied to internal improvements, or to the education of the people,

how immense would be the benefits that would flow therefrom.

"If you have ever learned to chew or smoke that Indian weed, called tobacco, I beg that you will at once drop all, cleanse your mouth, and never again defile yourself with it. Let a man be thrown from a shipwreck upon a desert island, and in a state of starvation, and he would rather die than to eat this weed, though the island might be covered with it; and no youth can use it, either in chewing, smoking, or snuffing, without decided and permanent injury to his appearance and health, and progress in study. When the fashion was so strong in England, that James I. could get no one to preach against it, his own royal hand took the pen and wrote a treatise which he denominated *'A Counterblast to Tobacco.'* The strength of his princely antidote may be gathered from the following closing paragraph of this royal counterblast:—*'It is a most loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless.'* All experienced people will tell you that the habit of using tobacco, in any shape, will render you emaciated and consumptive, your nerves shattered, your spirits low and morose, your throat dry, and demanding scratching, coughs, your person filthy, and your breath stinking. In fact, not a few persons are made deranged by this very means. Dr. Rush has a long chapter on this subject, in one of his volumes, which is well worth your attention. He declares to all this, it has been observed that, in several other diseases, medicines never operate well in constitutions which have been accustomed to the use of tobacco." With these facts in view, young men of sense and discretion, surely will not contract habits which cause them illness and pain in obtaining them, and which, when obtained, result from being any benefit, are a cause of evil only, and that continually. To speak as I do is to speak as I am.

Finally, a word to the mother—"Temperance in all things"—adhere to it strictly, and as a general rule, your reward will be health, cheerfulness, and a green

'Keep one's word' is a good maxim for young men. Much depends upon habit in this respect. A young man, if so disposed, can generally avoid becoming involved in debt. If he is prudent and economical, there will be no necessity, in all any cases, of becoming indebted. If a man who has done so provide for but himself, can not avoid debt, his prospects of future success must be exceedingly dark. If he means at hand, and in hand, all, until you can pay, proceed.

By way. By adopting this rule, many a young man has been deterred from doing that which was unnecessary.

Avoid cherishing a *'fault-finding disposition.'* There are those who so incessantly indulge in complaints against men and things, against the weather, the times, the ways of Providence, and even themselves, that it finally becomes a depressed and confirmed habit. Fault-finding seems to be the vital atmosphere they inhale; and they can not exist satisfactorily to themselves, without waging a perpetual war of complaints against every body, and every thing. Such people become an evil to themselves, and to all with whom they mingle—they are a curse to them, whose presence contentment and happiness flee away. Avoid this disagreeable habit, as far as possible. Cultivate a cheerful, contented disposition. Always be disposed to look upon the bright side of things, and to throw the veil of charity over the imperfections of mankind, rather than to indulge in useless complaints. Man was not intended for perfection in this life; and he who looks for it, and complains that he does not find it, will be constantly disappointed, and possess an endless theme of dissatisfaction. The world is as it is, and fault-

finding will not mend it. Better, far, to *smile* than to *growl* at its failings—and better still to amend our own faults and inconsistencies, and endeavor by kind precept and *faithful example*, to improve our fellow-beings, rather than to hurl captious complaints against them. Make the best use of what you have, and do the best you can in the discharge of all your duties, and trust the rest to the care of the wise Disposer of all events.

For the Magazine and Advocate.

TENDENCY OF FALSE DOCTRINE.

BY REV. J. CHASE.

"And they were filled with madness, and communed one with another, what they might do to Jesus." Luke vi: 11.

A false and unfounded religion is of all things the most to be dreaded and detested. It perverts the mental powers, obscures the light of conscience, arrests the demands of moral justice, destroys the exercise of mercy and charity, turns truth into falsehood, light into darkness, love into hatred, peace and harmony into contention and strife; changes God into an unfeeling tyrant, clothes heaven in sackcloth and mourning, metamorphoses man into a demon, and glories in its shame. And notwithstanding all this, it has ever managed in such a manner, as to maintain its power and influence over the majority of mankind, condemning and torturing the innocent and the virtuous, and pampering and encouraging the hypocritical and the vile.

In proof of the foregoing remarks, the reader is referred to the depraved religionists alluded to in the passage which stands at the head of this article. Who were they? They were the people who *professed* to be the beloved of the Lord—the faithful servants of the Most High—the only truly religious people in the wide world—the people who were the exclusive favorites of heaven, and the only people for whom salvation was by God designed. They were the ancient Jews. Poor, deluded and mistaken mortals! They "verily thought themselves righteous, and despised others"—thanked God that they "were not like other men," and lived in the indulgence of every vile propensity and passion, and verily thought they were doing God service! What a disgusting spectacle to the virtuous mind! And yet, we find here a subject of the richest instruction, if properly improved.

It seems that our Saviour had given great offence to these ostentatious pretenders to religion, by not properly observing, in their estimation, the Sabbath-day, which they considered so much holier than any other portion of time.—He had been guilty of walking through a corn-field, and using some of the grain to satisfy the cravings of his appetite, even on the Sabbath! At this they were highly incensed, and insultingly inquired of him, why he did that which was not lawful to do on the Sabbath? Jesus, ever ready to render a prompt reason for all his acts, refers them, in justification of his conduct, to what David, the servant of God, did on a certain occasion, and tells them, that "he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it was not lawful to eat, but for the priests alone." And then he says, "The Son of man is Lord also of the Sabbath."

This matter being settled, not very satisfactorily, however, to his religious opposers, it came to pass also on another Sabbath, that he had the audacity to enter into the Jewish synagogue, and teach there. And it appears that "there was a man there, whose right hand was withered." The Scribes and Pharisees now watched him very narrowly, to see whether he would heal the poor invalid on that holy day, and in the sacred synagogue too, that they might have an opportunity to accuse him before the magistrates. But he was fully aware of their evil intentions, and therefore, said to the poor sufferer, "Rise up and stand in the midst." And he came forth and stood where he was directed by Jesus. These preliminary arrangements being made, our Lord turns to his en-

emies, and says to them. "I will ask you one thing; is it lawful on the Sabbath-day, to do good or to do evil; to save life, or destroy it?" They were silent; and evidently because they could not frame an answer that would not justify Jesus, and condemn themselves. But "looking round upon them all, he said unto the man, stretch forth thy hand. And he did so; and his hand was restored whole as the other."

The powers of darkness were thus foiled, and the miraculous power of Jesus established, in the immediate presence of an assembled multitude of his religious opposers and persecutors, and here the matter for the time being, ended. But, in this instance, as in many of more recent date, the following poetic maxim was strikingly verified,

"He that is convinced against his will,
Is of the same opinion still,"

for, "they were filled with madness, and communed one with another, what they might do to Jesus." No doubt, the conviction, which the miracle then and there performed, fastened upon their minds, that Jesus was the Messiah, served to increase their rage, redouble their persecuting zeal, and greatly increase their hatred towards the man whose doctrine they could not refute, and whose growing influence among the people, they could not check.

Madness, and a desire to exercise revenge, are the common consequences which result from a conscious refutation and exposure of false, superstitious and dogmatical theories. Meet a man, whose brain is filled with enthusiastic zeal, in the propagation and defence of a false and degrading religion—expose his ignorance and superstition, and refute his groundless theory, by conclusive and unanswerable arguments, and appeals to the Scriptures; and if he is not "filled with madness," and does not "commune" with his own sect, for the purpose of framing some plan by which he can be revenged upon you, I will acknowledge my ignorance of human nature when under the influence of a mistaken zeal for God and religion. We have witnessed too many demonstrations of this fact, not to set it down among the few problems that have been duly solved and settled.

How often have the advocates of universal reconciliation met their opposers in the open field of theological investigation? How generally have they succeeded in vanquishing and exploding the errors and follies which those opposers undertook to defend? Let their reluctance to continue such discussions, stand as a sufficient answer to the last interrogatory. If there had been an instance of the kind, where their own consciences did not tell them that their traditional errors were thoroughly refuted, a further discussion would not have been considered "unprofitable" and improper. But as it is, they have generally concluded to follow the example of the "orthodox" Jews, and when they find themselves unable to sustain their sinking cause against the overpowering arguments of divine truth, to withdraw in sullen silence, under the conviction of defeat, and "commune with one another" how they may manage to disgrace and vilify those whom they can not honorably and successfully compete with in sound argument. "Filled" with superstitious "madness," they vociferate "heresy, blasphemous, emissaries of the devil, infidels, deniers of the Scriptures, Sabbath-breakers, wine bibbers, justifiers of sinners," etc., etc.

But all this should never move the passions of the servant of him, who "when he was reviled, reviled not again," when he was slandered, and misrepresented, and abused, bore it patiently, and relaxed not his natural zeal and unexampled industry in the holy cause of truth and universal benevolence. Retaliation is unbecoming to the follower of Jesus, and can never essentially benefit the abused party, nor promote the cause of impartial grace and love. "If thine enemy hunger, feed him, if he thirst, give him drink; for, in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." This is the way to gain the victory; to

spread the knowledge of the truth, and to "adorn the doctrine of our God and our Saviour," and permanently establish the supremacy of truth over religious error and delusion. If it becomes necessary to "rebuke sharply," it should be done in the spirit of kindness. If error, fanaticism and hypocrisy must be exposed, let it be done in charity, and solely with a view to extend a knowledge and love of truth, and to benefit *all* mankind.— Acting thus, we shall imitate the example of our Lord Jesus Christ, obey the reasonable commands of God, vanquish every foe, overcome every obstacle, and prove to the world that our doctrine is the truth of God, from its benevolent and beneficial tendency.

East Bloomfield, July, 1837.

For the Magazine and Advocate.

PRACTICAL RELIGION.

BY S. JENKINS.

Practical religion is regarded by many, as wholly disconnected with that which is experimental; and hence the little value placed on the former, by many of the professing Christians of the age. Experimental religion, being something between them and their Creator, is raised above practical religion, which is considered as being only between them and their fellow-beings, in proportion as the character of God is raised above that of poor, frail, erring man. They look upon experimental religion as the procuring cause of their eternal felicity, about which, alone, they seem concerned; and when that is once secured, the work is done. I know not but that the opposite extreme is followed to as great an extent. I believe, in some instances, it is. It is true, we can not practice practical religion too much, but when sinister motives move us to action, it loses its virtue, and if not equally odious with the former, conveys no more peace and satisfaction.

But, is it not possible that an error somewhere exists;—that the principle on which the distinction is founded, is a false one? It will be readily admitted, that both experimental and practical religion are good and beneficial to mankind, and as such, must have their origin in the same source.— Now, as "a fountain can not send forth at the same time both sweet water and bitter," so they must agree in their natures, and one can not exist independently of the other. Experimental religion, unaccompanied by practical, degenerates into enthusiasm and hypocrisy; while practical religion, unsupported by experimental, is like "a sounding brass and a tinkling cymbal." Experimental religion, if I may so speak, is the *tree*, and practical religion is the *fruit* which it bears. It is said in Scripture, that "Every tree is known by its fruit." Luke vi: 44. Hence, St. James, in defining religion, defines it by its fruits. He says "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i: 27.

The apostle seems to have known nothing of the distinctions made in religion at the present day. He uses the term in its general sense, and this affords me another reason for believing, that experimental religion is the tree, and practical religion the fruit. He seems to inculcate the same sentiment through his epistle; for he says, chap. xi: 18, "Yea a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." He also says, verse 20th, "that faith without works is dead."

From this we learn, that if we would imitate the great Author of our faith, "who giveth liberally and upraideth not," we must be a support to the needy, a comfort to the afflicted, and the cause which we know not, we must search out. Then shall we "cause the widow's heart to sing for joy." If any man claims to be religious let us carefully examine his daily walk, and if he doeth the things commanded, and soundeth not a trumpet before him, we may conclude his claims to be just.

Religion has been too long shrouded in mystery; it has been looked upon as an indescribable some-

thing; and he who felt its influence, could not tell the cause why, only, that it was religion. Under such circumstances as these, it could not but be expected, that its practical part should be forgotten, and the loving kindness of our God which we have experienced, cease to have its wonted effect upon us, till only the remembrance of our former joy, would be visible to our minds.

Queensbury, N. Y.

RELIGION IN SOCIAL LIFE.

[It may be necessary, for the information of the reader, to state that the Utica Berean Institute have established a Manuscript Literary Journal, to receive the contributions of its members, and to be read at its meetings when no other business is before them. It is edited, or managed, by three curators. The following is one of the articles lately read before the Institute. I hope we may be able to obtain from some of the correspondents to the Budget, permission to copy some other of its excellent articles. A. B. G.]

For the Budget.

MESSRS. CURATORS—With your permission I will occupy a small space in the Budget, by offering a few reasons why I consider it not only the duty, but for the interest of our youthful friends to take an active part in the promotion of the Christian religion.

I am aware that the hideous form and uncomely garments in which religion has too long been clothed, present an appearance so gloomy and forbidding, that the naturally buoyant spirits of youth as instinctively shrink from any thing bearing its name, as they would from any disagreeable object that they had reason to fear would mar their happiness. But, my youthful friends, such is not the nature of the religion that I am disposed to urge upon your consideration—such is not Christianity, when divested of those heathenish superstitions which have been permitted to coil around her fair form and deface the beauty of her pristine loveliness. The sad countenance, the disfigured face, the measured step, or the deep drawn sigh, which result from the drent of the fury of an angry God, and flow from the genius of a partial and limited system of theology, are no indications of that pure, undefiled, and heart-cheering religion, the influence of which I long to behold, where now reign blind bigotry, hot-headed fanaticism, or dark and gloomy skepticism. Neither do I consider religion as barely something necessary to prepare us for another state of existence. Too long has its practical beauties been lost sight of, in viewing it merely as a ladder on which to climb to heaven, instead of a guide to conduct us in the paths of virtue and peace.

The religion that I would urge you to cherish, is just such a religion as our heavenly Father, knowing our wants, has provided for us—a religion that is calculated, from its very nature, to subdue the more turbulent passions of our natures, to refine our feelings, to purify our affections, to chasten our thoughts, to elevate the moral powers of our minds, and, in short, to make us better and happier members of society.

We are social beings, endowed by nature with all the necessary faculties for the promotion of human happiness. But these faculties need cultivation—there must be a controlling influence, a governing principle, for their guidance. In the law of Christianity we have this principle: it is the law of love—observe it, and we are happy—break it, and envy, strife, hatred, and every other mischievous passion follow, bringing degradation and misery in their train. How grateful, then, ought we to be to the Giver of a law, on the observance of which our happiness depends; and how inexcusable are we, if we are so ungrateful to the Author, and so disregardful of our own happiness, as to neglect its easy and agreeable requirements!

I do not ask my fellow youth to renounce their cheerful recreations and innocent amusements, because religion is something of more importance; but I desire to see the principles of Christianity adopted and carried out in the pursuit of these

amusements. Let the cheerful laugh be heard; let the merry song be repeated; let the graceful form trip down the social dance; and the light foot keep time with the thrilling vibrations of the spirit-stirring viol; let the youthful soul be as free as the playful lamb; but still let the holy influences of religion inspire with love and pure devotion each gay member of the happy band; and let every impure thought or unholy desire be brought into subjection to its heaven-born principle. It is nonsense to pretend that pure devotional feelings cannot mingle with youthful amusements, and the consequences of attempting to draw a dividing line between piety and youthful pleasures are plainly seen in the disgust with which youth are too apt to treat the subject of religion. This is not as it should be. Religion should be looked upon as a refiner, rather than the destroyer of the pleasures of life.

Let us imagine a social circle in which every member should resolve and strive to be governed by the hallowed principle of love to his neighbor as himself, of doing in respect as he would wish, under like circumstances, to be done by. Does it need the spirit of prophecy to discern, that in such a circle all would be harmony and peace; that there would be enjoyment, not of that perfect felicity to which we are never to attain, but each in striving to make those around him happy, would be pursuing the very course to increase his own happiness? Certainly not. There the strife and discord that now distract almost every department of society, would find no dwelling place; but fraternal love would beam in every feature, and irradiate every countenance. Oh, who would not give worlds, if he possessed them, to be attached to such a circle!

But the question is, can such a circle exist? And if so, how can such an object be effected? I answer, it can. It is in the power of the members of the Berean Institute to maintain the principles which subjects; and seriously, my pleasure of being one of such a circle, would be a sufficient compensation to each of us, in subduing in our own breasts passions which, if allowed to reign uncontrolled, can only in proportion to their free exercise, be rendered more inducement were necessary, it is that the honor of being has ever been known to exist where the principles of Christianity effectually dispel every unholy passion, and prevent every discordant act would be a sufficient appeal to our love of approbation.

Shall we, my young friends, try the experiment? There is nothing impossible or any ways difficult to encounter in the accomplishment of this object; yet nothing can be more desirable. All we have to do, is, for each to resolve, and keep the resolution, to conduct toward all with whom we associate, as he would wish them to conduct toward him. Let this rule be adopted, and there would be nothing to call into exercise those feelings of jealousy and ill will, which, when exercised, make us feel so miserable ourselves, and appear so disgusting to others. Let this rule be adopted, and should any of us be afflicted with what is termed a quick temper, there would be nothing to call it into exercise, and our better judgments and feelings would, consequently, gain the ascendancy.

To this resolution let us add another: to check our passions, should we imagine ourselves ill-treated by others, and learn to heap coals of fire on the heads of our enemies, by rendering, in all cases, good for evil, and pity their weaknesses, rather than resent their injuries.

In conclusion, my object in uniting with this association was improvement, and I trust I have derived lasting benefit from it. As a testimonial of my gratitude for these benefits, these lines have been penned with the hope that the hints therein contained, may prove of some service to the society. If you, Messrs. Curators, consider them worth reading, well; if not, their suppression will give no offence to
A YOUNG MAN.

LAWS RELATING TO RELIGIOUS SOCIETIES.

For the information of our friends in this State we publish to-day all the extracts from the laws now in force relating to the legal formation of societies. In a future number we shall publish a form for a Constitution, so that full and explicit information will be possessed by all on the subject, and every thing may be done without difficulty, or embarrassment, in decency and in order.—Let our friends carefully preserve this number for future reference, and see that the formation of our societies, their annual elections, etc., are carefully managed in accordance with the provisions of the law here given.

A. B. G.

RELIGIOUS INCORPORATIONS.

AN ACT TO PROVIDE FOR THE INCORPORATION OF RELIGIOUS SOCIETIES—PASSED APRIL 5, 1813. SESS. 36, CHAP. 60.

§ 3. And be it further enacted, That it shall be lawful for the male persons of full age, belonging to any other church, congregation or religious society, now or hereafter to be established in this State, and not already incorporated, to assemble at the church, meeting-house, or other place where they stately attend for divine worship, and, by plurality of voices, to elect any number of discreet persons of their church, congregation or society, not less than three, nor exceeding nine in number, as trustees, to take the charge of the estate and property belonging thereto, and to transact all affairs relative to the temporalities thereof; and that at such election, every male person of full age, who has stately worshipped with such church, congregation or society, and has formerly been considered as belonging thereto, shall be entitled to vote, and the said election shall be conducted as follows: the minister of such church, congregation or society, or in case of his death or absence, one of the elders or deacons, church-wardens or vestrymen thereof, and for want of such officers, any other person being a member or a stated hearer in such church, congregation or society, shall publicly notify the congregation of the time when, and place where, the said election shall be held, at least fifteen days before the day of election; that the said notification shall be given for two successive Sabbaths or days on which such church, congregation or society shall stately meet for public worship, preceding the day of election; that on the said day of election, two of the elders or church-wardens, and if there be no such officers, then two of the members of the said church, congregation or society, to be nominated by a majority of the members present, shall preside at such election, receive the votes of the electors, be the judges of the qualifications of such electors, and the officers to return the names of the persons who, by plurality of voices, shall be elected to serve as trustees for the said church, congregation or society; and the said returning officers shall immediately thereafter certify, under their hands and seals, the names of the persons elected to serve as trustees for such church, congregation or society, in which certificate the name or title by which the said trustees and their successors shall forever thereafter be called and known, shall be particularly mentioned and described; which said certificate, being proved or acknowledged as above directed, shall be recorded as aforesaid: and such trustees and their successors shall also thereupon, by virtue of this act, be a body corporate, by the name or title expressed in such certificate; and the clerk of every county for recording every certificate of incorporation by virtue of this act, shall be entitled to seventy-five cents, and no more.

§ 4. And be it further enacted, That the trustees of every church, congregation or society, herein above mentioned, and their successors, shall respectively have and use a common seal, and may renew and alter the same at their pleasure, and are hereby authorised and empowered to take into their possession and custody all the temporalities belonging to said church, congregation or society, whether the same consist of real or personal estate, and whether the same shall have been gi-

ven, granted or devised, directly to such church, congregation or society, or to any other person for their use; and also, by their corporate name or title, to sue and be sued in all courts of law or equity, and to recover, hold and enjoy all the debts, demands, rights and privileges, and all churches, meeting-houses, parsonages and burying-places, with the appurtenances, and all estates belonging to such church, congregation or society, in whatsoever manner the same may have been acquired, or in whose name soever the same may be held, as fully and amply as if the right or title thereto had originally been vested in the said trustees; and also to purchase and hold other real and personal estate, and to demise, lease and improve the same, for the use of such church, congregation or society, or other pious uses, so as the whole real and personal estate of any such church, congregation or society, other than the corporation of the minister, elders and deacons of the Reformed Protestant Dutch church of the city of New-York, and the First Presbyterian church of the city of New-York, and the rector, church-wardens and vestrymen of St. George's church in the city of New-York, and of the ministers, elders and deacons of the Reformed Dutch church in the city of Albany, shall not exceed the annual value or income of three thousand dollars; and of the said corporation of the minister, elders and deacons of the Reformed Protestant Dutch church of the city of New-York, the annual value or income of nine thousand dollars; and of the said First Presbyterian church of the city of New-York, the annual value or income of six thousand dollars; and of the said rector, church-wardens and vestrymen of St. George's church, in the city of New-York, the annual value or income of six thousand dollars; and of the minister, elders and deacons of the Reformed Dutch church in the city of Albany, the annual value or income of ten thousand dollars; and also to repair and alter their churches or meeting-houses, and to erect others if necessary, and to erect dwelling-houses for the use of their ministers, and school-houses and other buildings for the use of such church, congregation or society; and such trustees shall also have power to make rules and orders for managing the temporal affairs of such church, congregation or society, and to dispose of all monies belonging thereto, and to regulate and order the renting the pews in their churches and meeting-houses, and the perquisites for the breaking of the ground in the cemetery or church-yards, and in the said churches and meeting-houses for burying the dead, and all other matters relating to the temporal concerns and revenues of such church, congregation or society; and to appoint a clerk and treasurer of their board, and a collector to collect and receive the said rents and revenues, and to collect the fees to be allowed to such clerk, treasurer and collector, and them or either of them to remove at pleasure, and appoint others in their stead; and such clerk shall enter all rules and orders made by such trustees, and payments ordered by them, in a book to be provided by them for that purpose.

§ 6. And be it further enacted, That the trustees first chosen according to the third section of this act, shall continue in office for three years from the day of their election, and immediately after such election the said trustees shall be divided by lot into three classes, numbered one, two and three, and the seats of the members of the first class shall be vacated at the expiration of the first year, of the members of the second class at the expiration of the second year, and the members of the third class at the expiration of the third year, to the end that the third part of the whole number of trustees, as nearly as possible, may be annually chosen; and the said trustees, or a majority of them shall, at least one month before the expiration of the office of any of the said trustees, notify the same in writing to the minister, or in case of his death or absence, to the elders or church-wardens, and in case there shall be no elders or church-wardens, then to the deacons or vestrymen of any such church, congregation or society, specifying the

names of the trustees whose times will expire, and the said minister, or in case of his death or absence, one of the said elders or church-wardens, or deacons or vestrymen shall, in manner aforesaid, proceed to notify the members of the said church, congregation or society, of such vacancies, and appoint the time and place for the election of new trustees to fill up the same, which election shall be held at least six days before such vacancies shall happen, and all such subsequent elections shall be held and conducted by the same persons, and in the manner above directed, and the result thereof certified by them, and such certificate shall entitle the persons elected to act as trustees, and in case any trustee shall die or refuse to act, or remove within the year, notice thereof shall be given by the trustees as aforesaid, and a new election appointed and held, and another trustee be elected in his stead, in manner aforesaid.

§ 7. And be it further enacted, That no person belonging to any church, congregation or society, intended by the third section of this act, shall be entitled to vote at any election succeeding the first, until he shall have been a stated attendant on divine worship in the said church, congregation or society, at least one year before such election, and shall have contributed to the support of the said church, congregation or society, according to the usages and customs thereof, and that the clerk to the said trustees shall keep a register of the names of all such persons as shall desire to become stated hearers in the said church, congregation or society, and shall therein note the time when such request was made, and the said clerk shall attend all such subsequent elections, in order to test the qualifications of such electors, in case the same should be questioned.

§ 8. And be it further enacted, That nothing in this act contained shall be construed or taken to give to any trustee of any church, congregation or society, the power to fix or ascertain any salary to be paid to any minister thereof, but the same shall be ascertained by a majority of persons entitled to elect trustees, at a meeting to be called for that purpose, and such salaries, when fixed, shall be ratified by the said trustees, or a majority of them, by an instrument in writing under their common seal, which salary shall thereupon be paid by the said trustees out of the revenues of such church, congregation or society.

§ 9. And be it further enacted, That whenever any religious corporation within this State, other than the chartered corporations, shall deem it necessary and for the interest of such religious corporation to reduce their number of trustees, that it shall and may be lawful for any such religious corporation to reduce their number of trustees at any annual meeting: *Provided*, That such reduction shall not be such as have a less number than three trustees in any one of the said religious corporations.

§ 11. And be it further enacted, That it shall be lawful for the chancellor of this State, upon the application of any religious corporation, in case he shall deem it proper, to make an order for the sale of any real estate belonging to such corporation, and to direct the application of the monies arising therefrom by the said corporation to such uses as the same corporation, with the consent and approbation of the chancellor, shall conceive to be most for the interest of the society to which the real estate so sold did belong: *Provided*, That this act shall not extend to any of the lands granted by this State for the support of the Gospel.

§ 13. And be it further enacted, That every corporation of any church, congregation or religious society heretofore made in pursuance of any law of this State, and in conformity to the directions contained in this act, shall be, and the same is hereby established and confirmed, and such corporation shall be deemed to have commenced from the time of recording such certificate as aforesaid; and in case of the dissolution of any such corporation, or of any corporation hereafter to be formed in pursuance of this act, by reason of a non-compliance with the directions herein contained, the

same may be re-incorporated in the manner prescribed in this act, at any time within six years after such dissolution, and thereupon all the estate real and personal formerly belonging to the same, shall vest in such corporation, as if the same had not been dissolved: *Provided*, That in such case the said account and inventory required to be exhibited by such corporation in the cities of New-York, Albany and Schenectady, shall be exhibited within one month after such re-incorporation, and triennially thereafter, as above directed.

§ 15. And be it further enacted, That no religious corporation shall be deemed to be dissolved for any neglect hitherto, to exhibit an account or inventory of its real or personal estate, and the annual income thereof, nor for having held or hereafter holding elections of church officers on days before or after any moveable feast observed by such church, the intervening time between such elections being more than a solar year: *Provided*, That such account or inventory shall be exhibited within two years after the passing of this act, and that previous public notice be given to the congregation of the time and place of holding such elections.

§ 16. And be it further enacted, That whenever any religious corporation shall be dissolved by means of any non-user or neglect to exercise any of the powers necessary for its preservation, it shall be lawful for the religious society which was connected with such corporation, to re-incorporate itself in the mode prescribed by this act, and that thereupon all the real and personal property which did belong to such dissolved corporation at the time of its dissolution, shall vest in such new corporation for the said society.

AN ACT TO ALTER THE NAME OF THE CORPORATION OF TRINITY CHURCH, IN NEW-YORK, AND FOR OTHER PURPOSES.. PASSED JANUARY 25, 1814. CHAP. 1, P. 5.

§ 6. And be it further enacted, That in every case where a church or religious society which has been or may be duly incorporated, shall have exhibited such account and inventory as is specified in the ninth section of the act, entitled "An act to provide for the incorporation of religious societies," it shall not be necessary for such church or society again to exhibit any account and inventory unless the said church or society subsequently to such exhibition shall have purchased or acquired any lands, tenements or hereditaments within this State, any act, law or usage to the contrary notwithstanding: *Provided always*, That nothing in this act contained, shall be construed to affect, or defeat the right of any person or persons or of any body corporate, to the estate real or personal now held, occupied or enjoyed by the corporation of Trinity church.

AN ACT TO AMEND AN ACT, ENTITLED "AN ACT TO PROVIDE FOR THE INCORPORATION OF RELIGIOUS SOCIETIES," PASSED APRIL 5, 1813. PASSED FEBRUARY 15, 1826. CHAP. 47, P. 34.

§ 1. Be it enacted by the people of the State of New-York, represented in Senate and Assembly, That if any church, congregation or religious society, now or hereafter to be incorporated, according to the provisions of the third section of the act hereby amended, shall neglect or omit, or have neglected or omitted at their stated annual election, to choose any one of the three classes of trustees as mentioned in the sixth section of the said act, the said church, congregation or religious society, shall not be deemed and taken to be thereby dissolved, but the trustees then or now already chosen, shall continue to hold their offices, until others be chosen in their stead: and whenever such neglect or omission shall happen, through defect of due notice or otherwise, the trustees of said church, congregation or religious society, or a majority of them, shall immediately thereafter give notice thereof in writing, to the minister, or in case of his death or absence, to the elders or church-wardens, and in case there shall be no elders or church-wardens, then to the deacons or

vestrymen of any such church, congregation or society; and the said minister, or in case of his death or absence, one of the said elders or church-wardens, deacons or vestrymen, shall, in the manner prescribed in the third section of the said act, proceed to notify the members of the said church, congregation or society, of such neglect or omission, and appoint the time and place for the election of new trustees to remedy the same; of which election, at least fifteen days notice shall be given in the manner aforesaid. And the said election shall be held and conducted by the same persons, in the same manner, and the result be certified in like manner as is prescribed in and by the sixth section of the act hereby amended, and shall have the same force and effect as elections held under and by virtue of said section, and not otherwise.

§ 2. And be it further enacted, That whenever there shall have been any omission or neglect of any church, congregation or religious society, at their stated annual meeting, to choose any of the trustees, church-wardens, vestrymen or other officers, according to the provisions of the act hereby amended, such church, congregation or religious society, shall not be deemed or taken to have been thereby dissolved; but the trustees, church-wardens, vestrymen or other officers then in office at the time of such omission, shall be deemed and taken to be legal officers of such church, congregation or society: *Provided*, That elections to supply such omission shall be made within one year after the passing of this act.

§ 3. And be it further enacted, That it shall be lawful for the members of any church, congregation or society, qualified to vote for trustees, wardens or vestrymen, or a majority of them, at any stated annual meeting of the said members, to appoint and fix any day in the succeeding year, as the day on which the election of officers of such church, congregation or society shall be held; and the elections held on such day shall be as valid to all intents and purposes, as if the same had been made on the days formerly appointed for that purpose: and in case elections shall not be held on the days so appointed, it shall be the duty of the trustees, church-wardens or vestrymen, then in office, to give the notice prescribed in the first section of this act, and to proceed according to the provisions thereof, to an election to supply all vacancies then existing.

For the Magazine and Advocate.

TO APOLLOS.

DEAR BROTHER—I have read thy epistle—have been amused with thy wit, and somewhat instructed by thy explanations. Thy concluding paragraph (not thy P. S.) I thank thee for—it hath refreshed my spirit.

It was not for dreaming as thou claimest to have done, that I complained of thee; but for giving certain parts of thy dream publicity. Though we be not accountable for dreams, yet surely the telling of them, when awake, is our own act. It doth not appear that the publication of dreams was considered, among the ancients, as the proper business of any of the heathen deities. How then should I have "preferred my complaint to Somnus or Morpheus?"

I did suppose that the itinerant evangelist seen by thee was a symbolical personage. If he was not, (as thou seemest to say by thy reference to a certain coppersmith, and to other real characters,) then was thy brother mistaken; and Somnus, or Morpheus, or whoever else dictated thy dream, must have designed by said itinerant to satirize merely an individual. May it not then be the case, that by some means, perhaps by the erroneous rendering of a word from the language of the dreaming into that of the waking state, (a very natural mistake,) the appellation given to thy opium eater is not the one designed for him by thy dream given? Would not itinerant revivalist better suit the sense? This is a mere suggestion; and is by no means designed to derogate from thy skill in language. Thou art unquestionably an "eloquent man." But thou certainly knowest that the

language of dreams is neither vocal nor written. So also, in my former article, I had no idea of representing thee as "guilty of a solecism." I used the word *corked*, instead of "embossed," the word employed by thee, not as pretending to quote thy language, but as presenting the interpretation of thy language given by a smith. This remark I, not the press, unfortunately omitted.

My vocation is indeed that of an evangelist, but I am by no means so noted an itinerant as to have need of supposing myself particularly aimed at, in thy random shooting, and especially as I neither eat opium, nor am knowingly one of the opposers of truth, among whom it seems thou designest to send thy arrows. If thou art truly an evangelist, I tender to thee my cordial fellowship, and reciprocate all thy benevolent wishes. And may the time soon arrive when all true evangelists shall not only be professedly such, but eschewing pompous titles, shall be styled what they are by occupation. Grace, mercy, and peace, be with thee, and with all our kindred race. Thy brother,

P. H. H.

For the Magazine and Advocate.

"THE END JUSTIFIES THE MEANS."

In perusing the excellent tale, published in the twenty-sixth number of the present volume of your paper, I was forcibly reminded of the polluting and demoralizing influence of the sentiment that stands at the head of this article. Mr. Benson, in the tale to which we allude, is not the only individual that believes "the end justifies the means." Acting under the influence of this sentiment, man has not only persecuted his fellow-man with a fiend-like malignity, but deluged the earth with the blood of martyrs! Acting under its influence, selfishness has created bitter jars and contentions that have convulsed neighborhoods and nations; and well nigh rent society asunder! It has caused devastation and death, to cover the fairest portions of human society, and could it be traced in all its legitimate bearings, could we see its effects throughout its desolating course, we should hear "the moan of the widow and the cry of the orphan," and perceive that dread misery had entwined her deadliest coils around many an aching heart.—Analyze the long vista of past events, and we discover that it exerted no small influence in instilling those hellish tortures that in Spain have reeked with the blood of more than six hundred and seventy thousand human beings. This sentiment has exerted a powerful influence in producing that utter recklessness and disregard of honor, that is now so prevalent in our own country. And is it a source of wonder? The preacher says (in private) that "the end justifies the means." He practices this precept in public, and the people also believe and practice it. Religion is practical. We are commanded to practice it, and if we believe that "the end justifies the means" in religion, we doubtless shall in other matters. This belief removes all restraint, and if we resort to improper means to accomplish an end however desirable, we act upon a principle that may carry us headlong on to ruin. One vice or even an impropriety, soon opens the way for another, and that for a third, and thus on, till life is one continued scene of misery and degradation. Hence we see the consequence of even resorting to improper measures to accomplish our purposes.

We have said that clergymen sometimes teach and practice this sentiment. The following story was related to us by a highly respectable Partialist lady, and is no doubt substantially correct.—Should it happen to meet her eye, we trust she will pardon its publication, as the good of community imperiously demands that the motives of public men, should be generally known and appreciated. In the Winter of 1833, a protracted meeting was held among the Baptists in the society of W—, county of O—, and State of N. Y. The Rev. Mr. C—, a Presbyterian, who resided a few miles distant, was invited to attend and take part in the services. He accepted the invitation, and in a discourse delivered at that meeting, endeavoured to prove, not

only that the Bible countenanced protracted meetings, with all their concomitant appendages; but that many instances might be cited from both the Old and New Testament, which showed that the Jews and the primitive Christians held such meetings, and adopted such measures. If our memory serves us, among other instances given, as proof, was the meeting of the children of Israel in the wilderness. Our intelligent and pious informant did not happen to be present, and when his remarks were related to her, she sincerely doubted their truth, and supposed he must have been misunderstood. Being an acquaintance, not long after, and while the meeting was being held, he called at her house. At a suitable time, she mentioned some of the assertions said to have been made by him, and asked if he made them. He informed her that he did. "Do you believe that the meeting of the children of Israel in the wilderness, and the other instances you cited, afford evidence of the antiquity of protracted meetings, similar to the present? Not exactly. You say you preach so, and do not believe it. Being closely questioned, he told her, that he believed that it was sometimes *absolutely necessary to preach what he did not believe*, and among other observations said, that without doing this he *never could produce a revival!*" The lady was astonished. She believed in the efficacy of protracted meetings, but not believing that "the end justified the means," she thought that they should be supported by none but honest arguments, and observed, "if that is your opinion, I will not hear you preach."

Such was the acknowledgement of a zealous advocate of those new fangled measures, that have filled the earth with mourning, and veiled the character of their heavenly Father in clouds of almighty wrath and vengeance, that have prostrated the intellect of man, and all that is fair and lovely in the moral creation! The deep depravity, heartless pretensions, and base hypocrisy that have been shown to extensively pervade the breasts of many of our people, bear ample testimony, that the tendency of their system is as base and licentious, as its doctrines are cruel and revolting! "Whoso readeth let him understand."

Clinton Liberal Institut. July 1-1837. J. T. G.

to perform a duty. It not only serves to convince the sinner that he has certain laws to obey, and to lead him better to appreciate happiness by tasting of its opposite; but it also serves to enlighten the sensibilities of man towards his fellow-man, and soften down all our faculties to that state of vestal purity which is a necessary requisite to a sweet communion with God. Nay, it does more. It enables us to discover who are our friends (for friends must be tried as well as gold,) and to bring down the proud heart of the infidel to acknowledge that there is a God, by evidence which he must feel, if he does not see. The satisfaction derived from sympathy alone, (which is the offspring of adversity,) is enough to warrant us in saying that it is beneficial to mankind.

SIGMA.

Clinton, July, 1837.

Fortne Magazine and Advocate.

UNIVERSAL-ER.

Br. Grosh—Why may we not claim the credit of making a word for our own accommodation!—In taverns and groceries—among the profane and licentious, and in various other cases and places, the word at the head of this article is used instead of our own name. And glad am I that it is so, if it would only be understood.

Not long since in a conference of Partialists, a certain member was very profuse in belching out against Universalism. He exclaimed in high tone. "I was once a Universal-er—I would lie, swear, cheat, get drunk," etc., etc.—How often do we hear of some drunken sot exclaiming "I am a Universal-er, by—," as great an oath as profane

man could turn his tongue to. Let these things be understood and our purpose will be answered. Let the term Universal-er apply to those characters, and they can then, in short metre, be distinguished from the Christian community, bearing and deserving the name Universalist, without making use of a lengthy phrase as we are frequently obliged to do.—Br. Grosh how will it do?

A. U.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, AUGUST 11, 1837.

SINCERITY OF LOVE.

"Let love be without dissimulation."—PAUL.

What does the apostle mean by this exhortation? "Let love be without dissimulation." Does he mean that there is danger of true and genuine Christian affection's assembling, or acting for the profit of the hypocrite, and thus deceiving mankind, either friend or foe, to their injury? No; surely not. For he says in the same epistle, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Does he mean that there is danger that genuine love will often be found in company with hypocrisy or dissimulation? No; for it is scarcely possible to find two principles farther apart than true Christian love and base and heartless hypocrisy. The poles are not farther apart. The Chinese and Americans are not greater antipodes. The one is of heaven, the other of earth; the one from above, and the other from beneath.

What then does he mean? We answer, he means to exhort his brethren to exercise love itself, in all its purity and power, and not merely *pretend* to love one another while they were destitute of the principle at heart. He means precisely what John means (1 Epis. iii: 18) when he says, "My little children, let us not love in word, neither in tongue, but in deed and in truth." He would not have his brethren dissimble, and with honied words and fair speeches pretend to be full of love and good will towards each other, while at heart and in their practices they were ready to bite and devour one another.

The exhortation, "Let love be without dissimulation," might be well applied and profitably urged in many cases at the present day. When the deserving poor and the unfortunate needy apply to the rich and independent for aid, assistance, or patronage, and get nothing but expressions of pity and protestations of love, there is a great lack of that love which is without dissimulation.

When people have visitors call to see them, and protest how very, *very* glad they are to wait on them, and then go about the house fretting to every member and domestic in the family, because their quondam friends have called to see them, and they are thus compelled to wait on company, we are reminded of the exhortation, "Let love be without dissimulation."

When either old or new acquaintances accidentally meet each other, and protest how very much gratified each would be to receive a visit from the other, and on parting, each congratulates himself, that the other did not accept of his invitation, it looks much as if there were a large share of dissimulation and little or no genuine love between them.

When husbands and wives in the presence of visitors and strangers, call each other by a profusion of tender names, such as "my love," "my dear," etc., and immediately on being left alone, fall to quarreling like cats and dogs, and liberally shower on each other every vile epithet they can think of, it appears as if they much needed to be under the tuition of good old Paul.

When merchants offer you their goods twenty-five per cent. lower, as they say, than they have ever offered them to others, just to oblige you, and even at a price which they protest is actually below their cost, because they are so very desirous of giving you a good bargain, and then make the same offers to every one who enters their shop, it would be well to say to them, Let your love to me be without dissimulation.

When doctors persuade you, out of pure friendship, as they say, that you are really very ill, and need their attendance and a thorough course of medicine, and then go to work doctoring you till they make you sick, and keep you so till their bills for attendance amount to half enough to support your family half a year, and your health is poorer than when they began, you have abundant reason to suppose there is much less of friendship and love than avarice and dissimulation.

When lawyers persuade you to enter the field of litigation for the sake of obtaining justice, and after keeping you in the mill of the law for five years, under the pretence that they are so friendly to you they cannot bear to see you wronged out of your rights, finally strip you of your whole fortune to pay their own fees, you may properly vary the language of the text and say, Let *avidity* be without dissimulation.

When ministers of the Gospel profess so much love for souls, that they are willing to spend and be spent, if they can only be instrumental in converting and saving one poor soul, at the same time professing to believe that every collar that is given to the missionary society, may be instrumental in saving from one to three heathen souls, while they themselves are living in the most luxurious manner and hoarding up large sums of money yearly from their salaries, the question arises, Is there any dissimulation in these professions of love?

When people tell how ardently they love the cause of religion, how much they are willing to do to support the stated ministrations of the Word, and engage a worthy minister of the Gospel to remove and live and labor with them, and then refuse or neglect to do what they had promised him, and, as is often the case, allow him and his family to be continually vexed and harassed for want of that competent support and encouragement they had engaged to render him, the question occurs, Do such people love the cause of truth and religion without dissimulation? or is their love only in word and tongue, and not in deed and truth?

When a large body of professing Christians, at their annual meeting spend most of their time in quarreling with each other, cutting off heretical branches, and indulging in such a spirit and such language as one of their leaders solemnly declares causes an annual jubilee in hell, sober and reflecting people are disposed to ask, Is their professed love for each other without dissimulation?

An application of these questions and of the text, may be made to a great variety of people, classes, professions and individuals, but the above instances must suffice for the present; they will at least serve as specimens of cases where there is quite as much of dissimulation as of genuine Christian love.

D. S.

CAPITAL PUNISHMENT.

How unwise and impolitic in society, to deprive itself of the services of any of its members—even the worst—when as experience proves, the services of even such may be beneficially used! On principles of mere utility—of profit and loss, then, (not to say anything of moral and religious considerations,) we should abolish capital punishments, and substitute long confinement with useful employment, in its stead.

Let us take an estimate of the expense of a public execution. Say 5000 persons attend it, each one day—one half with horses and other conveyances—and this is but a moderate calculation. We have then an expense of at least 5000 dollars, independent of the military and executive department—of the gallows—of the money expended in food and drink—of the time and money spent in visiting the prisoner *previous* to his execution—all of which would treble the above sum at the least. Fifteen thousand dollars worse than thrown away to choke a man to death! Surely a better disposition could be made of the criminal—one less expensive to community—more beneficial to the world—more salutary to those to whom his punishment is to be an example—more humanizing—more in accordance with civilization, and more consonant to the mild and forbearing principles of Christianity.

To those who doubt it, I would put the question—and would beg them frequently and deeply to ponder it in their hearts—Can a *worse* disposition be made of a criminal, than to hang him? Of course, I except setting him loose on society, which is not to dispose of him at all.—But can a worse use be made of a human being, than to hang him? I can imagine no worse use than destruction,—no more demoralizing scene for society, than a public execution—and certainly there can be no punishment less calculated to reform the criminal, than capital punishment.

But such is the sanctity of the laws in the eyes of lawyers and legislators, that nothing but the demands of the people will induce them to altar even its errors.—Like sectarian theologians, they will cling to even a wrong translation for proof, sooner than give up a false doctrine which they have taught as truth. Or, like Jonah, they would sooner see all Ninevah destroyed, than have their reputations as prophets called in question. In the common sense, good judgment and humanity of the mass of the people, then, I place my whole reliance for the abolition of capital punishments.

A. B. G.

WHAT HAVE WE DONE?

It would appear as if some of us had highly offended nearly all of our numerous correspondents, so studied is their silence, and so long continued. From some of them we have heard nothing for nearly a year—from others, not for several months! What is the matter? What have we done to deserve such long silence and neglect?—Whatever it may be, may we not hope we have been sufficiently punished? It is really *dreadful* to think that sickness may come again, and prostrate me on the bed of languishing and pain—and that if it does, I leave the office without a supply of copy, and no one to furnish it—that even now, just recovering from the debility of my late illness, I am racked and perplexed to find the necessary copy to fill out the paper acceptably to its readers and satisfactorily to myself! How long must such a state of perplexity be my portion? Will not some or all of our former and late correspondents take pity on us, and as soon as possible relieve us by furnishing us several articles apiece? A few sermons are needed, but our principal want is for articles of from half a column to two or three columns in length. Of these we can never have too many on hand. We like a box full, ready prepared for the press, from which the hands may draw as they want them, without fear of exhausting the supply.

We would name, by name, those on whom we thus call—but the list is too long—let *every correspondent* to this paper consider herself or himself especially addressed, and answer the call accordingly.

A. B. G.

WESTERN ASSOCIATIONS.

I will be unable to attend any of these bodies. The scanty supply of copy, scarcely coming in fast enough to supply the demand, requires my constant attendance at home. But, worst of all, the scanty remittances we have received, and yet receive, absolutely prevent my leaving home. By the most rigid economy, I can scarcely make out to procure the necessities of life for my family, even aided by credit—let alone to pay the constantly recurring demands for other items—and how then can I find means to travel? True the money expended in going West, would ultimately be well spent—but so great is the pressure of the present time, that I can not afford to put money to harvest. I must therefore stay at home, and aid in weathering the difficulties here as well as I can.

I have purposely abstained from saying any thing of our difficulties, presuming our patrons would *guess* them—but there are some demands ahead which we must meet—there are some *now due* which we *should* meet—and the question has been asked several times whether I would not attend the Western Associations—all of which have induced me to state the above facts. Our debtors and agents will therefore see the necessity of aiding us *as soon as possible*, by paying us what they can, of the

many small sums due to us—the whole, if possible.—May we not hope that *every one* will use a little exertion to be credited in full on our books, and thus relieve us from a very great burden? *Do try*—we ask it from your *brotherly kindness*, as well as from your *justice* and your *generosity*.

A. B. G.

CIRCULAR.

TO THE STANDING CLERKS OF THE UNIVERSALIST ASSOCIATIONS IN THE STATE OF NEW-YORK.

Brethren—Having been appointed by the State Convention, at its late session, to prepare a statistical report of the condition of our denomination in this State, to be presented to the United States Convention in September next, I respectfully solicit your aid in preparing the same. Will you please, therefore, to furnish me with a definite answer to the following questions, as you have it in your power to furnish.

1. What are the limits of your Association?
2. When was it formed?
3. What was its original number of churches, societies, congregations, preachers, members and attendants on meetings?
4. What was the number of meeting-houses owned by Universalists in its limits when formed—and what number owned in part?
5. What is the present number of churches, societies, congregations, preachers, members of societies and attendants on meetings in its limits?
6. What the present number of Universalist and of Union meeting-houses in its limits?
7. What has been the probable increase of churches, societies, congregations, preachers, meeting-houses, etc., during the past year?
8. What number of societies is supplied with preaching, the whole, half, and quarter of the time?
9. What number is supplied with merely occasional preaching?
10. What number of societies, is destitute of preaching?

To these add any other information you may deem interesting or useful.

I do not expect that you will be able to answer every question here put, definitely and fully—though an answer to every one is desirable; but hope you will be able to answer such a number of them as will enable me to make a full, general and distinct statement—a thing that has never yet been done in relation to the cause in this State.

Please answer *as early as possible*, as my report must be made out *before* the 15th of September next, and will require sometime in its preparation. Let your answers therefore, reach here at least before the 10th of September next. Respectfully and fraternally yours,

Utica, August 8, 1837.

A. B. GROSH.

APOLOGY.

I verily thought when we put our last paper to press, that I would have been able to write as usual for the columns of the present paper. But though regaining my former strength as rapidly as could have been expected, I found my hand too unsteady to guide a pen with ease and freedom, during the past week. This difficulty is also disappearing, and I now have good reason to believe I shall be able to attend to my duties as usual from henceforth. For the past I throw myself on the usual indulgence and kindness of our readers, and shall endeavor to merit their generous indulgence, by never drawing on it without imperious necessity for so doing.

A. B. G.

Br. S. Felton, of Westville, is informed that the person to whom he says he paid money for me one year ago, is not an authorized Agent either for me or for Brs. Grosh and Hutchinson. We have no confidence in that individual and shall never appoint him our agent. Will Br. Felton please attend to this, and so arrange matters as to prevent any evil consequences from his well-meant mistake in paying over the money, etc.?

D. S.

TO THE STANDING CLERKS OF THE SEVERAL STATE CONVENTIONS OF UNIVERSALISTS.

BRETHREN—Permit me respectfully to remind you of the following resolution, passed by the "General Convention of Universalists in the United States," at its last session, viz.:—

Resolved, That the Standing Clerks of the several State Conventions, be requested to forward to the Standing Clerk of the United States Convention, a certified list of their respective delegates elect, as soon as may be after said elections may be made.

The importance of attending to this request, may be seen by the next resolution of the same session, which I subjoin:—

Resolved, That it shall be the duty of the Standing Clerk of the United States Convention, to prepare a list of the delegates thus appointed, and present the same to this body; which, when certified by the clerk, shall be the roll of the Convention.

As the time is approaching when I must prepare such list for the next session, I would respectfully request the clerks of the several State Conventions to forward their respective lists as soon as possible.

HOSEA BALLOU, 2d.

Standing Clerk of the General Convention.

Roxbury, Mass., July, 1837.

PHRENOLOGY.

Professor J. Barber, of Columbia College, city of New-York, intends lecturing on phrenology, in this city, as soon as a class can be procured. Mr. Barber will probably be here this week, and make known his terms, etc., in the secular papers or by hand-bills. He is well and favorably known as a literary man and a phrenologist, and without doubt will give entire satisfaction to all who may attend his lectures.

A. B. G.

A CARD.

Mrs. Doolittle tender her thanks to the Ladies, members of the Universalist Society in New-Berlin, for the expression of their liberality and kindness in the donation recently received.

Oxford, July 15, 1837.

LIBERAL INSTITUTE.

The annual examination of the respective schools of the Clinton Liberal Institute, will take place on Tuesday and Wednesday the 24th and 30th of August inst., commencing at 9 o'clock, A. M., each day. The friends and patrons of the institution, and the public generally are respectfully invited to attend.

The Trustees and Executive Committee of the Liberal Institute, are hereby notified, that the annual meeting of their Board, will be held at the Ladies school building in the village of Clinton, on Tuesday, 29th of August, inst., at 9 o'clock, A. M.—a general and punctual attendance is expected.

D. PIXLEY, Sec'y.

Subscribers to the funds of the Liberal Institute who have not paid their subscriptions, and those purposing to make contributions to the institution are requested to avail themselves of the time of the annual examination to make payments or remittances to the Treasurer in Clinton.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. McADAM, at Russia—Br. T. J. SMITH, at Stockbridge, and lecture at Siloam at 5 P. M.—Br. E. M. WOOLLEY, at Bridgewater, and at Carver's at 5 P. M.—Br. S. R. SMITH, at Oneida—Br. M. B. SMITH at Clinton—Br. A. WILLIAMS at Hallsville, (in Springfield,) and lecture at 5 o'clock as the friends may appoint—Br. J. HAYWARD at Burlington Flats, and at West Burlington at 5 P. M.—Br. E. E. GULD at Harpersfield, at 10 A. M., and at the Union meeting-house, head of the river, at 2 P. M.

Br. A. WILLIAMS will preach at Adams on the fourth Sunday inst., instead of the second—Br. WILCOX at Denmark—Br. WAGGONER at Middleville—Br. FRENCH at Fowler—Br. T. F. KING, of Charleston, in Auburn—Br. M. B. NEWELL at Lassellsville, and at Ingham's at 5 P. M.—Br. S. R. SMITH at Hampton—Br. E. E. GULD at Walton.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper, L. A. V. Fowler, (O.) for self and F. B.—P. M., East Pembroke, for C. L.—P. M., Perryburg, (O.) for J. B. C. R., N. R., D. N. P. and D. W.—Rev. E. B. Stow, (Vt.) for D. T. A. and D. L.

POETRY.

From the Boston Amaranth.

SHE DIED IN BEAUTY.

BY JOHN C. McCABE.

She died in beauty, like the young rose leaf,
When ling'ring frost has nipt the fragile stem,
She died in beauty like the dew drop brief,
That glitters in the flower's diadem.

She died in beauty like the soft South winds,
That crisp the deep blue star reflected lake;
She died in beauty like the wreath that binds
The statue's brow when minstrels cease to wake.
The wonted sounds of song, or harp in hall;
And plume and casque in rusty silence lie,
Nor laugh through diamond panes the bright blue sky.

She died in beauty like the fairy strain
Of midnight music, or the Arabian's breath;
Or like the last lay faintly heard again,
Of stricken swan, as slow it melts in death.

She died in beauty like an angel's sigh,
When on its white wing falls a sorrowing tear
For erring man, as with uplifted eye
It breathes a benison for wanderers here.

She died in beauty like a morning star,
That slowly sinks beneath the gay-god's blaze,
Fading (yet lovely) till it fades afar,
And softly dies before the morning's rays.

She died in beauty and in beauty lives,
For Heaven is beautiful and she is there—
Sweet is the hope divine religion gives
As from our cheek it wipes the woeful tears.

THE VOICE OF GOD.

BY MRS. HEMANS.

Amidst the thrilling leaves thy voice
At evening's fall drew near;
Father! and did not man rejoice
That blessed sound to hear?
Did not his heart with him burn,
Touched by the solemn tone?
Not so! for, never to return,
Its purity was gone.
Therefore midst holy stream and bower,
His spirit shook with dread,
And called the cedars in that hour
To veil his conscious head.
Oh! in each wind, each fountain's flow,
Each whisper of the shade,
Grant me, my God! thy voice to know,
And not to be afraid.

A FEW IDEAS ON PUBLIC AND PRIVATE EDUCATION.

Various opinions are entertained upon the question, whether public or private education be preferable.—The term education is here taken in a limited sense, and the answer would be easy, if education were what it ought to be. In the actual state of things, the greater number of parents can not adopt the private mode of education for want of pecuniary means. They must have recourse to public schools, if they wish to give to their children any education at all. The question, then, concerns chiefly the richer classes of society.

There are advantages and disadvantages on both sides. Generally speaking, in private education, moral conduct and religious principles may be more carefully taught, and the natural dispositions better exercised. But here we must suppose the governors to be of superior ability. Such persons, however, are not so easily found. On the other hand, private teachers and servants kindle very often inferior propensities, which would remain inactive were the children sent to public schools. Again, as the education of boys and girls must be conducted in a different manner, particularly in large towns, several day or boarding-schools become necessary. And if in these the moral conduct be particularly attended to, they will combine the advantages of a public and private education. In them, physical education can be better attended to than at home; common play grounds and bodily exercise can be more easily procured. Such abodes are commonly in healthy situations, and better teachers may also be provided. It is of advantage to children to afford them opportunities of comparing their talents with those of others. When alone, they easily think themselves above all other children; but when together, they often feel their inferiority. The less intercourse we have with others, the sooner we are satisfied with ourselves. This happens with children as well as with adults.—Those who have travelled with reflection and without prejudice, lose in many respects their national pride.—

They find that every where there are good and bad, ignorant and well informed persons. Whoever remains confined to his own small circle, thinks all other society inferior, partly through a natural attachment to his accustomed manners, and partly through his not knowing what others are, or what advantages they possess.

Knowledge of the world, of different characters, of manners and social intercourse, is an important point in education. It is easily acquired in public institutions. Children soon learn to distinguish between the different manners of feeling and thinking of their companions.

Greater uniformity in manners, more mutual attachment, and general benevolence, more order and greater readiness to obey and to depend on their superiors, may result from public education. There the feelings, in general, may be more easily exercised and directed, because society is indispensable to that purpose, and private education can never afford the same opportunity. Finally the great effect of emulation is entirely lost in private instruction; and emulation may be necessary to some children in order to push them on.

Thus, even in the actual state of things, public institutions are preferable, and they will be far superior, if once regulated according to sound principles and adapted to human nature.

The great object of education is, not to create, but to prepare, to develop, or to impede, and to direct the natural dispositions: vegetative, affective and intellectual. The nature of the fundamental powers, and the condition on which their manifestations depend, must be known, to enable us to cultivate and direct them. The difference between the feelings and intellectual faculties is particularly to be attended to. Then, if the means of excitement and those of direction be employed, as I have detailed them, arts and sciences will improve, moral evil will diminish, and mankind will become more happy.—I do not flatter myself, however, that in the present state of mankind, the most perfect education can abolish all disorders. Hence institutions of another kind are necessary, which I shall speak of in the following pages.—*Spurzheim on Education.*

MARRIAGES.

In the town of Little Falls, on the 16th of July, by Rev. J. D. Hicks, Mr. ELIAS HICKS, of Warren, and Miss ELIZA SMITH, of Little Falls, to each other, both of Herkimer county.

DEATHS.

In this city, on the 30th ult., WILLIAM H., youngest son of J. C. Space, aged 15 months.

In this city, on the 31st ult., of the Summer complaint, GEORGE R., youngest son of Orin and Emeline Marshall, aged about 18 months.

On the 20th of July last, by poison, in consequence of eating some perussion caps, ALVIN, son of Ira White, of Markham, U. C., aged 2 years.

In Sharon, Medina county, Ohio, on the 27th of June last, after a distressing illness of seven weeks, Mrs. ABIGAIL BRIGGS, consort of Br. Thomas Briggs, aged 42.—The deceased was formerly a resident of Bloomfield, N. Y., where she was expelled from the Baptist church for expressing her belief in a world's salvation. It is doing no more than to speak the language of all acquainted with her, to say that she was an affectionate wife, an amiable companion, an exemplary mother and a devout Christian. She departed this life under the influence of the love of God; fully believing in the doctrine of impartial and unmined grace. She found by happy experience that it was indeed, a source of never-failing consolation. Her death although distressing was triumphant in hope, and joyful through faith in a world's salvation. She breathed out her soul in peace, and calmly passed from the entanglements of mortality into that celestial temple not made with hands, eternal in the heavens.

"Sweet is the scene where virtue dies;
Where sinks the righteous soul to rest;
How mildly beam the closing eyes!
How gently heaves the dying breast!
So fades a Summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

The Glad Tidings will please copy the foregoing.

STEPHEN HULL.

In Stack, on the 14th of June, WILLIAM, son of Christian Brommer, aged 12 years. The deceased left his father's house on the morning of the 13th, and in the afternoon was found in the edge of a wood with his feet entangled in the reins of a bride attached to a colt, he was bruised and mangled in the most shocking manner and died on the day above mentioned. His funeral was attended on the following day in the Otsego meeting-house, and a discourse delivered by the writer to a large and attentive audience of sympathizing friends and relatives, from Rom. viii: 38-39. J. D. Hicks.

AGENTS.

We this week commence publishing another list of agents, revised and corrected, but still not as perfect as we could wish. Much, very much depends upon our having a good active agent in every place where the paper circulates, yet there are many places where we have a number of subscribers who are subject to inconvenience in making remittances, merely because we do not know which of their number to appoint our agent. It is possible that the names of some who have been in the habit of acting as agents may, through mistake, be omitted from our list. But our subscribers must be their own judges as to the responsibility of such. If they are responsible men, the subscribers will run no risk in transacting business with them, if they are not we must look to the subscribers, not them, for our pay, as we consider ourselves responsible for the acts of none but those whom we publish as agents. We will cheerfully correct any errors in our list, when notified of them.

G. and H.

NEW-YORK.

Adams, H. L. Hayward
Adison, I. W. Rowley
Alabama, Nelson Nethaway
Aibany, E. Murdock
Albion, R. Caswell
Ames, A. Nudge
Amsterdam, Rev. M. B. Newell
Antwerp, Rev. A. Wood and A. Weeks
Appling, D. J. M. Howard P. M.
Apulia, E. A. Mills
Attica, C. Lovelace
Auburn, Rev. G. W. Montgomery
Aurelius, S. Lombard Jr., P. M.
Avon, J. Raymond
Bainbridge, A. Stockwell
Baldwinsville, Dr. S. Wallace
Bath, Rev. M. L. Wisner
and J. M. Clark
Belfast, S. Wilson Jr., and Rev. J. H. Sanford
Belville, J. Mendall
Bennington, A. Hayden
Berkshire, W. S. Smith
Binghampton, O. C. Bradford
Beverly, L. L. Wilson
Bisto, Rev. J. Lewis
Bristol, Rev. T. J. Smith
Bristol, Rev. W. Queal and A. Hathaway
Brownville, Rev. J. Britton and A. Skinner
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Burlington, Capt. E. Pratt
Byron, J. Seaver

Cambria, D. Rogers
Camillus, Charles Land
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Canastota, T. Barlow Esq.
Cannoharie, Keuben Peak
Canton, L. Buck Esq.
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Carroll, Albert M. Thornton
Cathage, C. Arbor
Cato, A. P. Ferris P. M.
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Champlain, John Fish
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Chertown, J. H. Smith
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Copenhagen, E. Moody
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Cortland Town, E. P. Agate P. M.

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Coxsackie, H. Gats
Darien Centre, Rev. J. S. Flagler
Danube, C. Hosworth Esq.
Dennsville, Daniel Grover
Depauville, S. Johnson P. M.
Delphi, S. Benedict
Denmark, Rev. J. French
De Ruyter, D. N. Barbour
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Dundee, S. Sprink
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East Pike, S. McFarland
East Richfield, D. Brown and Hon. O. Beardslee
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Gibsonville, Z. Stone
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Governor, Chester Batts
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Hamilton, C. Smith
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Harford, Erving Tainton
Harpersville, D. Burnes
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Hartwick, J. S. Perkins and J. W. Brower
Hastings, Rev. C. B. Brown
Henderson, D. Montague
Henrietta, Rev. N. Brown
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Herman, B. Healy P. M.
Heuvelton, W. Thurston P. M.
Houer, M. Berry
Hoosick Falls, J. L. Wells
Hopkinton, E. Seely
Hornby, T. Hendricks
Hornbushville, Rev. A. Upson
Howlet Hill, W. Truesdell
Hunter, A. R. Benjamin
Hume, S. G. Mills
Hudson, J. Richmond
[To be continued.]

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, AUGUST 18, 1837.

NUMBER 33.

ESSAY.

Written for the Evangelical Magazine and Gospel Advocate.

A CORRECT KNOWLEDGE OF GOD, THE NATURE OF MAN, AND OF DIVINE GOVERNMENT, ESSENTIAL TO PRODUCE A FAITH IN, AND PRACTICE OF UNIVERSALISM.

BY REV. S. P. LANDERS, OF PROMPTON, WAYNE COUNTY, PA.

When we take a survey of the world, we discover that there are existing among men, numerous religious sects and doctrines, widely differing from each other, both in consistency and moral tendency. Each sect has its peculiar views or tenets, and each its advocates. We find, too, that the means used to further the knowledge of these respective systems, have been as widely different and various, as the systems themselves. The advocates of each system, believing their doctrine to be the Gospel of Jesus, and consequently calculated to dispel the moral blindness and mental debasement of our race, have used their exertions to extend the knowledge, and, in some cases, the practice of their religion. But contemplating them all, we find that as the character of the Deity has been viewed by each individual sect, so have been their doctrines, and so, to a certain extent, have been their efforts to extend the knowledge of them.

It is a truth that must be obvious to every observer, that whenever the character of the Deity has been misunderstood, and it has been supposed that he was angry at the follies of his creatures, and pleased by the performance of some religious rite—like the pagan divinity, Janus, smiling upon his friends and frowning upon his enemies—whenever the character of God has thus been viewed by any sect, the doctrines of that sect bear the same features which are supposed to exist in the Deity, and when the dictates of reason are overpowered, their sentiments are too often carried out in practice.

It is true that our religion, and, to a certain extent, our characters and dealings with our fellow men, are regulated by the character which is supposed to exist in the being we adore. This is equally true with the Pagan, the Mussulman, the Jew, or the Christian. Hence, to promote the knowledge and practice of true religion, it is necessary to have correct ideas of God, of ourselves, and of divine government. Since, then, it is so impossible to come to right conclusions from wrong premises, it will be the design of this essay, to begin at the basis of all true piety and religion, by considering—

I. *The necessity of having correct and just ideas of the character of God.*

II. *The necessity of a proper knowledge of the nature of man, and the motives that will influence him to obey the truth.*

III. *The necessity of an acquaintance with the nature of DIVINE GOVERNMENT, and its adaptation to the purpose for which it was instituted; and*

IV. *The consequences that will follow, when the knowledge of these considerations shall be known and obeyed.*

Universalism professes to be founded on, and derived from the attributes existing in the Deity, and hence to promote the knowledge and practice of this religion, it is necessary to know these attributes. To do this, we proceed with our first proposition.

I. *The necessity of correct and just ideas of the character of God.*

The only way of acquainting ourselves with the character of God, is by the study of his providence

and his revelation. The means we possess, derived from the page of Nature and Revelation, are amply sufficient to satisfy any enlightened mind of the true nature of the Deity, since they both agree in teaching the same great truth, that "God is love," and that "the Lord is good unto all, and his tender mercies are over all his works." God has not revealed this in word, and contradicted it in his works; for the continued manifestation of his love to a wanting world, brings the truth home to our understandings, that from the "Father of lights" comes every good we enjoy. God is the creator, and stands in the relation of father to all mankind. This our Saviour has inculcated by teaching his followers that "One is your Father who is in heaven, and all ye are brethren," and by instructing his disciples to call God by the endearing appellation, "Our Father." This the prophet has taught us by the interrogations—"Have we not all one Father? Hath not one God created us?" This was true in the morn of creation, this was true when the prophet taught, and this God continues to confirm, by his kind and parental protection, his guardian and watchful care over the creatures of his power. His love is as far above our comprehension as his being, but is the same *in kind* that he has been pleased to implant in the heart of man.

God is the only self-existent being in the universe, consequently his love must be underived, uncaused, unbounded, coeval with himself, and lasting as eternity. This being the case, we infer that he is, and always was the same, infinitely happy and glorious—that to him, all that is past, all that is present, and all that is future, exist as one infinite and eternal *now*. God being infinitely perfect in all his attributes, cannot be made more merciful, more just, or more happy, by the workmanship of his hands.

For what purpose, then, was intelligent man created? Was it to augment God's happiness or glory? This is impossible. God's nature being love, and his own eternal mind looking forward and comprehending all the changes of time, and the scenes that man must pass through, he could not, without violating his own nature, give being to an intelligent world, for the express purpose that that being should prove an endless curse to its possessors. Considering his nature, the only reasonable conclusion that can be drawn, is, that God has destined man to be happy, happy not only in time, but happy during eternity. He has given us an existence, and made it the basis of all enjoyment. We need but open our eyes, to see the continued manifestations of that same love, the operation of the same wisdom, and the display of the same power, whose combined influence first devised and put in execution the great plan of the creation of a world. God has not only given us a being, but he has distinguished it from all others by the faculty of reason. He has given us a social nature, which leads us to mingle with our fellow man—to participate in his joys and sorrows; and to improve the weaknesses of our nature, he has added the Gospel of Jesus, to support the weak, to give peace to the sorrowful and comfort to the mourner, to give hope to the desponding, and sustain the dying, to disarm death of its terrors and the grave of its darkness—in one word, to bind mind to mind, and man to his God with one everlasting bond of union and friendship. These few indications of his love and goodness, were there no others, are sufficient to establish the truth, that God has created man for happiness. But there are other views of the divine character, equally important for the furtherance of the Gospel.

1. *The impartiality of God's love.* There are many sincere Christians who believe in the love of God, yet entertain very erroneous views concerning his character. The Saviour has taught that God is impartially good unto all, to the evil as well as the good. He has commanded us "to love our enemies, bless them who curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us," and the reason given for this requirement is, "that we may be the children of our Father in heaven."

This knowledge is of great importance to the Christian world. Man is an imitative being, and he naturally regulates his conduct according to the character of the Deity he worships. If he believes that God has determined to show favor to a part of his creatures, and that he has doomed the others to dishonor and wrath, he very naturally exercises the same spirit, and loves those to whom God has determined to show mercy, and disregards those doomed to destruction. The fruit of this belief may be seen exemplified to the very letter, in the conduct of the ancient Pharisees and Jews. They believed that God was partial to them and their nation, and that the Gentiles were the objects of his displeasure; and while they thus believed, the secret whisper constantly rose in their minds, "stand by thyself, come not near to me, for I am more holy than thou." But let the broad and illimitable spirit and grace of the Gospel be poured into the mind with its life-giving power, and let man believe, in sincerity, that "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us," and the contrast between such a faith and the former, will be daily evinced by mildness and benevolence between man and man. If, then, we would believe and teach Universalism, let us remember that "God is no respecter of persons."

2. *The justice of God.* The Christian community has long been in an error on this important attribute of God, by supposing that it is the very antipode of mercy. It has long been supposed that the mercy of the Deity would save the human race, but *inflexible justice* must have its demands, and therefore some must be lost. But this same community is necessitated to admit that God *will* the salvation of all men, notwithstanding his justice, and he being *just*, can not will an *unjust* act, therefore if justice ever has its demands, all men must be saved according to their own reasoning.

Justice is but a modification of goodness. What is just in the Deity, is just in man; and it would be folly to argue that to be *just*, we must be *unmerciful*. Such an assertion would contradict the good sense of any individual. God is *just* in all his dealings with man, therefore we are required to "be (*mimetic*) imitators of God as dear children," and "to do justly and to love mercy," etc. But it is allowed that justice is an indispensable virtue among men. If, then, it is attended with good where it exists in a finite degree, it must be attended with greater good in God, where every attribute is perfect.

In addition to these attributes, we are taught that God is immutable, "without variableness or the shadow of turning." Hence he changes not. He is of the same mind that he was when he saw all he had made: "and behold it was very good." He is now the same kind and good being that he was, when he commissioned Jesus to a world lost in sin, and alienated from its duty, its happiness, and its God. The means to promote this knowledge must vary according to the habits, the customs, and the tempers of those who teach; but he "who spake as never man spake," has taught this

character of the all-wise Creator, by appealing to the impartial and universal dispensation of his providence in the works of nature. The falling shower, the impartial diffusion of the sunbeams, and the satisfaction of all the wants of dependent man, are living examples of the impartial goodness of God. The works of nature, and the volume of holy Writ, show forth this great truth, and to them we must appeal for the confirmation of this view of the divine character.

These views of the character of God should be confirmed by his works and his word. When this is done—when God shall be regarded as the Father and Friend of man—the Christian world will work itself aright; it will be impossible in the nature of things to come to any other conclusion than that “God is the saviour of all men”—that “he will reconcile all things unto himself,” by his own beloved, Jesus Christ—that when time’s course shall end, every foe of man will be destroyed—the Saviour bring every wanderer back to the fold—his mission be ended, his kingdom be delivered up to the Father—that then “shall tears be wiped from all eyes,” “and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away”—that “every creature in heaven, and on the earth, under the earth, and such as are in the sea,” shall be heard singing the song of redemption, salvation and glory, and God himself “*be all in all.*”

This is the conclusion to which the Scriptures bring us, and this is the only one to which reason responds, amen. The more and the oftener we appeal to the Scriptures and the providence of God in confirmation of these sentiments, the brighter will they become. As the dim light which first appears in the East, increases in brightness and splendor, till the sun reaches the meridian, so it will be with the mind, when these views are infused into the soul; they will expand wider and wider, till man shall behold the truth in all its loveliness, and the daylight of Heaven’s truth and joy shall dawn upon his mind. When “the Sun of righteousness shall arise with healing in his wings,” on the darkened understanding, the character of the Deity will appear more and more lovely, his providence more and more just and impartial, and the fruit of this knowledge will be seen lighting up the countenance with joy and peace, and man will become what he should be, a good and happy citizen. This is the legitimate fruit of a correct knowledge of the character of the Deity. These views can be simplified and taught to the child by the parent; but since children always copy from example rather than precept, let the parent illustrate the ways of God in the various avocations of the domestic circle, by acting at all times on the same principles that God acts.

Every child should be carefully instructed concerning God’s true character, and the duty existing between the child and its parent. No time in the period of man, is more important than the seasons of childhood and youth. The impressions that are made on the mind at these early periods, are almost indelible, and generally go with us through life. How important, then, for the well-being of man, it is for the parent to impart to his child proper ideas of God. The parent who loves his good, his religion, and the welfare of his children, will generally imbue the tender minds of those placed under his care, with those principles which will sweeten every temporal blessing, guide and sustain through the vicissitudes of life, and crown old age with honor and peace. No duty incumbent on the parent, is more important than that of instructing his children in that religion which will increase their happiness here, and perfect their bliss and joy in heaven.

II. *The necessity of a proper knowledge of the nature of man, and the motives that will influence him to obey the truth.*

The object of the following remarks is to show, that if we would promote happiness by advancing any religion, that religion must not violate our moral, religious, and intellectual nature. “God

created man in his own image, after his own likeness; in the image of God created he him, male and female created he them.” As children resemble their parents in form; so man resembles his heavenly Parent in a spiritual point of view, “for God is a spirit.” This illustration is used by the apostle Paul, when speaking to the idolaters of Athens—he says, “as certain of your own poets have said; *For we are his offspring.* Forasmuch then, as we are the offspring of God, we ought not to think that the godhead is like unto gold, or silver, or stone, graven by art and man’s devices.” The argument of the apostle stands thus:—“if we are the offspring of God, he can not be like those images of gold, silver, and stone; for the offspring must resemble the parent. Seeing, therefore, that we are *intelligent* beings, He, from whom we have received our existence, must also be *intelligent.*”

Man is not only the *creature* but the *child* of God. This is clearly taught, both in nature and revelation. Since man is the creature, the child, the offspring of God, his nature, to a certain extent, must be godlike. Having remarked on the nature of the Deity, it will be unnecessary to pursue that subject further, to show what the nature of mankind must be, “who are made after the similitude (or likeness) of God.”

The Creator has given to man animal faculties, but these relate to the body. But if he possesses these in common with the brute, he has others distinct from them. He has intellectual faculties, and by ratiocination becomes a progressive being. He has moral powers, by the assistance of which, he perceives and knows the difference between right and wrong. He has a religious nature which impels him, like the instinct in the brute, to worship some object or being. By the power of his religious faculties, he is made a religious being.—The Psalmist in giving utterance to his religious feelings, says, “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God.”—Many deny that religion is natural to man, but it is evident from the page of history, as well as from the Scriptures, that man is a religious being.—The unnatural rites of Paganism and those of the Christian church during the middle ages, prove that man’s religious faculties are more powerful than his intellectual. The abuse of any faculty is no argument against its existence, but positive proof of its predominancy. All the faculties of man may be satisfied without warring with any of the others, and then he is most happy. But from the strong power of his religious nature, he believes in certain doctrines, and performs certain religious rites, which violate his moral and intellectual nature, and the consequence is, they detract from his happiness. Being ignorant of his own constitution, he expects happiness in gratifying to excess a particular desire to the total neglect and violation of all others.

For an example to illustrate this, we take the atheist who believes in no supreme Intelligence, and who regards all religion as the fruit of an over-heated imagination. Ask him if he is satisfied in the possession of his faith, and the secret out-breaking of his soul responds, “No.” There is a longing desire which remains unsatisfied—an aching void in the mind—a something which is constantly inclining him to embrace some more reasonable system to suppress the confusion and doubt reigning in his bosom. The reason of all this is, he who believes in atheism, violates his nature, the religious faculties of his mind remain unsatisfied, and while they are thus, they are constantly reaching out, like the hungry man, for something to satiate their longings. The man must remain unhappy as long as he thus believes.

For another example to illustrate the same, we take the religious man, who ascribes all zeal and fanaticism to the impulse of religion—who believes that for the offences that man commits while he acts on the stage of life, his Creator will punish him ages without number, and time without end, and all this without the least probable benefit, either to the punished, the punisher, or any other

being in the universe. Ask such a person, if the contemplation of the Deity affords him happiness and peace?—ask such an one, if the future destiny of man is all he could desire? The answer is as before. Such a doctrine contradicts all the principles of right and justice, and while these are violated, the soul is ill at ease. Nature calls aloud for obedience, but she is looked upon as a deceiver, aiming at the prostration of all happiness, both here and hereafter. The most holy and devout aspirations of the heart have been regarded as the teachings of depraved nature, and thus believing the most pious and humble Christians have frequently been driven to despair and suicide.—They suppose that their desires are wholly averse to the will of God, and therefore their hearts are yet at enmity with him, their faith is infidelity, their hope a delusion, and their religion hypocrisy. All this is to be attributed to their ignorance of God, and their *own* nature. Could they believe that man bears the impress of his Maker, and that therefore his nature must be right, they would inquire into those doctrines of theology, at which reason and benevolence revolt. The result of this investigation would be, the abandonment of false systems, and the advancement of righteousness and truth. Universalism will advance just in the ratio that ignorance and superstition recede.

The theology taught in nature is the most happy illustration of the great truths of the Bible; for here the love, the goodness, and the wisdom of God are seen and felt. But in all the works of God, his love and goodness are not more clearly evinced than in the constitution of man. Hence, it is necessary to be acquainted with it, not only for the purpose of knowing what religion coincides with the nature of man, but for the purpose of showing the wisdom and benevolence of the Deity. When we show that man is formed for happiness, the mechanism of the body, the perfect adaptation of means to ends in that body, and the exquisite contrivance of the physical constitution, all show that the Creator had benevolent intentions in creating man. When we appeal to these things to prove the love of God, the question naturally arises in every mind, can these be the works of a malevolent being? Owing to our peculiar nature, it is impossible that we should not love happiness, and the desire of happiness constitutes a motive to action. That which will produce in the mind the most permanent enjoyment, presents to us the strongest motive to embrace it.

This leads us to remark in the second place, on the *motives that will influence man to obey the truth.*

We have said, that the greatest amount of happiness consists in obeying the high calling of our nature. The principles of Christianity are perfectly adapted to satisfy the moral wants of man. The love, the goodness, and the justice there taught by our Saviour, and exemplified in his life, perfectly harmonize with those principles implanted in our nature. In the practice of them we are happy. Hence, when we rightly present these truths, we present the strongest motive to belief and action. If we will obey the teachings of reason, we shall practice Christianity in its primitive purity, all the laudable desires will be satisfied, each and every faculty of the mind will expand, and the index of man’s peace and happiness will be seen pictured on his brow. But when we live in the total neglect of these virtues, our course is retrograde, our way is sorrow, and the wages thereof is death.

Man’s greatest happiness is not physical, but moral, and when he is satisfied of the truth of this position, he will live a life of religion and piety. Religious devotion is the first law of nature—it shoots up from the very seat of life—it cleaves to the human constitution by a thousand ligaments—it entwines around human nature, and sends to the very bottom of the heart its penetrating tendrils.”

Since it is certain that the greatest happiness is the strongest incentive to action, when it shall be known that “there is *no peace to the wicked,*” not merely because this is the language of Holy Writ,

but because a wicked course is contrary to our nature; when this is known and felt, the consequence will be, that men will embrace and live in accordance with the doctrines of the Bible, for in the exercise and practice of them, every faculty which conduces to enjoyment, may be fully gratified.—Are we benevolent? we there are taught to love God supremely and “our neighbor as ourselves.” Are we disposed to reform, and lead a life of piety and honor? we are encouraged by the exhortation to “let our light so shine before men, that they may see our good works and glorify our Father who is in heaven.” Are we just? the injunction is, “All things whatsoever we would that men should do unto us, do even so unto them, for this is the law and the prophets.” And so on with all the virtues that adorn humanity.

When we reason with mankind on the importance of a religious life, and appeal to their sense of right for the justice of the above scripture, we find their answer is in the affirmative. These being the leading doctrines of Universalism, and corresponding with the nature of man, when we hold them forth for the observance of mankind, not for the purpose of averting the displeasure of an angry Sovereign, or to secure heaven hereafter, but for the purpose of making men happy here and promoting “*peace on earth*”—when we do this in a right manner, we present the strongest motive to believe and practice Universalism.

The world has long been in an error, in believing that religion consists in forms and scowls, and that they who pass their days in wickedness are the happiest men. These ideas have been common among almost every class and condition of society. With these impressions on the mind what class of young persons can, in the sober hours of reflection, embrace religion to secure happiness and peace? It is true that many have led a religious life; but their object has not been to secure the greatest happiness here, but to avert an infinite evil hereafter: The glory, the sublimity, and the purity of the Gospel have been eclipsed by the misdirected teachings of the multitude.—It remains for Universalism to do away these erroneous doctrines, and present Christianity to the world in its primitive purity. This can be effectually done, by imparting a true knowledge of our own natures, and the reasons of the requirements of the Gospel. The Gospel of Jesus has been given to improve and call into exercise those faculties of the mind, which without it might have remained dormant. The man who is benevolent and just, will not become weary in the practice of these virtues, for as he advances in his course, these faculties will be improved, and become the sources of more refined enjoyment, and he will go onward in virtue, and upward in happiness and peace, till death closes his earthly career. When these views of God and man shall be more fully taught, enforced, and believed, it is believed that scepticism will be disarmed of its strong hold, the wicked reformed, and man universally will drink in the spirit of, and approximate to the doctrine of the great Restitution. Our Partialist brethren admit, that were they to listen to the teachings of their nature, they should believe with us. If, then, men can be led to respect themselves, they will venture to inquire into the truth or falsity of their theology, and the consequence will be the advancement of Universalism. In thus teaching, there is no forced work. The voice of reason, nature, and revelation combine in teaching this one great truth—that the greatest happiness consists in the full and free exercise of our moral, religious and intellectual nature. If this view is correct, in presenting it to mankind, we present the strongest incentive to belief and action.

[Concluded in our next.]

For the Magazine and Advocate.
INFIDELS.

It is certainly bad policy (as are all false statements) as well as bad manners, to class all who differ from us in Christian doctrine, among the infidels. Is a man a Quaker, a Swedenborgian, a

Unitarian, or a Universalist—straightway the Methodist, Presbyterian, or Baptist sets him down as an *infidel*, and classes him with deists and atheists. The influence of *names* is very great on some minds, and many may be led to avow themselves infidels, on finding that certain great and revered men were such, who would have never thought of doing so, had they never heard that such men were infidels.

Now let us see what an array of names are placed in the list of illustrious infidels, by these injudicious and false denunciations of Partialists. Sir Isaac Newton was a Unitarian, so were Drs. Priestly, Price, Lardner, the poet Milton, Isaac Watts in the close of his life, Bishop Watson of Landaff, and a number of others equally illustrious, many of whom also denied the eternity of punishment. Origen, Archbishop Tillotson, Oberlin, Dr. Lettsom, Soame Jenyns, Dr. Rush, Dr. Redman, Dr. Franklin, Washington, and a host of others equally pious and benevolent, were Universalists. All these great and good men are uncereemoniously and contrary to all proof, thrown among the infidels, and their influence made to tell in favor of deism and atheism, by whom? By pretended friends of Christianity! Well may the Christian religion pray to be saved from such friends!

But the absurdity does not end here. Admitting that Unitarians and Universalists are infidels, it follows that the first defence of Christianity ever written, was by an *infidel*—Origen! The ablest and largest collection of testimonies, Jewish and Heathen, in favor of Christianity, ever made by any man, was made by an *infidel*—Dr. Nathaniel Lardner! The first publication against the use of ardent spirits, ever published in the United States, was made by an *infidel*—Dr. Benjamin Rush! The first time a theatre was converted into a house of religious worship, in the United States, was by an *infidel*—Elhanan Winchester! The first public vote against the use of ardent spirits as a drink, ever passed by any ecclesiastical body, was by a body of *infidels*—the General Convention of Universalists! The first time the National Convention that formed the United States Constitution, was opened by public prayer, it was at the request of an *infidel*—Dr. Franklin! The most popular treatises in defence of Christianity, lately published—at least those of which the largest editions have been sold—have been written and published by *infidels*—Pickering, Thayer, and Williamson! Strange infidelity this—and stranger still its fruits!

I might add other facts, but these are sufficient to show the *falsity* and *absurdity* of the charges made by Partialists.

ORIGEN.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.....NO. VI.

BY S. R. SMITH.

—
ENDLESS MISERY.

It is hoped that the believers of certain doctrines, will not take it amiss, that some of the most common and obvious causes of infidelity, and which are found in those doctrines themselves, are briefly stated and examined. It may be of service to them. For the Christian can lose nothing except a few cumbersome and unintelligible dogmas—which Heaven could not reveal, either because what can not be understood is no revelation, or because it is derogatory to the character and perfections of the Deity—the entire removal of such parts of his creed, would be to his mind and moral feelings, what the clearing away of fog and clouds is to his sight and perceptions. On the other hand—if the infidel could be shown that several doctrines against which his indignation has been excited, and which have been the moving causes of his unbelief, are really no part of the teachings of the Bible, but that they are the antiquated remnants of a vain philosophy, fostered by ages of extreme darkness, he will probably find new and higher reasons to respect both Christianity and its friends.

These, then, are the very things which are here intended; and it is believed with some confidence, that if the patience of the parties will hold out with our labors, the result may be useful. It is, however, a thankless task to endeavor to give information to those who are not aware that they need any—more especially so, when it is offered to those who have long been in the habit of giving, rather than of receiving instruction. From those professors whose opinions will be made the subject of remark, little gratitude or even complacency is expected; and from unbelievers, whom we would lead up from their troubled waters, to the ever-flowing fountain of Christian truth, experience has taught us to anticipate a most fatal apathy. The former are too dogmatical to be taught—the latter too indifferent to desire or seek further information.

We shall, however, cast our “bread upon the waters,” believing that there are, and will be some, to whom it may prove the bread of life—the healthful food of the soul. The great difficulty with many very honest Christians, in relation to their opinions, is, their sincere conviction that religion, the Christian religion must be contrary to nature. That its principles and requirements are opposed to the dictates of reason, to the better feelings of the heart, and to the enjoyment of social comfort. Any one thing in which they find themselves comfortable and happy, is viewed with suspicion, as emanating from some evil source. Hence they feel a kind of necessity to believe the most revolting dogmas, and to perform a number of supposed duties at much self-sacrifice and mortification. Some of these we have already noticed, and others require particular consideration—among which may be reckoned, *the doctrine of endless misery*.

There can be no proof more conclusive, than that furnished by many of the most distinguished unbelievers—that they were first led to doubt the truth and genuineness of Christianity, by contemplating the horrors of the doctrine of endless punishment. How wide this influence may have spread, is beyond our means of determining. That it is very extensive, is unquestionable, as this very doctrine is daily urged as one of the principal grounds of objection to the truth of Christianity. And even where these objections could not be made with safety, it is morally certain that the human mind takes the same direction—and a silent but fatal infidelity is generated and maintained. The history of the French Revolution, is a history of the success of the combined efforts of a band of skilful and reckless unbelievers, who covertly plotted and finally overturned the social, civil, and religious institutions of the state.

The aspect of the doctrine of endless punishment, is so dreadful, as not only to drive some into infidelity, but it has destroyed the *happiness* and the *reason* of thousands of its professors. It has been fruitful in despair, derangement, and suicide. Some of its most learned and devoted advocates have been constrained to acknowledge, that its contemplation rendered every enjoyment insipid, and life itself a “cruel bitter.” Others have admitted that its direct assertion was attended with great danger, as few could bear the thought of its mere possibility without becoming insane. And under this impression, they satisfy themselves that it should not be made the subject of frequent discussion, especially in times of general religious excitement. To this there are many modern exceptions; and the distressing consequences have been, a great increase of religious mania, and a proportionate number of suicides.

Such are the concessions made to this terrible doctrine, by some of its most talented and devoted friends. And it should satisfy them, as it does many others who have never doubted the truth of the Christian system, that the doctrine of endless misery *can not be true*. When they witness the multiplied cases of infidelity to which it gives rise—the havoc which it makes with many noble minds—the utter despair with which it overwhelms so many hearts, and the shocking deaths of which

it is the undeniable cause, they should stop and ask themselves—whether it be possible for such a system to be a revelation from Heaven? They should earnestly, repeatedly, and solemnly interrogate their own hearts—if such consequences can be supposed to follow any truth which is of undoubted divine authority? Whether the Deity could permit the existence of misery so intense and so horrid, if he be the good and gracious Being every where evinced in all the works of nature, and uniformly asserted in the Scriptures? Is it—can it be consistent with his acknowledged attributes, to suffer such intolerable miseries to constitute any part of the plan of his moral government? Or, is it possible that any being—much less a good one—should reveal a system which, if true, must forever degrade him in the eyes of all intelligences—the influence of which always has been, and always must be, detrimental to human happiness? Surely the world was already wretched enough without the apprehension of endless torments; and that must be a most singular benevolence, which would interfere with the condition of man only to augment his woe! And above all, could a God of infinite wisdom reveal to mankind for their adoption, a system so odious, that he must have foreseen its rejection—and instead of rendering the world more devout and religious, to fill it with skepticism and despair?

And who can marvel that a system which comprises so many serious and alarming difficulties and incongruities, should be rejected as an instrument of oppression in the hand of tyranny, and alike unworthy of the mind of God or man? Who can be surprised, that many who can not, or will not perform the labor of examination, should take for granted that it is a doctrine of the Bible, and consequently reject both together? And there is great liability of confounding the doctrine in question with the truth of the Bible, from the unwearied pains which have been taken for some time past, to fasten it upon the Scriptures. All the means at the disposal of several whole communities of Christians, have been put in requisition—every passage of Scripture having the most remote allusion to the punishment of the wicked, has been tasked to the utmost in order to sustain this miserable dogma. It has become the theme of daily gossip—the subject of pulpit labor—the burden of the press, and the bone of public controversy. Hence the public mind has been specially called to its contemplation; and no man can wonder that among the palpable consequences may be found an increase of infidelity. For while there are those with whom absurdities pass for mysteries, and who seem to relish with ferocious pleasure, the picture of anguish which a morose and gloomy system presents to their imagination; there are others, who are too impatient of an unreasonable and cruel doctrine, ever to think of inquiring whether it was fabricated by the church, or derived from revelation.

But the unbeliever is assured, that there are many good and substantial reasons for believing that the doctrine of the endless punishment of any part of the human race, is not contained in the Bible. And if it should be fairly shown that it neither is, nor can be found in that book, it may be presumed that, as a reasonable and candid man, he will admit, for once, at least, that he has charged upon Christianity a doctrine for which it is not responsible. And this should also admonish him to be more vigilant in future, and not decide on the truth of an immensely important subject, from some particular appendage which vice or folly may have added, and which superstition or terror may have perpetuated. It is believed that he will be the more disposed to do this, if it should be successfully shown that, while reason inculcates a more benevolent view of the destiny of man—that view is sustained by the strongest expressions of truth recorded in the Bible.

1. The doctrine of the positive eternity of misery as the punishment of human offences, is inconsistent with the acknowledged attributes of the Deity. There is not, and there probably never

was a believer in the doctrine in question, who does not admit the existence of perfections in the Deity, which can never be reconciled with the idea of endless suffering. To go no further: he believes and acknowledges that God is infinitely, uniformly and universally good; and that he is, consequently, unchangeably good to all men in general, and to every man in particular. Now, by what possible deduction of reason, consistent with that goodness, can it be inferred that any one member of the human family can be made miserable through a proper eternity? None can pretend that such sufferings are in themselves good—they are universally supposed to constitute the greatest possible evil. No man will or can say that they are productive of good to the sufferer—or that they are the evidence of goodness, much less of infinite goodness, in the Being by whom they are inflicted. They are, therefore, inconsistent with that goodness in God, which is plead for and maintained by the advocates of endless punishment. Nay, more—this doctrine is not merely inconsistent with, but is directly contrary to the divine character. For were he infinitely malignant instead of benevolent, and had he tasked the resources of his infinite mind to produce an infinite evil, what worse could he have done than to inflict endless tortures upon his sentient creation? Let the advocates of this dreadful system beware then, lest they so far forget what infinite, universal, and unchangeable goodness is, as to impute to it the office of infinite malevolence!

2. The doctrine of endless punishment, is inconsistent with reason. No doubt is entertained of the right to punish for offences, nor of the propriety of punishing so long as it is productive of any good. But it by no means follows, that it is either right or proper for any being to inflict punishment so long as it possesses the means—especially when such punishment can do no good. And as endless punishment can do no good, reason can never acquiesce in its infliction. Again—man is a being possessed only of finite powers and capacities—his actions and their consequences are therefore limited. Hence reason infers, that he can neither deserve nor properly and justly receive endless punishment. The pretence that justice requires the endless misery of the wicked, is assuming what never has been, and never can be proved—for it is to maintain that eternal justice demands what is unreasonable. Besides, it becomes us to distinguish between justice and cruelty, but the very idea of such misery, is to confound all such distinctions, and amalgamate all perception in one concentration of unutterable woe. Strict and impartial justice must have an ulterior object in all its inflictions; and the existence of such an object, implies that those inflictions must have an end.

3. The doctrine of endless punishment, is inconsistent with the truths of the Bible. However long or severe punishment may be, it is not once said in the Bible to be without end. So far from this, the strongest expressions indicative of perpetuity, are never once applied to sin, punishment, or misery. Thus *aphtharsia*, signifying incorruptibility, immortality, and its adjective *aphthartos*, meaning immortal, incorruptible—*athanasia*, immortality, deathless, and *athanatos*, immortal, perpetual—*akatalutos*, indissoluble, or endless—and *aperantos*, infinite, boundless, are all used in the New Testament, but are never found in connexion with either sin or misery. Besides these, there are several others, as *aidios*, perpetual—*akeratos*, pure, uncorrupt, immortal—and *apeiros*, unlimited, indefinite, which might have been used to convey a much stronger idea of duration than any word that is applied to punishment. But neither of these is so used—a fact not easily accounted for, if it was the intention of the sacred penmen to convey the idea of a strict eternity of punishment for the wicked. That they were well aware of the meaning of these terms, there can be no doubt, as they used the first class above enumerated, to convey the idea of life and blessedness. And in particular, these are the words

which they employ as descriptive of the state, condition, and duration of the human spirit after the resurrection. On the contrary, every word applied to the sufferings of the wicked, is, by common usage, of limited signification. None are employed to express the duration of sin and misery but *aei*, *aiou*, and *aiouios*, which are commonly rendered always, forever, everlasting, eternal, world, and age. Some of these are used in the plural, which sufficiently implies their limitation, and all of them more or less frequently, in such connexions as to show that they can not mean endless duration. And as it is plain that the writers of the New Testament were under no necessity to use the words which they did, to express the duration of misery, it is evident that they chose such as were of limited import. To these facts there are no exceptions, nor can the utmost ingenuity of man ever find one.

But we are not left to rely upon negations, in this important subject. The Scriptures do unequivocally declare, that a period shall come when there shall be no more pain, nor sorrow, nor death—when Christ shall draw all men to himself, put all things, including all enemies, under his feet, and having subdued all things, God shall become all in all. And finally, even punishment is represented in the Bible as one of the means of bringing about that holiness which is necessary to perfect and endless happiness. It is said that God chastens us for our profit, “that we should be partakers of his holiness,” and also, that “afterwards”—that is, *after punishment*—“it yieldeth the peaceable fruits of righteousness” to those who are punished. But if the punishment of sin is endless, when is this *afterwards* to come? and why punish men when they have become partakers of the holiness of God? But enough of these queries. It has now been shown that endless punishment is inconsistent with the character and perfections of God—that it is contrary to reason, and unsupported by the Bible. It is not, therefore, a doctrine of Christianity, and in rejecting it, no man should suppose that he rejects the Bible or the truths of the Gospel.

In view of these facts, the unbeliever is asked, if there is any good reason for rejecting the Bible because some Christians believe and maintain the doctrine of endless punishment? Christianity and the Bible are no more responsible for this doctrine, than they are for a thousand other foolish and absurd things which daily occur among men, and which are known to originate in other causes. Nor are they responsible for the moral apathy which prevents unbelievers from properly investigating the subject, and ascertaining where the doctrine properly belongs. Unfortunately it would seem that the gloomy and misanthropic temperament of some early Christians, originated the doctrine in question; and more or less of modern infidelity, is fairly chargeable to the tenacity with which it is at present maintained. It is very certain, that the doctrine of endless punishment was scarcely known in the Christian church during the first two centuries. For the first person who is known to have asserted the equal duration of the misery of the wicked and happiness of the righteous, is Tertullian, who flourished about A. D. 200, and as no one maintained the positive eternity of punishment before that time, there is much reason to conclude that it was not believed. This is rendered still more probable, not to say certain, by the very important fact, that many of the most distinguished Christian fathers of that period, maintained, in the most unqualified manner, the doctrine of universal salvation. Of these the most eminent was Clemens, of Alexandria. Since, then, it cannot be denied that universal salvation was the belief of many, and those of the first distinction, while only one can be found who maintained the doctrine of endless punishment, it is very full proof that this latter hypothesis is a corruption of Christian truth. But the doctrine of endless punishment once broached, found advocates, and eventually became the standard of orthodoxy in the church. This honor was how-

ever delayed for several centuries. And it was not until the year 394 of the Christian era, almost two hundred years after it was first avowed, that it had gained numbers sufficient to authorize a public censure of the doctrine of the restitution. Nor was it fully established, and Universalism suppressed under the name of Origenism, until A. D. 553, nearly four hundred years after its introduction into the church by Tertullian. So that the doctrine of endless misery has not been the prevailing sentiment of the church more than about thirteen hundred years. How preposterous then, its claim to be the doctrine of Jesus and his disciples!

Let the infidel look to these things, if he wishes to be thought candid, or if he seriously has any desire of discovering and embracing the truth. And let those who would palm this doctrine upon the world as the truth of Heaven, look to the consequences. Existing facts go far, very far, to prove that infidelity will never be expelled from some minds, while endless misery makes a prominent part of any Christian creed. For however he may triumph over the unbeliever in a general argument, this terrible doctrine will perpetually haunt his imagination, and will finally expel every favorable impression. For depend on this, that however he may feel vanquished on other points, he will regard this as a position from which he has not been driven; and he will not consent to the truth of a doctrine which destroys the harmony of the Divine attributes, and sets the deductions of reason at defiance. He will say, if such be the doctrine of the Bible, it must be the work of designing men; and if his infidelity has not become the madness of atheism, he will add—leave the character of the Deity unpolluted by the imputation of a system so offensive to its purity. But when he learns that this doctrine is neither a part of Christianity, nor taught in the Bible, if he is constituted like other men, and the religious feelings ever touch and warm his heart, he will feel new and grateful emotions as he imbibes the great and redeeming truths, that a God of goodness could not devise—a God of truth could not reveal, and a God of mercy can never inflict endless miseries upon mankind. But that the Bible teaches that Christianity secures to the believer the hope of future universal glory and blessedness.

For the Magazine and Advocate.

MINISTERIAL DUTY.

VISITATION.—This duty is most neglected, and will be, until every society has its own pastor—and certainly, until every preacher is so well supplied with the necessities and comforts of life, by the societies with whom he labors, that he can devote all his time to their service. Yet I consider it a far more important duty—one that more imperatively calls for its regular and well performance—than the public services of the sanctuary. And no society can long prosper, and improve in the Christian virtues, feelings, and graces, without it—while with it, they can not fail to flourish and be useful.

1. The pastor should, as early as possible, make out, and keep perfect, a list of all who attend on his ministration, or are friendly in their feelings to the doctrine of impartial grace. By noting opposite to each name, the residence, occupation, number of family, condition and disposition of the person, as fast as he can learn them, he is prepared to qualify himself for profitably conversing with them, and assisting them with his advice, in their inquiries after truth, or efforts to rise in Christian worth.

2. He should set apart at least two days in each week to make calls upon the attendants of his meetings—at the first, perhaps, giving the individual notice, on the previous Sunday, of his intention to do so—and continue the practice in regular order, until he has visited every individual on his list—become intimate with them, in the most friendly manner, and render them intimate with himself. And this practice he should con-

tinue, so as to visit each family, or individual on his list at least once every six months—and as much oftener as may be pleasant and convenient to both parties.

3. After he has gained their, and given them his confidence and affection, he should induce them to become more affectionately social and intimate with each other—to seek and receive each other's advice and assistance in those matters wherein they can mutually benefit each other—and thus unite the whole congregation in the unity of the spirit of Jesus, and in the bonds of Gospel love and peace.

If he is a married man, he will find himself much aided in these most agreeable labors of Christian affection, by the co-operation of his wife—that is, supposing both to have drunk in deeply of the spirit of Christianity, with which they are to imbue the minds of others by precept and practice. But all will perceive, that to enable the preacher and his wife to engage in these labors—to become, indeed, domestic missionaries—they must be placed in circumstances of such comfort and ease as will enable them to devote the necessary time to the work, without injuring their family by their absence from home.

In this manner, the sick and the dying may be sought out, refreshed, consoled, and comforted—the vicious be dragged from their abasements and degradation, and encouraged to return to virtue and usefulness—the suffering poor be relieved by the hand of friendship, and introduced to the notice and regard of those who are able to furnish them with suitable employment—the diffident be soothed into ease and confidence, the strange be made familiar, and the distant be encouraged to draw near and unite with the congregation—the ignorant (and who is not ignorant of some things?) can be enlightened in those things in which the preacher is best versed, while they instruct him, in turn, in many a useful lesson—the absentees from meeting can be induced to attend more frequently, for their increased acquaintance with, and kind feelings for preacher and congregation, will be a powerful inducement to meet them as often as possible in the public sanctuary—and, indeed, what may not be done—what difficulties may not be removed, by a faithful, regular system of social, Christian visitation by the preacher, and by his congregation with each other?

I hope society will yet open their eyes to the great benefits of this measure, and urge, and enable their preachers to put it into practice, as far as circumstances will admit.

A PREACHER.

For the Magazine and Advocate.

CHANCE.

A few individuals in both ancient and modern times, have contended that the universe was created by chance. This opinion is supposed to have originated in Epicurus, who founded a sect of philosophers called Epicureans, about 200 years before Christ. He maintained that there was no superior power, that ruled the world, or its inhabitants; and that nothing existed in nature, but material atoms. No evidence of the existence of this opinion can be traced from that age, until a little more than 200 years since, when it was revived by Gassendi, a celebrated French philosopher. He was soon succeeded by Descartes, who in 1633, wrote a treatise of the world, supporting that system, and in his whimsical theory contending that the universe was produced "by the fortuitous combination of atoms moving in vortices, through the immensity of space." Whether these atoms existed from eternity, or were created from, made of and by nothing, we are not informed. It is presumed that these persons, believed in nothing that was not susceptible of ocular demonstration, and consequently, dare not soar into the regions of the imagination and hazard an opinion on so speculative a subject. Admirable consistency, ingenuity and unparalleled incredulity! When a bottle of ink will move without a mover, upset itself upon paper and produce a regularly written oration; when a bunch of types will print a pamphlet without a printer; when the siroc winds of the desert

of Sahara will form houses of sand; when matter will produce mind; the fortuitous combinations of atoms will form unnumbered worlds, then we shall readily believe that man, in effect, was originated without a cause, or was caused by no cause; that the earth in the plenitude of its riches, before cultivation had marred its fertility, produced the human race; and that it will yet be ascertained, that the caves of the rich western wilds, teem with human intelligences, who will rise in majestic greatness and assert their inalienable rights! Atoms may fortuitously combine and produce poets, philosophers, orators, statesmen and warriors, as numerous as the frogs of Egypt. A Homer and a Virgil, a Demosthenes and a Cicero, a Thales, and a Plato, an Alexander and a Bonaparte, a Jefferson and a Franklin, may grow like vegetables, and come upon the stage of action to the astonishment of a wondering and admiring world! Such are the legitimate conclusions deducible from the theory of chance, and such a system we are invited to embrace that we may rid ourselves of credulity, absurdity, and inconsistency, become reasonable and philosophical, and solve all the phenomena of nature!

It may be contended that the earth once possessed a law that produced men and animals, but that it is not now in operation. Then, we ask, who gave matter this law, and who suspended its operations? Tell us when, and why, this law was abrogated, or prove to us that the laws of nature are changeable and we will embrace your system.

Clinton Liberal Institute, July 10, 1837. J. T. G.

For the Magazine and Advocate.

A FAMILY DIALOGUE.

A father with whom it was a custom to require from his family some account of their reading, reflections, and other engagements, and who encouraged them to put such questions to him as occurred to them, was thus accosted one day, in one of his leisure moments, by one of his children:—

"Father, I have been trying to picture to myself the appearance of the lepers who came to Jesus to be healed, and also to imagine what were their feelings before and after their cure."

"You have been usefully engaged, my son, and now let us have a description of your picture of a leper."

"I conceived of him as a man covered almost all over with a loathsome eruption—bright white scales, large scabs, and deep sores, from which, in many places, were springing up quick or fungous flesh."

"I believe you have formed a pretty accurate picture of an inveterate or very bad case. You have or may find in the 13th chapter of Leviticus, that such cases the priest, who acted as physician among the Jews, was authorized to pronounce unclean; temporary confinement was totally unnecessary, such cases being regarded as incurable, or unclean for life."

"Why were the poor lepers banished from cities and society?"

"Because the disease was contagious, and partly, also, because it was so very loathsome. Recent travellers inform us, that in the Barbary States, lepers are treated in much the same way as they were by the laws of Moses—they live outside the walls, wear a particular badge, and intermarry only among themselves. They are avoided as if they had the Plague. The law of Moses which secluded the leper from society, was very punctually observed, as even kings were expelled from their palaces, shut out of society, and deprived of the government, when affected with this disease. Do you remember any instance?"

"Yes, father, I do. King Azariah was so treated. And I can well imagine with what earnestness a poor leper, separated from his family and friends, would plead with Jesus to be made clean. I now also distinctly perceive a propriety in its being said, that the lepers "stood afar off"—did not intermingle with the crowd—when they besought Jesus to heal them."

"Do you suppose that healing leprosy was a miracle?"

"Yes; for Jesus included this among the other proofs of his being 'he that should come,' when John sent his disciples to ask that question of him; and I remember to have heard you, father, or some one else, say, that it was generally reckoned incurable by *human means*."

"I believe your information to have been correct. God alone was applied to for its cure."

A. N. S. S.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, AUGUST 18, 1837.

SCIENCE AND CHRISTIANITY.

The present is a restless, inquiring age. The fountains of the great deeps of ignorance and indifference are broken up. Every where we meet the tyros of natural science, and hear technical terms, which, but a few years ago were confined to the schools, and used familiarly only by the *literati*. Now the mechanic studies chemistry—the day laborer knows there is a science called botany—the school boy ponders on the revolutions of planets and explains the phenomena of eclipses—the farmer talks of the nature of soils and rocks—and even woman, lovely woman is no longer confined merely to know the contents of a pudding bag, or the length and breadth of a ruffe or a wrist-band. And though this knowledge is, in most cases, but very superficial, yet it is knowledge—useful knowledge, and calculated to create a thirst for more. Its superficiality constitutes its only danger. Old and long cherished errors are overturned by it, and yet it is not sufficient to show that many other opinions, as long and as dearly prized, are not errors also. This, in my opinion, is one great cause of the latent skepticism, which is occasionally developed around us, in the half-philosophers who have just emerged from the fogs of dulness and the mists of ignorance. They have just learned that the moon is not made of green cheese; and, forsooth, the Bible is an absurd old fable-book, because it says it was made "to rule the night." Some one has told them that geologists have discovered that, in all probability, thousands of years elapsed in the preparation of the earth for the reception of man; and, wonderful! none but fools will believe Moses, who declares that "six days" elapsed between "the beginning," in which "God created the heavens and the earth," and the creation of man upon the earth! Some one has told them that animalcula that had been petrified in flint stones, have been restored to vitality, and, *presto!* if flints yield insects, why not the mud of Nile bring forth human beings? Thus "a little learning" has made them mad, and nothing but "drinking largely" can sober them again.

Then, on the other hand, there are some good souls, who hearing of these wonders for the first time, decry all science as at war with revelation, and all knowledge as adverse to religion. Their opposition to established facts confirms the tyro in his skepticism—and, the increased skepticism of the half-philosopher, confirms these ignorant pietists in their ridiculous opposition to stubborn facts disclosed by the study of nature. Thus each party manages to become the worst enemy to his own side of the question, and to retard the advancement of that very knowledge he is most desirous to spread abroad in society! It is lamentable—truly lamentable to the enlightened Christian, to witness such perversion and folly on both sides. What is the remedy?

The limits of an article like the present, will barely suffice to hint at the remedy. Because piety has been stupidly perverted into an obstruction to science, religion must not be discarded as if it were the natural ally, the twin-sister of ignorance and superstition. And because natural science or rather the alphabet of natural science, has been set in seeming array against Christianity, it must not be set aside as the boon companion of impiety and irreligion. Far otherwise! The friends of science and Christianity, must unite the *train*, so that they shall be one in the minds of the people—so that the opposer of

the one shall no longer be considered the friend of the other.

For a long time the pulpit has been losing its influence over the public mind—its teachings are less and less regarded, and its teachers are rapidly sinking from the heights of intellectual superiority into the abyss of philosophical and literary contempt. The press is usurping the place of the ministry, and even the literary and scientific periodical is thrusting aside in many minds the theological tract and the religious newspaper. Why is this? for if we can find the cause, we may be able to suggest the remedy. The cause is found, I humbly believe, in the state of the public mind sketched in the commencement of this article. The people are seeking for *facts* rather than *theories*—for *knowledge* rather than *speculations*—for *practical* and *useful truths*, rather than dry *morализings* and *finely spun metaphysical subtleties*—for information in natural science and in the every day concerns of life, rather than disquisitions on the shape of a Roman toga, the form of a Greek verb, or the uses of a Hebrew Masoretic point. And they get what they want, in greater abundance, from the press than from the preacher—and from the literary and scientific periodical, than from the religious newspaper. Am I correct? If I am—and I feel confident I am correct in a majority of cases—the remedy for all this evil is as clear as the cause is truly stated.

Let the clergy endeavor to satisfy the wants of the people. Let them devote some less time to the study and preparation of merely scholastic subtleties, and more to practical and scientific subjects—less time to Greek and Hebrew, and more to the study and explanation of the ampler, richer, better, more enlivening and glorious volume of nature. Let them drown the skepticism of the tyro by a flood of that very knowledge in which he is now only ankle deep. Let them remove the hesitancy of the doubting, because *ignorant* Christian, by removing the veil which in his mind divides God from nature, religion from reason, piety from knowledge, and religious duty from the every-day affairs of social and domestic life. Let them show the harmony between philosophy and religion, between nature and revelation, between Christianity and common sense. Let them prove that *all* the works of God, (in nature and in grace,) speak the same language—teach the same truths—inculcate the same precepts—and irrevocably and undeniably confirm each other's teachings. Then will the inquiry of the age lead to wisdom—to the highest wisdom, because yielding the greatest happiness—and Christianity will be seen to be the *only*, THE UNIVERSAL PHILOSOPHY—THE INFINITE SCIENCE.

A. B. G.

MUSIC.

It is a beautiful sentiment, that I have read somewhere, but can not pretend to quote correctly, that "music is the companion of devotion and the sister of prayer."—There are few, very few in society totally insensible to music's influence on the feelings—and many, very many who can be powerfully affected by it. A ministering brother of great experience has said that good music in a religious assembly is an excellent apology for a poor sermon, and sends a good sermon home to the heart winged with double power. This is true—emphatically true. And nearly every public speaker will testify to the aid—the species of inspiration afforded him in the delivery of his discourses, by the singing of a good choir. Instead of having to wade half-way through his sermon, before he can warm his feelings up to the point necessary for its effective delivery, an appropriate hymn, well sung, gives his frame the necessary degree of excitement, warms his feelings and quickens his mental powers, so that he begins his discourse feelingly, and pursues it to its close without flagging in his ideas and exertions. There was therefore more philosophy than courtesy in the remark of a clergyman to a choir who had just murdered a hymn by singing it badly—"It is impossible to preach well after such singing; please try to sing that hymn again!"

Singers should be careful to note the sentiments they sing—not only that they may sing with the *conscience*, "the spirit and the understanding," but that their voices may be duly modulated to make others *feel* what they sing. They would justly blame a preacher who should deliver the language of entreaty and admiration—of exhortation and description—of supplication and triumph, in the same tone of voice. Yet many of them *sing* all these varieties of expression in precisely the same tone, manner, and with the same degree of loudness. They little know the beauty of variety in these things, and do not realize what a solemn, thrilling effect is produced by the proper changes expressing these various sentiments.

Another thing is too general a fault among singers—a drawling, inaudibility of their words. Many of them might as well sing the old fa, sol, la, re, ut, mi, na, as sing the *words* of the hymn, so far as the mind of the hearer is concerned; for, from the manner in which they pronounce the words, one mode would convey as much meaning as the other. A preacher who should, through a mawkish, false delicacy, be afraid to open his mouth and utter his words distinctly—who would let his sounds ooze out between his teeth and through his nose, and gargle the syllables drawlingly in his throat, would edify his congregation about as little as such singing does. This fault is easily corrected. Only let singers aim to pronounce each word as clearly, fully and distinctly, as they would do it if speaking slowly. When music is properly performed—sung with spirit—according to the sense of the words, and to the understandings and feelings of the hearers, then, and then only are the words of Moore realized.

"Music—oh, how faint, how weak—

Language fades before thy spell!

Why should feeling ever speak,

When thou canst breathe her soul so well!"

EPISCOPALIANISM.

The people are beginning to think for themselves, and to subject their creeds to the test of Scripture and reason. If there was no other proof of this fact, it would be sufficient to know that there is scarcely a denomination in our land that has not modified the expression of its doctrines, if not rejected many of the doctrines themselves, within the last twenty years. Election and reprobation are no more even the shadow of a name among many of our Calvinists—infant damnation is less than even that—original sin, total depravity, etc., etc., are repudiated altogether. But of all the creeds with which I am acquainted, I supposed the thirtynine articles of the Episcopal church the least in danger—because they are merely used to be *signed*. Lord Chatham well said, "we have a Popish liturgy, a Calvinistic creed, and an Armenian clergy." But with all the inconsistencies of the Episcopal church, it still held to orthodoxy, in the popular acceptance—and it *will* hold to it, for whatever may become the orthodoxy of the day, Episcopalian faith will be *that*, too. Like a cat, you may throw it as you will, it will light on its feet—or, rather like the three legs and feet of a Manks penny, turn it which way you will, and it will have one foot and one knee on the ground. As Dr. Rush said of the climate of Pennsylvania—"it has but one characteristic, it is always changeable."

The following article is taken from the Churchman (a standard Episcopal print published in New-York), of the 12th inst. We copy it to "show which way the wind blows" in relation to the popular doctrine of the atonement. Depend upon it, when the standard Episcopalian periodicals endorse such sentiments, there is reason to believe they will soon become general, if they are not already so. The attempt to reconcile the new view with the old doctrine, and thus secure the favor of both parties, is as absurd as it is contemptible. The idea that mercy and goodness were shut up in the bosom of God, so that they could not flow forth—that even he could not send them forth, without the death of himself, in the person of his own Son, etc., etc., is an outrage on common sense; and, if the writer understood his own language, a

blasphemy against Jehovah. We quote enough to show the bent of the article, not having room for it entire.

A. B. G.

"The doctrine of the atonement has often been unfortunately conceived of and exhibited as though the sacrifice of CHRIST were the instrument of *exciting* the Divine compassion and *producing* the Divine mercy towards sinners. The Son has been represented as the compassionate friend of the human race, interposing to avert the consequences of the Father's inveterate and unrelenting severity, and procuring from him a reluctant consent to pardon the objects of his unmingled hatred and abhorrence. Such views rob the Father of the attribute of mercy, cloud him with an aspect of austere and forbidding sternness, and expose that primary truth of Christianity, the vicarious death and sufferings of JESUS CHRIST to the cavils and objections of acute and discerning opposers. The true mode of representing the effect of the atonement, is to exhibit it not as *exciting*, but as *expressing* the Divine mercy; not as originating or drawing out a disposition to pardon and save the guilty; which before did not exist or was dormant in the Divine bosom, but as manifesting its prior existence and operation, as providing a channel through which it may safely, and honorably, and effectually flow out, and spend its exhaustless fullness in rescuing from destruction the objects of its affectionate solicitude. This sentiment is forcibly and beautifully expressed in those words of St. John, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life.' 'Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' The end and design then of the propitiatory sufferings of the Redeemer, was not to excite compassion in the bosom of God, but to let forth compassion from the bosom of God; not to render God merciful, but to make it practicable for him to exercise his merciful dispositions without weakening his authority and compromising his justice and veracity. All the resources of infinite wisdom were pressed into the service of infinite love, to devise a solution of the difficult problem, how this ruling principle of the Divine character might have scope for its free and unfettered operations, without impairing the influence of infinite justice. The result of its mighty labors is 'the redemption that is in CHRIST JESUS, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins; 'that he might be just and the justifier of him that believeth in JESUS.' The atonement then is not a tribute of justice to mercy; it is mercy's tribute to justice. Mercy, had there been no antagonist principle, would gladly have executed its benevolent purpose in the free and full pardon of every offender, without 'the precious death' of the Son of God."

PHRENOLOGY.

Well knowing the aversion of some, and the indifference of others, to this bewitching science, I fear I may give them dissatisfaction by my frequent mention of it in our columns. But an article on Phrenology even, may be more acceptable to them than a complaint of hard times, or a dun for arrearages, if they feel the one, or owe the other. Besides, the importance of the subjects with which this philosophy of the mind is so intimately connected, warrant me, I think, in devoting an occasional article to its consideration.

As many have a great reverence for what falls from the lips of titled dignitaries, I prefer giving a few remarks under the sanction of some great names, to offering the same ideas in the form of my own humble thoughts on the subject—they are also entitled to more consideration, in many cases, as coming from men whose extensive and long continued experience has proved their truth. The first class I shall adduce, go to prove the utility of Phrenological knowledge in the education of youth.

Alexander J. D. Dorsey, Esq., Master of the English department in the High School of Glasgow, says, in a

letter to George Combe—"In reply to your question regarding the bearing of Phrenology upon Education, I beg to state, that, as Education, properly considered, aims at the proper development and regulation of *man's nature*; as it is, therefore, absolutely essential to a teacher's success that he should have a guide to the knowledge of *that nature*; and as Phrenology appears to me not only the plainest, but the most satisfactory guide yet discovered, it is my decided opinion, that he who teaches and *trains* upon phrenological principles, will experience a constantly increasing attachment to his profession, will invariably secure the affectionate esteem of his pupils, and will, as a necessary consequence, succeed in giving them a thorough education, moral, intellectual, and physical. I write this, not from a theorizing spirit, but from *several years extensive experience*.

"To enter into details, would be here impossible. I may, however, briefly state, that the principle of presenting to the faculties the objects to which they are respectively related, is of itself truly invaluable in guiding the teacher to the end he has in view. Acting on this excellent principle, I have not merely employed such physical objects as tended to develop the *knowing faculties*, but have also habitually exercised the pupils in the use of their reflecting powers. In teaching morals, too, I consider *mere instruction* as very inferior to *training*. For instance—instead of *telling* a boy to be charitable, I direct his benevolence to a suitable *object*; instead of commanding him to be just, I exercise his conscientiousness by making him act as a jurymen in deciding the petty cases of the school; and thus he *learns* by practice, what others *fancy they have learned* by theory.

"In history, the use of Phrenology is truly valuable. In fact, till I knew something of this beautiful system of mental philosophy, I never taught history properly, or, I may add, any thing else." Stronger recommendation can no man give.

A. B. G.

REMITTERS—TAKE NOTICE.

Br. Davis, of the Glad Tidings, published in Pittsburgh, Pa., proposes that when it is most convenient, subscribers to that paper, may remit in company with subscribers to this paper, and *vice versa*. The proposition is acceptable to us—more especially as Southern, Ohio, and Western Pennsylvania notes are more current in Pittsburgh than in Utica, and probably Eastern and Northern notes are more current in Utica than in Pittsburgh—and also, that by this arrangement, two or more persons owing a small sum each to the different establishments, may unite them into one that can be easily and cheaply remitted, by sending the whole to either publisher. Only let the *names* be plainly written—the *postoffice* and *State* be carefully named, and the sum paid by each person, and how it is to be applied, be definitely stated, that no mistakes may be made.

Our scattering subscribers, or agents having small sums in their hands, will please remember that we have a similar arrangement with the Trumpet and Ladies' Repository offices, Boston, and with the Union office, New-York, and that should it be necessary for them to remit to either of those offices, they can send what is due to us along with it—or, what is due to them can be sent with remittances to us, in an exchange of circumstances.

Of course, it is *best* to send the remittances *directly* to the offices where they are due, when it *can* conveniently be done; but we have resorted to the above plan to ensure the more speedy reception of such subscriptions and sums as can not otherwise be conveniently sent to us directly.

G. and H.

A REQUEST.

Should any one of our agents or friends ascertain the present residence of John Howe, formerly of Cranberry Creek, Montgomery county, who left that place indebted to this office to the amount of \$11, it would be conferring a special favor on us to let us know where he may be found. If subscribers have not moral principle enough to at least let us know where they may be found, they must not complain if we publicly inquire them out.

A SELECT SCHOOL.

Do those who are in favor of unsectarian schools, know that an excellent select school is kept in the basement story of the Universalist meeting-house, on Devereux street, in this city? Miss Grant, the teacher of the same, governs by the law of kindness, is an excellent teacher, and carefully confines herself to the proper duties of an instructor of youth in the common branches of an English Education. Such a school we have long needed, and I trust our friends will remember this notice of it to some purpose—to the proper encouragement of its teacher.

Working in wax.—A word to the young ladies. Miss Grant is an excellent worker in wax. A flower of her manufacture which I saw, could not be distinguished by the sight from a natural flower—it was that of the sweet pea—one of the most delicate productions in Flora's kingdom. I am informed Miss G. would be pleased to instruct a class of young ladies in this elegant accomplishment, on moderate terms, and at an hour separate from her day school. A desire to oblige those who would learn and her who would teach, thus benefiting both parties, has induced me to write this brief notice.

A. B. G.

THE DISCUSSION.—Mr. Campbell's reply to Mr. Skinner has been received, and, with a reply to it, will appear in our next. The preliminaries are all settled at last, and the discussion proper fairly commenced.

Publishers of other papers are informed that any article in our paper is heartily at their service—even our prize tales, which cost us considerable money—if they will but give the proper credit for them. That credit we are entitled to—we ask it—and when refused by those who use what cost us time and labor, we will expose the dishonesty that would use our *property* as if it was *exclusively* and *originally* their own. We may seem over-tenacious on this subject, but I am persuaded we are correct, and I apprehend that no honest man will condemn us for wrong doing in contending for our due.

A. B. G.

RELIGIOUS NOTICES.

Br. A. WILLIAMS will preach at Adams on the fourth Sunday inst., instead of the second—Br. WILCOX at Denmark—Br. WAGGONER at Middleville—Br. FRENCH at Fowler—Br. T. F. KING, of Charleston, in Auburn—Br. M. B. NEWELL at Lassellville, and at Ingham's at 5 P. M.—Br. S. R. SMITH at Hampton—Br. E. E. GUILD at Walton—Br. D. BIDDLECOM at Mansville.

There will be preaching on the first Sunday in September by Br. BULLARD at Oxford—Br. DOOLITTLE at Cortland village, and at Truxton at 5 P. M.—Br. WAGGONER at Eatonville.

ASSOCIATIONS.

For the information of those who may wish so to arrange their business as to attend a considerable number of our Associations this Fall, I furnish the following list of their times and places of meeting.

The New-York Association of Universalists, will hold its next Annual Session, in Huntington, L. I., on the 2d Wednesday and Thursday in October next, (11th and 12th.) Ministering brethren and friends generally, are affectionately invited to attend. A full delegation is particularly desired.

THOMAS J. SAWYER, Standing Clerk.

The Chenango Association meets in Upper Lisle on the fifth Wednesday and Thursday—30th and 31st inst.

The Steuben Association meets in Kennedyville, on the first Wednesday and Thursday—6th and 7th of September next.

The Hudson River Association meets in Duaneburg on the second Wednesday and Thursday—13th and 14th of September;—and

The Ontario Association meets in Victor on the same days.

The Cayuga Association meets in Scipio Centre on the fourth Wednesday and Thursday—27th and 28th of September next.

The Susquehanna Association meets in Sheshequin, Bradford county, Penn., on the first Wednesday and Thursday—4th and 5th of October next.

The General Convention meets in Philadelphia city on the third Wednesday and Thursday—20th and 21st of September next

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper
P M, Waterbury, (Mich.) for S C—J F S, Lawrenceville, for self.
H A B and R A C—A A, Pike, for R H and O C—T T, South Bloom, (O.)

POETRY.

SHE DIED IN BEAUTY.

Under this head, in our last, we published some poetry by John C. McCabe, taken from the Boston Amaranth. The following so similar in sentiment, was handed us by a friend, who says it was published as original in the Edinburgh Literary Journal, in the close of 1828 or the commencement of 1829. Whether Mr. McCabe ever saw it or not, is not for us to say—but we believe it will be admitted to the precedence of his lines in beauty, as in priority of publication.

A. B. G.

She died in beauty—like a rose
Blown from its parent stem;
She died in beauty—like a pearl
Dropp'd from some diadem.
She died in beauty—like a lay
Along a moon-lit lake;
She died in beauty—like the song
Of birds amid the brake.
She died in beauty—like the snow
On flowers dissolved away;
She died in beauty—like a star
Lost in the brow of day.
She *lives in glory*—like night's gems
Set round the silver moon;
She *lives in glory*—like the sun
Amid the blue of June!

BEAUTIFUL EXTRACTS.

"Virtue has resources buried in itself, which we know not till the invading hour calls them from their retreats. Surrounded by hosts without, and when nature itself, turned traitor, is its most deadly enemy within; it assumes a new and a superhuman power, which is greater than nature itself. Whatever be its creed—whatever be its sect—from whatever segment of the globe its orisons arise, virtue is God's Empire, and from his throne of thrones he will defend it. Though cast into the distant earth, and struggling on the dim arena of a human heart, all things above are spectators of its conflict, or enlisted in its cause. The angels have their charge over it—the banner of archangels are on its side; and from sphere to sphere through the illimitable ether, and round the impenetrable darkness at the feet of God, its triumph is hymned by harps, which are strung to the glories of the Creator." *BULWER.*

"Dark and inexplicable fate! wild contrasts, demon of this hoary and old world, that move through it, as a spirit moveth over the waters, filling the depths of things with a solemn mystery, and an everlasting change! thou sweepest over our graves, and joy is born from the ashes: thou sweepest over joy, and, lo, it is a grave!—Engine and tool of the Almighty, whose year can not fade, thou changest the earth as a garment, and as a vesture it is changed; thou makest it one vast sepulchre and womb united, swallowing and creating life! and reproducing, over and over, from age to age, from the creation to the creation's doom, the same distant atoms which were our fathers, and which are the sole heir-looms that through countless generations they bequeath and perpetuate to their sons."—*Hill.*

RELIGIOUS ARISTOCRATS.

These are strange specimens of human nature. We have them all around us: especially in our large and populous places. Their devotion being a matter of question—yes, a matter, for spirit it is not—they leave no doubt on the mind of observers that they can live best by swimming on the popular current. Hence if a stranger comes into the place, in whose reputation they take a deep interest, they will just take the trouble to tell him or her, as the case may be, which is the most popular and fashionable meeting for them to attend, if they would be considered respectable; as though devotion was to be measured by this standard! Heaven pity such advisers.

"Where did you go to meeting when you lived in B—?" said Mrs. Gossip to another lady who had just moved into C—. "To the Unitarian," was the reply. "Well, there are no Unitarians here," was the rejoinder, "and I hope you will not go to the Universalist meeting, for that is not considered so respectable."

What think, candid reader, of Mrs. Gossip? Was not this insinuation a low and contemptible one? And yet this poor lady really thought she belonged to the very elite of the place—the spiritual lords and ladyships were her companions, and the whole concern was highly popular, and whatsoever was not of this number, must not be considered respectable. No expression did she make, however, on her advice, but took the liberty to attend the Universalist meeting, if she pleased, and let reputation take care of itself. Yet there are many weak souls who would have been charmed or frightened by this fashionable cant—this religious aristocracy. Heaven

preserve us from such creatures as these same aristocrats! We earnestly pray God that they may not come near us, unless to be reached by the sword of the spirit, and made humble by the Gospel. Until this can take place we pray for their absence from our ranks.

TONGUE.—The mysterious membrane that turns thought into sound. Drink is its oil—eating its drag chain.

AGENTS. — CONTINUED.

NEW-YORK,
Jacksonville, J. Cooper P. M.
Jamestown, W. H. Tew
Johnson's Creek, F. Butterfield P. M.
Johnstown, G. Van Nostrand
Jordan, W. K. Knowlton
Kempville, J. D. Cooper
Kingsbury, G. T. Leggett P. M.
Kirkland, D. Adams P. M.
Knowlsville, A. Aldrich P. M.
Lakeville, A. Goodman
Lancaster, E. M. Safford
Lawrenceville, J. F. Sanders
Lebanon, Rev. W. M. Delong
Lee, J. Matson P. M.
Leeville, S. Eldredge
Le Roy, S. W. Carpenter
Leyden, J. Rockwell P. M. and
Rev. J. A. Aspinwall
Lima, W. Smith
Little Falls, T. Cole 2d, S. Petrie
Livonia, Robert Adams
Lockport, Rev. J. Potter
Logan, J. S. Smith P. M.
Louisville, J. Marsh Jr.,
Lowville, S. Murray
Lyons, J. B. Pierce, W. Sisson
McLean, H. Boynton
Macedon Centre, J. M. Mott
Madison, C. T. Curtis
Madrid, Alfred Goss
Malone, S. Field
Manchester, A. Sisson P. M.
Manlius, W. M. Williams
Mansville, J. W. Persons
Martville, F. Austin, Jr.
Massey, J. Polly 2d
Mayville, J. Pratt
Medina, Roswell Starr, Rev. N. Sawyer
Mendon, Squire Goff
Mexico, B. Thayer
Middlefield, W. Shipman
Middlefield Centre, Dr. A. Todd
Middleville, J. Farmer
Milan, D. Badger Jr.
Milton, P. H. Warren
Moriah, G. H. Barker
Moriah Corners, G. H. Binn
Morristown, Charles Carter
Mottville, Adam Thum
Mount Morris, R. Daboll
Naples, B. K. Lyon P. M.
Nashville, A. Sprague
Nelson, A. Donald
Newark, D. Kouyan
New-Berlin, T. Howard
New-Berlin Centre, M. L. Wood P. M.
Newburg, J. W. Waterfield
New-Haven, T. Griddle Esq.
New-Lisbon, E. Lull
Newville, Dr. A. Snyder
Newport, B. K. Keeler
New-York, P. Price
Nichols, G. W. Saxton
Nicholsville, W. Spencer
North 1st, King-Spencer Jr.
North Adams, B. F. Sweet P. M.
North Boston, Peres Colb
North Granville, S. Bateman
North Lansing, Dr. D. Johnson
North Norwile, Ezra Gorton
North Penfield, F. Robb
Norway, N. Foslock Esq.
Norwich, A. Chandler Esq.
Oakland, D. Edgerly
Ogdensburg, H. Robbins
Olean, Dr. E. Fine
Ontonagon, S. Anable
Ontario, J. D. Condie
Oran, C. Bartholomew
Oregon, B. Bump P. M.
Oswego, G. W. Runcy
Ottawa, W. K. Cooke
Otto, S. St. John P. M.
Owego, J. Truman
Oxford, H. Holman
Palmer Hollow, T. A. Palmer
Painted Post, Daniel Gorton
Pahyra, S. Birdsal
Panama, Benjamin Dual
Parishville, A. Perkins P. M., E. Leonard
Parma, J. Kane Esq.
Pavilion, J. Sprague Jr.
Paysville, William Dodge
Penfield, D. Fosgate Esq.
Penn Yan, Z. C. Andrews
Perrinton, A. Goodell P. M. and
Rev. W. E. Manley
Perry, Rev. T. P. Abell
Perryville, A. Britt
Persia, Elias Hall
Philadelphia, J. H. Weeks
Pike, A. Adams
Pittsford, E. Boers
Plato, Rev. P. P. Fowler
Plattsburg, P. Marshall
Portageville, E. D. Moses P. M.
Port Byron, H. Perkins P. M.
Potsdam, J. Parkhurst, Rev. J. Wallace
Pratt's Hollow, J. F. Chamberlain
Preston, S. Wait P. M.
Prattsburg, J. Potter
Poughkeepsie, W. H. Slater
Redfield, S. Drake P. M.
Red Creek, E. Underhill
Richfield, Hon. O. Beardsley
Richmondville, J. Westover
Rochester, G. U. Roberts
Royalton Centre, Rev. C. Hammond
Royalton, Rev. L. Knapp
Rome, S. R. Stevens
Rosie, L. Race
Rush, L. Treadwell
Sackett Harbor, Z. Allen P. M.
Salsbury, A. S. Gage
Salsbury Centre, O. Ives
Salina, J. J. Rice
Sandy Hill, J. Lamson
Sandy Creek, L. Mallory P. M.
Scheneectady, Rev. T. J. Whitcomb
Scipio, Jesse Babcock
Scipio Centre, Rev. H. Boughton
Seely Creek, S. Daggett Esq.
Sherburne, N. Starr
Siloam, D. Dick 2d P. M.
Sloatborough, S. Saxton
Smithville, L. M. Winslow
Smithville Plat., Eli Tarble
Society, E. Dutton P. M.
Somerset, W. Wickham P. M.
Somerville, A. Thompson
South Fairbridge, Rev. G. Mesinger
South Cameron, A. Frisbo
South Chm, W. Pixley P. M.
South Edwards, J. C. Haile P. M.
South Le Roy, E. Olmsted
Southport, W. Cook
South Wales, W. C. Russell
Southville, A. Thompson
Springwater, Dr. C. Stafford, Rev. A. Kelsey
Stockbridge, A. Pratt
Stockton, Reuben Mengor
Stockholm, Benjamin Holmes
Summerhill, John Saxton
Sullivan, E. Swift
Syracuse, T. Swan
Tahong, B. Hyde P. M.
Theresa, G. W. Cornwell
Three Mile Bay, J. Cool
Throopville, T. S. Ashley
Tully, H. Chapin
Turin, H. Bagan
Town Line, Ira Johnson
Troy, Rev. L. C. Browne
Union Square, Hon. A. Skinner P. M.
Union Town, A. W. Garrett P. M.
Upper Lisle, Rev. C. S. Brown
Venice, J. Morgan
Victor, Rev. K. Townsend, A. Berry
Victory, Chancy Dowd
Vernon, George Allen
Vigil, W. Lincoln
Washington, P. T. Ingram
Watson, Rev. E. Guild
Warsaw, J. Holly
Watertown, Rev. P. Morse
Waterville, D. Bangs
Wethersfield, D. B. Green
Wethersfield springs, J. Chandler
West Almond, Ira Baker
West Bloomfield, Dr. E. D. Wright P. M.
West Burlington, Rev. M. B. Smith
West Chazy, S. A. Goodrich
West Constable, S. Pelton
Westfield, A. L. Wells
West Harpersfield, J. Bristol
Westmoreland, L. Clark
West Richmond, J. Morse Jr.
Whiteland, J. Ryan
Whitesville, N. Jones
Williamstown, J. Potts P. M.
Wilna, Rev. J. H. Whopley
Winfield, B. Carver P. M.
Wolcott, J. Landin, Rev. T. D. Cook
Worcester, S. S. Burnside P. M.
Wyoming, A. Paddock
Yatesville, S. Cory
York, J. Riss
Yorkshire, R. Thornton, F. Kellogg
Zoar, J. Hill P. M.

MARRIAGES.

In Madison, on the 2d of August, by Rev. A. Dismore, Mr. SEYMOUR CURTIS, to Miss ELIZA ANN CURTIS, daughter of Mr. Eli Curtis.

In Morrisville on the 3d of August, by the same, Mr. PALMER HALL, to Miss LUCETTA LEWIS, daughter of Capt. Isaac Lewis.

DEATHS.

In Aurora, July 31st, of stoppage of the wind-pipe, Mr. ELIAS AVERY, aged 69 years. For nine days he could not take food, which, joined with mortification, terminated his days. The deceased sustained the reputation of a practical Christian, and was beloved for his moral integrity. His faith was firmly fixed in the Restitution; so much so, that it enabled him to bear his sickness with composure, and to meet death with a smile. He frequently alluded to the common objection against his faith that "it would do to live by, but not to die by," and affirmed that it not only blessed him in life, but abundantly sustained him in meeting death; which was proved by his departure in triumph, his faith having enabled him to rob dissolution of its sting. So fell asleep a virtuous follower of Christ. "Let me die the death of the righteous, and let my last end be like his." May God give comfort to a numerous circle of mourners. The consolations of the Gospel were preached by G. W. M.

At his residence, near Wome's lott, Berks county, Pa. on the 17th of June, BR. SAMUEL LONGANECKER, aged 38 years, 6 months, and 3 days. His disease was of a consumptive nature, and baffled all medical aid. He was confined to the house for about six months, and the greater part of that time to his bed. He left a widow and three children to mourn his departure. His earthly remains were deposited in the Universalist burying ground at Womelsdop, on Monday following his decease, on which occasion the writer of this, spoke the words of consolation to a very numerous assembly of mourners, friends and neighbors, from 1 Cor. xv: 19.

As a man, Br. Longanecker was strictly honest and fair in all his dealings, his spiritual enemies (others he had none) themselves testifying thereto. He was a firm believer and advocate of the doctrine of the filial holiness and happiness of the whole Adamic family.—He died full in the faith, and we may of truth say of him, that "he fought the good fight, he kept the faith" etc.—In him we have a strong verification of the grand truth, "that Universalism is good to live by, and good to die by." His faith was good to live by, for he was an upright dealer and good neighbor, as all who knew him must testify; and his faith could not be otherwise but good to die by, as he had a conscience void of offence, which gave him peace of mind, and as he was firm in faith, he had no fears in relation to an angry and vengeful Deity, but on the contrary feelingly knew that "God was good unto all, and that his tender mercies were over all his works," and in this assurance could calmly commend and resign his spirit into the hands of a kind and good Father, breathing out in resignation, the prayer of his Lord and Master, "Father, not mine, but thy will be done." *JACOB MYERS.*

At his residence in the village of Mason, Branch county, Mich., on the evening of the 25th ult., JONATHAN CONGER, Esq., aged 34 years. His disease was first a congestion of the brain, which continued for about a week, and then relapsed into typhus fever, with which he constantly and rapidly failed until after an illness of two weeks death, closed the scene. In the death of this individual, community has lost an active and efficient member; a wife a kind and affectionate husband, who has thus in an early period been torn from her embrace, and consigned to the dark mansion of the tomb. His funeral was attended on the 26th, by a large and respectable concourse of people, whose listening and death-like silence, served constantly to remind the writer while he attempted to hold forth the consolation of the Gospel, that he was truly in the house of death.

Mr. Conger was a believer in the constant goodness of God, but being personally unacquainted with him, the writer is unable to say how far his life and conduct were influenced by his belief, or how deep he drank of the waters of life and salvation. May a perfect love for, and confidence in God, serve to cast out all fear from the minds of his widowed companion and friends, and may this afflictive dispensation of his providence, serve to unite their hearts more firmly to himself who is the original source of all consolation and comfort.

On the 14th inst., at Edmeston, Otsego county, CATHARINE FITCH, consort of Prentes Fitch, aged 71. She was a member of the Universalist church in Burlington, and died in the full faith of a world's salvation.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, AUGUST 25, 1837.

NUMBER 34.

THEOLOGICAL DISCUSSION.

From the Millennium Harbinger.

No. 8.—Mr. Campbell to Mr. Skinner.

Bethany, Va., August 1, 1837.

1. MY DEAR SIR—Yours of the 18th ult. arrived yesterday. No thanks are due me for settling preliminaries to "mutual satisfaction." That has not been done. You may, indeed, thank me for having given up every litigated point to your entire satisfaction. Your thanks would have been in order had you substituted *my* for "mutual."

2. Your 2d and 3d paragraphs have no bearing on the question before us. Your 4th admits the justice of my strictures on your four propositions; but you defend your nullifications, etc., upon the ground that my four questions were objectionable on the same score. Shrewd, indeed! To allow a person to select one out of five questions, is, in your optics, identical with compelling him to discuss the whole. To be asked at table to partake of any one of five dishes, is, in your reason, equivalent to be compelled to digest another five! To offer for selection four or five *homogeneous* propositions, and to constrain the discussion of just so many *heterogeneous* points, are just the same thing! Having in the very elements of your defence admitted all that I alleged in my general review of your positions, I feel no necessity of farther demonstrating the entire dissimilarity of the case you urge to protect you. Without farther comment, I fearlessly refer the review to all our readers.

3. You candidly allow (paragraph 6) that your first three propositions only reach the ramparts, the mere outposts of the besieged city; and wisely say, "If I [you] prove the affirmative of the fourth, my whole system of endless sin and misery falls." Yes—if you prove the fourth! Aye, that is the point: for this not proved, yourself being judge, your other toils are vain and useless. Hasten, then, my dear Sir, to the fourth. That is the vital point—and the affirmative is yours.

4. The first point of interest bearing on the question before us, is in your 8th paragraph. My parody upon your apostrophe you allege is not in point. Here we are at issue; and it is an important issue. The great point with your school on the first proposition is, that *gehenna* originally meant the valley of Hinnom, as we have been told a thousand times: therefore it cannot represent a state of punishment after death in another world. This is your great enthymeme. Syllogistically expressed, it would read in full—

5. *Whatever word has represented a place of physical misery in this life, cannot represent a state of future misery after death.*

But gehenna has represented a place of physical misery in this life:

Therefore, gehenna cannot represent a state of future misery after death.

6. Now, Sir, answer me unequivocally, and say whether the above syllogism does not state the point, to illustrate and prove which, the ten thousand pages written about *gehenna* have been published from Georgia to Maine. Be definite, and explicit, too, on this question: for here I do claim for the truth a decided victory. Out of the lips of Universalists themselves, I refute these ten thousand pages, by showing that their syllogism and philology as fully prove that the words *shemim*, *ouranos*, *cælum*, *heaven*, because they originally signified the sensible air and the visible sky, cannot signify a state or place of future happiness after death: I say, the case is precisely similar. Take the Hebrew *shemim* and *gehenna*, or the Saxon

heaven and *hell*, and compare their history, and there are not two cases more parallel in universal language. *HELL* has often denoted the vale of Hinnom, the pit, the grave, and sometimes a state of punishment after death. *HEAVEN* in like manner, has often denoted the air, the region of the sun, moon, and stars; the blue ethereal, exaltation, and sometimes the state of future happiness after death. Do you, Mr. Skinner, deny this? If so, say it distinctly. If you do not deny it, then I ask you, *are not these two cases parallel?* Compare the following with the preceding syllogism:

7. *Whatever word has represented a place of physical enjoyment in this life, cannot represent a state of future enjoyment after death.*

But shemim has represented a place of physical enjoyment in this life:

Therefore, shemim cannot represent a state of future enjoyment after death.

8. You may have another still more precise case, if this one is not fully satisfactory. For example:—

Whatever word originally signified a state of limited and temporary suffering, can never afterwards represent a state of unlimited and eternal suffering.

But *gehenna* originally signified a state of limited and temporary suffering:

Therefore, *gehenna* can never signify a state of unlimited and eternal suffering.

Its counterpart is as follows:—

9. Whatever word originally signified a state of limited and temporary happiness, can never afterwards represent a state of unlimited and eternal happiness.

But *Paradise* originally signified a state of limited and temporary enjoyment:

Therefore, *Paradise* can never afterwards represent a state of unlimited and eternal happiness.

But both *Heaven* and *Paradise* are so used in the New Testament. Therefore all these Universalist syllogisms are equally fallacious and delusive.

10. On comparing these four syllogisms, then, ask how much has been gained to the cause of Universalism from all the concessions of all the believers in future punishment; or from all your writings and debates on *sheol*, *hades*, and *gehenna*. This, Sir, I wish you to remember, is one of my outposts, which I cannot surrender till you bring forces of reason and logic incomparably superior to all that have ever marshalled under your banners. It is, indeed, a rampart in which I feel perfectly impregnable, and I wish to give it conspicuousness in the ratio of your efforts to slur it over. I fearlessly conclude, that as the word *heaven* represents a state of future happiness, so the term *hell* as undeniably represents a state of misery after death. So do all the words in Hebrew, Greek, and Latin, which are now properly translated by them.

11. And here, Sir, I am sorry to accuse you of shuffling in a most palpable manner. You change the point most dexterously. You say, "Neither the Hebrew *shemim*, the Greek *Ouranos*, the Persian *Paradiseos*, nor, I may add, the Latin *Cælum*, nor the English *Heaven*, is ever relied on by any Universalist, nor any other enlightened Christian, as proof of the endless happiness of the saints." That is not the point. The question is not, "On what words do Universalists rely;" but, Do these words sometimes represent the future happiness of the saints? You, my good Sir, have admitted this; and this being by you admitted, is all that is necessary to my parallelism. Why then did you, ingenious Sir, change this point into a question

about what Universalists choose to rely on in debate? By thus subtly changing the point, and by conceding that these words do sometimes mean a state of endless happiness, in despite of their original or more common signification, you prove that you are sometimes sufficiently acute; and, moreover, you establish, to my full satisfaction, all that I have alleged about *gehenna*.

12. Permit me, Sir, to correct your style of address. You are so much accustomed to speak of "wilful perversions," and "outrageous perversions," and to a swelling, declamatory, and highly turgid and boastful manner, that you are not only sinning against human dignity, but misinterpreting the proper language of decency and respect. I now allude to your 7th, 10th, and various other paragraphs, where you declaim on certain terms of modesty, almost to an utter perversion of my meaning. You say that I am "reduced to a mere probability," "to a bare possibility," "a perhaps," that *gehenna* was used by our Lord to represent punishment after death. Because I did not in your style, or in that of "His Holiness," say it certainly does so signify, or I have proved it beyond all doubt to signify, etc., etc., but modestly said it is possible, it is probable, etc. But, Sir, I think that I have proved more than I allege in these words. I wish my arguments to be always a little stronger than my assertions. Yet if you require it of me, I now say that I have fully proved—

1st. That *gehenna* in the New Testament does not represent the valley of Hinnom; but

2d. That it is used by our Lord, not possibly nor probably; but certainly to represent a state of future punishment after death. I assert now the more positively, because we have seen all that you have been able to allege against it. And what is it? That, in the opinion of certain interpreters, it *once* (Matt. v: 22) refers to burning alive in the literal valley of Hinnom. Then, Sir, yourself being judge, we have it eleven times out of twelve the representative not of the valley of Hinnom, but of something more terrible.

13. It is unnecessary for me to contend about Matt. v: 22, as you only urged it upon mere authority. But, Sir, were it necessary, I could show that you misinterpret the authors you quote. Of those that I have now leisure to examine, not one of them authorize you or any one else to say that Jesus threatened a literal burning in the valley of Hinnom. They only say that he alluded to this valley, but meant a future and a different punishment. You rely too much, Sir, upon Mr. Balfour. Jesus never threatened his disciples or his hearers with Jewish punishments for disobedience to his instructions. I have given, some dozen years since, the substance of all these comments, in a note on this passage, in the first edition of my Family Testament.

14. Your cordial admission that to "enter into life" is the contrast of being "cast into hell," and that to "enter into life" is in Scripture style sometimes equivalent to entering heaven or eternal happiness, goes far indeed to justify my remarks in my last letter on *gehenna*. But you will have to go a little farther on this point. You take refuge from your own concession that "to enter into life" sometimes means to enter into future and eternal bliss; "into immortal beatitude"! by throwing a glorious ambiguity around the phrase "enter into life." But, Sir, I must allure you out of the smoke you have thrown around you. To talk of life and of the bread of life, and of passing from death to life, in such a connexion, is supremely rabbinical. You will have "entering into life" sometimes to

mean entering into the church! You ask me gravely, am I prepared for the issue of my assertion, viz., "that whatever is meant by *entering into life*, the very opposite of that is going into, or being cast into gehenna?" I answer, *I am*. But why do you immediately fly from the issue by introducing phrases in which the word *life* occurs; such as "bread of life," "my words are spirit and life," etc., as if these had any thing to do with the contrast before us? Did Jesus contrast "the bread of life" with the "everlasting fire," or with "gehenna," or being "cast into hell"?! You abandon the issue the very moment you dare me to the conflict. I am prepared for the issue, Sir, and fearlessly assert that you cannot produce a single instance in the whole Bible where the phrase in issue, viz., "*enter into life*," means to join the church, to become a citizen of Christ's kingdom on earth, or regeneration, or any change of state which happens in this world. You need not parcel out these words and tell me what *life* sometimes means, what *enter* means, and what *into* denotes. No, Mr. Skinner, this is mere trifling. *To be cast into gehenna*, is the phrase with which *enter into life* is contrasted.

15. No one denies that the phrases "kingdom of heaven," "kingdom of God," sometimes mean the church of Christ, or Christian institution. No person living, perhaps, has either said or written more on this subject than your humble servant. But that to "enter into life" and to "enter into the kingdom of God," mean the church or Christian institution, in contrast with entering into any other state, is as gratuitous an assumption as you can make. Jesus said to a rich young man, "If you would enter into life, keep the commandments"—"a rich man shall hardly enter into the kingdom of heaven"—"it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Do these phrases by any conceivable interpretation, mean entering into the church on earth!! If they cannot, in such a connexion, how much less possible or probable that in the contrast with being cast into gehenna, or the everlasting fire where the worm dieth not, they mean admission into an earthly institution!!

16. Among other delusive questions and assertions, you ask me, paragraph 12th, *If gehenna have the same meaning in all places*, how are we to understand James speaking of the tongue? etc. Who says that either heaven or hell has the same meaning in all places!! Is this, or is it not, *ad captandum*? I have then, Sir, formed the issue. It is with me a strong outpost. That life implies death, that eternal life implies eternal death, that to enter into life in contrast with being cast into hell, means the possession of as great a contrast as reason or language knows: in one word, Sir, that in the preaching of Jesus to be "cast into hell," "into the everlasting fire," as certainly means endless punishment, as to "enter into life," or "into the kingdom of God," does mean endless bliss; and that "to enter into life" does in no place mean to enter into the church or kingdom of God on earth, has been shown, and may be most clearly seen by an induction of every passage where the phrase occurs. As I gave all the places where gehenna occurs, do you give all the places where "enter into life" occurs.

17. I am much abused for an alleged "wilful perversion" of your favorite dogma which I quoted in my last. I have not, Sir, wilfully perverted it. You affirm that "justice can neither ask nor receive farther punishment than sincere penitence and reformation." Nay, you go farther and say, that, in this way, "the sinner has been punished according to the full demerit of the crime," etc. Now, Sir, if *hell* and punishment are two names for the same state, and if justice can demand no greater punishment than repentance, where is the mighty wilful perversion of your dogma in regarding repentance as the only hell or the only state of punishment. If in repentance "the sinner has been punished according to the full demerit of the crime," where shall we find a severer hell than in a penitential heart!! I contend then, Sir,

that your words amply justify my conclusion.—Here I might retort upon you with seven-fold evidence. Why do you coin dogmas for me at the mint of your imagination? Where did you learn that I think that "Adam was threatened with eternal death," etc., etc.? These are fictions of your own manufacture.

18. I protest against such a defence of yourself in any case as you exhibit in the 18th paragraph. You call my exposure of your fantastic or nameless "*version*" of Psalm ix: 17, "a wilful perversion." I unequivocally and *ex animo* repel the charge. Except it be your own wilful perversion of reason and truth, there is no other perversion in the passage. You again say, "the wicked shall experience severe judgments, etc., and *perhaps* also a distressing sense of guilt," etc. This is your hell with a *perhaps* in the middle of it! Let the reader examine your 18th paragraph, and turn back to my 27th; and after comparing them, I venture to predict he will hereafter understand your "wilful perversion" to mean your own signal and unanswerable defeat. You talk about my making "no effort to prove your definition or version to be incorrect"!!! My whole 27th paragraph is given as a perfect disproof of what yourself did not so much as attempt to prove but by the case in debate, as I there told you. Hereafter I advise the reader to look for an unanswerable refutation of your speculation where you talk of "wilful perversion." You will be surprised, Sir, to find how soon we begin to understand your style. Your 19th paragraph also proves a proposition not now in debate—viz. That it is possible for a person to be ridiculous without being sublime. This indeed, you proved to a demonstration in the 21st paragraph of the preceding letter, when you made the Roman power "Him that had power to destroy both soul and body in hell"! Yes, reader, Mr. Skinner's *version* of "Fear not them that kill the body," is, "Might not the Saviour have intended the Roman power?"!!!

19. I have now touched upon all the important points before me, and have formed with you two main issues. These two contain every thing of vital consequence to the discussion of the first proposition. Your 14th paragraph runs out into the second proposition, on the words *everlasting, endless*, etc. Still, as the phrase *the everlasting fire* occurred as a substitute for *gehenna* in my quotations from the four gospels, I must observe that your quotations from the Old Testament are not in point. Not one of them is of the *genus*, much less of the *species* before us. "A fire ever burning upon the altar," or a "smoke ascending forever," are as unlike to *pur to aionion, the everlasting fire*, or to *pur to asbeston, the unquenchable fire*, as the phrase "bread of life" differs from the phrase "enter into life," or as the phrase "it is truth" differs from "it is the truth," or "he is a light of the world" differs from "he is the light of the world." The "everlasting fire" substituted by Jesus for the word "hell," is never found identified with any thing else but hell or future punishment. It is defined by him as "*the everlasting fire prepared for the devil and his angels*," Matt. xxv: 41. You can not produce a single instance in the whole New Testament wherein it is applied to any thing temporal or limited! Take notice, I have given you the chance of an issue on the second proposition. My dear Sir, there is the width of the poles between saying "Thou art a man," and "Thou art the man"—between a fire that ever burns on my hearth and "the everlasting fire." I beseech you to abandon your loose style of quoting Scripture.—No man ever can arrive at the truth who interprets and applies words regardless of their adjuncts.

20. Universalists believe that "Adam did die the very death threatened on the very day of transgression." They believe many other strange things. I believe that Adam died at the end of NINE HUNDRED AND THIRTY YEARS after his creation, and that this was threatened in the words, "in the day that thou eatest thereof DYING THOU SHALT DIE." But of all these curious matters in their own place.

21. What the apostles preached to the Gentiles will also appear in the sequel. That they preached fearful vengeance, future punishment, punishment after death, everlasting ruin to wicked men, to those who rejected the Messiah, is awfully certain. Yes, Sir, you will as soon quench the orb of day by your spittle, as quench the everlasting fire of Heaven's insulted Majesty, by all your powers of reason and declamation.

22. You admit there has been PUNISHMENT for sin—punishment issuing in the destruction of sinners. Of these admissions, hereafter. You pass too lightly over many things in my last epistle, No. VI. The 17th, 21st, 23d, 24th, 25th, 26th, 28th, and 31st paragraphs have been either leaped over, or trod on as burning embers.

23. That the Scribes and Pharisees, addressed by Jesus as an off-spring of vipers, were cast into the hell of Jerusalem's destruction, is as baseless, wretched, miserable, blind, and naked a *get-off* from a dilemma, as, in my opinion, can be found in universal history. These Scribes and Pharisees, so ripe in wickedness, could not be less than 40 or 50 years old when Jesus was 33. They had seen their fourscore years and more before Titus, A. D. 70, besieged the city: and if they did not escape that damnation of hell, must, in at least nine cases in ten, have been raised from the dead!

24. Your reply to this letter, if it reach me not before the 22d inst., will not find me at home. I shall be gone to Ohio for two weeks or more. In case it should not arrive in time, I will leave a letter on the 2d proposition, to follow your next, and shall attend to your reply to this on my return. This will be forwarded in *proof* by our mail of the 3d instant.

In all benevolence your friend,
A. CAMPBELL.

For the Magazine and Advocate.
No. 9.—Mr. Skinner to Mr. Campbell.
Utica, N. Y., August 12, 1837.

DEAR SIR—Yours of the 1st inst., reached me yesterday. It is useless to waste more time about the vastness of your concessions.

2. You admit that you had been wide from the question before us, when you say that my 2d and 3d paragraphs, which directly met what you had written, had no bearing on the question. I hope in future you will observe more strictly your own rule to keep to the question.

3. You attempt to evade my retort of your own charge of the proposed questions' nullifying [nullifying you now have it] each other, is a lame effort. You pretend that your questions were all homogeneous; either of which would have been sufficient to cover the ground of difference between us, but mine were heterogeneous, compelling us to travel over more ground than necessary. Is it possible you can be serious in this? If your first question, "Is there any punishment for sin?" had been settled in the affirmative, would you not then have desired a discussion of your next, viz.: "Is that punishment present or future?" and so on with the third and fourth questions? And yet you would persuade our readers that you only meant to give me the option of selecting one out of four or five questions! Admirable consistency!

4. If your strongest ramparts fall, you need not "lay the flattering unction to your soul," that your citadel will be spared. It will be time enough for me to advance further proof of my fourth proposition, when you have disposed of that brought forward in my first letter, or done any thing towards establishing the affirmative of your own side.

5. All you say in your 4th, 5th, 6th, 7th, 8th, 9th and 10th paragraphs, is wide of the mark. Unfortunately for my learned and acute opponent, it is an entire misapprehension (whether intentional or unintentional, I know not,) of the views and arguments of Universalists generally, and certainly of my own. Certainly I have never argued, nor known any Universalist to argue, that, because *gehenna originally meant the valley of Hinnom, therefore it cannot represent a state of punishment after death in another world*. No, Sir, such are

not the arguments of Universalists. And all your fine syllogisms, based on this supposition, are, like the fragrance of a rose in the wilderness, wasted upon the desert air. We say, Sir, that *gehenna* originally and literally meant the valley of *Hinnom*. This you admit. We further say, that in process of time, *gehenna*, or the valley of *Hinnom*, and *tophet*, another term for the same thing, were used in the Old Testament figuratively to set forth the temporal but severe judgments coming upon the Jews. The learned Schleusner, in his *Lexicon*, (and with him agree the most eminent critics,) in *vice gehenna*, says, "As a continual fire was necessary to consume the substances, [carcasses of animals and of desperate criminals,] lest the air should be infected by putrefaction, and as there were always worms feeding on the remaining fragments, [see Isa. lxvi: 24.] it hence came to pass that every severe punishment, and particularly every ignominious kind of death, was called by the name of *gehenna*." He refers to Matt. v: 22—"shall be in danger of a *gehenna* of fire"—i. e., he says, "shall be worthy of an ignominious death." See as confirmation of the justness of this definition, Jer. vii: 25, to end, and viii: 1, 2, 3, and the whole of the 19th chapter of Jeremiah. Also, Isa. xxx: 27-33, and xxxi: 1-4. The reader is requested carefully to examine all these places.

6. Such being the acknowledged meaning and uses of the valley of *Hinnom*, in the Old Testament, what reason have we to suppose it was used in an entirely different sense in the New? Would Jesus have used the term in so very different a sense from that in which the Jews had been accustomed to understand it, (and it was never used in addressing Gentiles,) without giving the least intimation that he had entirely changed its meaning from that in which their ancient prophets used it.

7. Though Schleusner, Dr. George Campbell, and other advocates of the doctrine of endless misery, assume that *gehenna* was afterwards used to designate the future punishment of the wicked, or the state of the damned in the eternal world, it is only their opinion, unaccompanied by a particle of proof. They may assume or opine ever so confidently, and you may assert ever so positively any doctrine or position you please, but this to me and our readers is no proof. You and they can prove as far as the Bible warrants, the application of *gehenna* to severe temporal punishments; but beyond this you have no warrant in the Bible to go. As the term was used in the Old Testament to designate, besides the literal valley of *Hinnom*, the severe temporal judgments coming on the Jews, I maintain that it was used by our Saviour in the New Testament in the same or a similar sense, to designate the severe temporal judgments coming on the same nation. Therefore I do not say, that because *gehenna* originally meant the valley of *Hinnom*, it cannot represent a state of punishment after death in another world; but I say you have brought no proof of the latter. Give us the proof, Sir, and we believe; but not without. Or show that my definition is incorrect, and I give it up. [See my June letter, published in your August number, 19th and 20th paragraphs.]

8. The position you would establish by showing the fallacy of your peripatetic syllogisms, reminds me of, and is about as well sustained, as the visionary theory of Emanuel Swedenborg. Swedenborg established his doctrine by *correspondencies*, you yours by *contrasts*; and though both are alike visionary and devoid of proof, the Baron's is altogether the most beautiful and inviting. You attempt to establish the doctrine of *endless misery* on the ground, that it is the exact opposite of the *endless happiness*!—of *eternal death*, not once mentioned in the Bible, on the ground that *eternal life* is mentioned! About as consistent as the Orthodox argument, that because there is a personal God, there must be a personal devil. Of two days, one is said to be *hot* and the other *cold*. It is proved that the thermometer rose to 100 degrees of Fahrenheit on the *hot* day. It follows *syllogistically*, and by *contrast*, that it must have sunk just 100 degrees below zero, on the *cold* day!

9. I deny that the Hebrew *shemim*, and Greek *gehenna*, are always used in opposite or contrasted senses in Scripture, or that the Saxon *heaven* and *hell* are always, or generally, or even frequently, so used. True, they are so used Matt. xi: 23, and Luke x: 15; but you will not contend that in these places any thing more is meant, than temporal prosperity and temporal adversity. There are a great variety of senses in which these Saxon words are used in the Bible, but these different senses are by no means always opposites. *Heaven* (or heavens) is used to signify the air, the visible sky, the heavenly bodies, temporal prosperity, honor, exaltation, God himself, or his dominion and providence, spiritual enjoyment, and sometimes the place or state of endless happiness hereafter. *Hell* is used to signify the grave, the state of all the dead, a dark, hidden or concealed state, temporal adversity or destruction, mental condemnation, guilt, remorse of conscience, the valley of *Hinnom*, the judgments of God on the Jewish nation and infidel persecuting opposers of his Gospel; but that it signifies a place of misery in the eternal world, you have not offered one particle of proof, nor do I believe you can offer any. This strong rampart of error then falls for want of support; and I therefore "do claim for the truth a decided victory" here. And the greater "conspicuity" you have sought to give this point of the debate, only serves to render your defeat the more signal.

10. Your 11th paragraph is mostly about a matter on which we do not differ essentially, and which is not in dispute between us, viz., the meaning of the words rendered *heaven*, etc. It is needless, therefore, to waste words about my "shuffling" or "changing the point," which I certainly did not do. I have shown above, that you were not to the point, or rather that that point was not to the question in dispute. The conclusion of your 11th paragraph, is a *non sequitur*.

11. One can hardly avoid smiling on the perusal of your 12th paragraph. After accusing me of a "highly turgid and boastful manner," and of "singing against human dignity," by "misinterpreting the language of decency and respect," we have a formal declaration of your extreme "modesty." Reader, take notice, my friend Campbell is a very "modest" man in controversy. But unfortunately for him, his arguments, instead of being "a little stronger than his assertions," fall very far short of them. Indeed the latter, though the very quintessence of modesty, are frequently found entirely unsupported and widely separated from the former. In the same paragraph you assert that you have fully proved, "1st., that *Gehenna* in the New Testament, does not represent the valley of *Hinnom*;" and "2d., that it does" "positively" "represent a state of future punishment after death." Very modest! In your 13th paragraph, you seem to think I misinterpret the authors I quote or refer to, relative to Matt. v: 22, viz.: Parkhurst, McKnight, Rosenmuller, Heylin, Wynne, Wakefield, and A. Clarke. You appear dissatisfied with the authority I refer to. Well, my dear Sir, I will endeavor to suit you better now, so far as authority is concerned. I now quote from a note on Matt. v: 22, found in the new version or translation of the New Testament, by Alexander Campbell. "The fact is, that the allusions in this verse are all to human institutions or customs among the Jews; and the Judges, the Sanhedrim, and the hell-fire here introduced, are all human punishments."—"The following translation of this verse is expressive of the sense of the original: 'Whoever is vainly incensed against his brother, shall be obnoxious to the sentence of the judges; (the court of twenty-three;) whoever shall say to his brother, (in the way of contempt,) shallow brains, shall be obnoxious to the Sanhedrim; and whoever shall say apostate wretch, (the highest expression of malice,) shall be obnoxious to the *gehenna* of fire,' or to being burned alive in the valley of *Hinnom*. This translation is in substance approved by Adam Clarke, and other critics of respectability."

12. Thus our readers may see how very differ-

ently my learned opponent talks and writes when honestly endeavoring, in his private study, to give the true sense of Scripture in a new version, and when engaged in a controversy with a Universalist. I trust, my dear Sir, that you will not complain of this authority, and also trust that we shall see no more repetitions of your "modest" assertions that you "have fully proved that *gehenna* in the New Testament, does not represent the valley of *Hinnom*," etc.

13. Your 14th paragraph charges me with admitting that the phrase "enter into life," is, in Scripture style, equivalent to entering into eternal happiness or immortal beatitude, throwing the smoke of ambiguity around the phrase, and then immediately flying from the issue formed with you on the subject. By re-examining my arguments, our readers will perceive that I have done neither. I have not admitted, and do not admit, that "enter into life" is ever equivalent in Scripture, to entering into immortal beatitude in the eternal world. So far from seeking to obscure the meaning of the phrase, I studiously avoided all ambiguity, a thing, by the bye, of which I fear you will never be guilty, so long as a *double entendre* will serve your purpose better. You well knew that *heaven*, *kingdom of heaven*, *eternal life*, etc., were phrases which were vulgarly used and understood in a different sense from their usual scriptural import, and that they would answer for you to play an ambiguous game with.

14. In reply to your 14th, 15th and 16th paragraphs, I remark that the phrase "enter into life" only occurs in three passages in the New Testament, viz. Matt. xviii: 8, 9, and xix: 17, and Mark ix: 43-47, and in all the three passages, evidently means entering into the Gospel dispensation, or Christian institution, and nothing more or less, my learned opponent's modest assertion to the contrary notwithstanding. The only way of coming at the true meaning of the phrase, is to collate all the places where it occurs, with their respective contexts, and compare them with other phrases as nearly resembling it as can be found. The passages I cited "hath everlasting life"—"is passed from death unto life." John v: 24; John iii: 14, "enter into rest," Heb. iv: 3, and others of the same stamp—I do and will maintain are precisely synonymous with the phrase *enter into life*, Mark ix: 43, 45, 47, and its parallels. This fact is confirmed by the Saviour, Matt. xix: 23, 24, where he gives as the true meaning of *entering into life*, verse 17, this comment, "a rich man shall hardly enter into the kingdom of heaven"—"for a rich man to enter into the kingdom of God," evidently meaning, not that the rich could never enter the abodes of immortal blessedness, but that they would be the last, or least likely of all, to expose themselves to reproach and enter the church of Christ in that generation. This view is further confirmed by a valuable note of your own in the appendix to your version of the New Testament. You say on Matt. xi: 12, "The Scribes and Pharisees claimed for themselves the chief places in this kingdom [of heaven] and were, by their conduct, shutting this kingdom against men. Publicans and harlots, however, in opposition to the influence and example of those men, received the doctrine of the Messiah, and thus, as it were, invaded or took possession of that kingdom, from which the elders and doctors [the rich men] excluded them. Finally, the Gentiles too, by their faith in the Messiah, and their consequent boldness, took possession of this heavenly kingdom." Thus, Sir, by your own arguments, your own authority, and on your own premises, I have met you on the issue, and a glorious defeat is yours.

15. In your 17th p. you again repeat your caricature of what you call my Universalist "dogma." But, Sir, until you see from my pen, or from some Universalist in existence, the idea advanced that *repentance* and *punishment*, or *repentance* and *hell* are synonymous, I beg of you for your own reputation never to be guilty of another such outrage. Does not so great a logician as you profess to be, know the difference between *cause* and *effect*?—between

means and end? We do not regard repentance, either as *hell*, or as any punishment at all; but it may be the result of just and fatherly punishment.

16. On the perusal of your 18th p. I wanted to whisper in your ear, "*keep cool, friend Campbell,—keep cool!* you will not only feel but do much better if you will." You again introduce here your groundless charge of having a hell with a *perhaps* in the middle of it. If the reader will again refer to my June letter, published in the M. H. for August, he will see there was no other *perhaps* than this: I gave three definitions of *sheol*, and said the word was used Ps. ix: 17, in the 2d or 3d of those senses, or *perhaps* both. And, Sir, may not a man endure either remorse of conscience or temporal destruction, separately? and may he not endure them both together? Answer no, if you dare. I am glad you inform me your 27th paragraph was given to disprove my position on this subject; for otherwise I should not have known it. Try again, my good Sir. On the closing part of your 18th paragraph I will simply remark, that *sneers* are not arguments.

17. In your 19th paragraph you say, my "quotations from the Old Testament" [relative to the *unquenchable fire*, the "fire that shall never go out," etc.] "are not in point," and that "not one of them is of the *genus* much less of the *species* before us." I admit, Sir, that not one of them is of such a *genus* as to prove *endless misery*, though they are generally of the very *species* of the texts under discussion, containing the same phraseology generally, and in some instances even stronger. "*Their worm shall not die, neither shall their fire be quenched.*" Isa. lxvi: 24, is quite as strong phraseology as "*their worm dieth not and the fire is not quenched.*" Mark ix. But the same thing substantially is meant by both. The phraseology concerning the duration of the fire and the judgments of God mentioned, Isa. xxxiv: 10, is quite as strong as the phrase *everlasting fire*, Matt. xviii: 8, and xxv: 41. And the very fact that the article *the* (Greek *to*) is prefixed to the phrase, confirms my views. It shows that, in the opinion of Jesus, the Jews understood what was meant by the *everlasting fire*, the *unquenchable fire*, the *gehenna of fire*, viz. the same that their ancient prophets had so frequently mentioned. It was a definite subject familiar to them all; and hence his use of the definite article. But if it had been an entirely new subject, never before broached, or new language, never before used and wholly unknown among the Jews, is it possible that the great Teacher of truth, would have used the definite article, and called it the *everlasting fire*, the *gehenna of fire*, etc., and never explained what he meant by it? No, Sir, I can not think it possible. And if the doctrine of endless misery had never before been taught, (and certainly the Old Testament does not contain it,) how is it possible his disciples could have understood him to refer to so awful an event, when he used, without any explanation whatever, the *very language* which the Jews had always used and understood in a very different sense? Can you answer? I may just as logically and more truly affirm, that "*The everlasting fire* substituted by Jesus for the word *hell*, is never found identified with," nor remotely hinting at, future punishment; as you do that it is never used in any but that sense. I may then add that *you have not and can not produce a single instance in the whole Bible, wherein it is applied to any thing beyond the present state.*—And I will again add, that *if you should, it would be nothing to your purpose*; for we are not discussing the question of *future punishment*, but of *endless punishment*. I wait for some evidence from you on the affirmative of the second proposition, before I attempt further proof of the negative.

18. You confirm my version of the "fable," when you admit that you agree with the serpent that Adam did "*not surely die*" the threatened death "*in the day*" of transgression, but lived nine hundred and thirty years after his creation.

19. It will be time to reply to your arguments promised in your 21st paragraph when

they appear. I will not waste my "spittle" to quench your sun till it rises. If I thought there were any thing worthy of further notice in the paragraphs you think I "*pass too slightly over*," I surely would attend to them. If they do really contain arguments of weight unanswered, our readers, I doubt not, will see and give you credit therefor. But I assure you that if you deposited any "*burning coals*" therein, they must have gone out, however unquenchable or everlasting they might have been; for I felt of them and there was no warmth in them whatever.

20. Your 23d paragraph appears to be the offspring of spleen and petulency, or of disappointed ambition in being wholly unable to gainsay the evidence adduced, that the *damnation of gehenna*, Matt. xxiii, meant the severe judgment and destruction that our Saviour foretold the Jews should come upon them. However "*baseless, wretched, miserable, blind and naked*" my arguments or opinion, I happen to have the company of the learned and orthodox Theophylact and Bishop Pearce on my side. If you were present at the calamities that befel the Jews, at and just before the destruction of their city, perhaps you could tell whether Jesus *spoke the truth* in foretelling those woes, and how large a portion of that generation had to be raised from the dead! I hope my dear friend will get in better humor before he writes again.

In all kindness and friendship, I am yours,
D. SKINNER.

For the Magazine and Advocate.

SUNDAY AFTERNOON.

A Dialogue between a wealthy Farmer, his son Charles, and daughter Helen.

CHARLES. I do wish, father, that the Universalists would employ a preacher, for it is so tiresome to stay at home all day on Sunday, and have nothing to do and nothing to read. I was almost tempted to go into the woods hunting, and do not know but I should, but I knew you would be displeased if I did.

FATHER. I should, indeed, be displeased to have you spend your Sundays in hunting, and am sorry we cannot employ a preacher; but preachers want money, and you know we must be economical these hard times.

CHARLES. True, we ought always to be economical; but is it not possible to be economical at the expense of justice? Do you not believe the preacher capable of doing much good? Do you not recollect that the one who used to preach here, broke me of the foolish habit of swearing, and by his good advice and affectionate manner, persuaded me to break off many other foolish practices? And if they are capable of doing good, and spend much time and money in preparing for the duties of their profession, ought they to be allowed in hard times, to suffer for the want of employment and support?

FATHER. I acknowledge, Charles, that our former minister was under the necessity of breaking you of habits which, to my shame, I acknowledge I ought to have done myself, and on reflection, I should be willing to pay liberally toward the support of another, but then you know, one alone can do but little towards paying a preacher.

CHARLES. But are there not quite a number who would do something pretty handsome, if there was some one to take the lead, and make a little exertion?

FATHER. I presume there are, but the difficulty is, each one is waiting for the other, and the consequence is, all remain inactive.

CHARLES. And always will, so long as each waits for the other. Now I propose, father, that you go about it, just as if it all depended on you, and see if we cannot have some place where we may meet together on Sunday, and not only have the pleasure of greeting our neighbors, but of receiving some useful instruction.

FATHER. I will think of it, Charles, and not only think, but try and see what I can do. Come, Helen, cannot you read to us, to pass away the time?

HELEN. You know, father, I have been reading several chapters out of the Bible, the only book we have in the house that has not been almost worn out with reading. I would cheerfully read, if we had some other interesting books.

FATHER. Did you not borrow a book of neighbor B., when you were there the other day?

HELEN. To tell you the truth, my dear father, I felt ashamed to ask them to lend me any more books; for you know Mr. B. is not as wealthy as you are, and although they never refuse to lend me a book, I felt that it was not right that I should borrow. I wish you would buy us some good new works; I should then take much pleasure in reading to you.

FATHER. Books cost money, you know, and we can do without them. My rule is, never to buy any thing that I can do without.

HELEN. But, father, you have already more property than you will have any use for, and I can see no use in following up your rule so closely now.

FATHER. True, I have more than I want for my own use; but I am now saving money for you and Charles, for which you ought to be grateful, and not complain because I am trying to save all I can for you.

HELEN. Father, you are cruel in supposing me ungrateful. I am not ungrateful, nor insensible to your kindness; but, really, it appears to me that a part of our portion expended in a judicious selection of books now, while our minds are thirsting for knowledge, would be of much more service to us than were it saved to be given to us as property—would it not?

FATHER. I do not know but you are right, daughter. I will order our friend, the bookseller, to send us a few choice volumes, to try the experiment.

HELEN. I am really much obliged to you, father, and oh, how much pleasure I shall take in reading to you! And Charles, too, I am sure will be more willing to stay at home evenings—will you not, Charles?

CHARLES. Indeed I shall. It will be much more pleasant than to spend my time about the village with companions that are sometimes any thing but agreeable; but even their company is preferable to spending my evenings without books, and my Sundays without preaching.

EXAMINER.

For the Magazine and Advocate.

A SHORT SERMON.

MY FELLOW-INTELLECTUALS—We have all heard of, or read books which were entitled, "*Every Man his own Lawyer*," and "*Every Man his own Doctor*." I think a book might be written with greater probability of accomplishing the professed object, if written with vigor and skill in adapting the instructions to the prevalent mental habits of the community, which might be appropriately entitled, "*Every Man his own Preacher*." At all events, I think that in a very great multitude of cases, you might derive equal, if not greater advantages from your own reflections, than from listening to those made by any other person. And of this I am well assured, that you will listen to the cogitations and reflections of other men with more than usual profit, as well as interest and attention, if you have previously made the same subject a theme of earnest investigation and continuous thought. With an earnest solicitude for your profit and progress in true wisdom* and philosophy, I beg to recommend to your most attentive consideration, what you find recorded in Luke xii: 13-34; but especially verse 15, which, I think, should be thus translated:—

"*With much earnest endeavor preserve ye yourselves from excessive (or unwise) desires: for the life (or enjoyment) of no one dependeth on the abundance of his possessions.*"

Recent and passing occurrences, render this topic, at all times of the very deepest interest, peculiarly momentous. I would to God, that every

father in our land would, for the benefit of his children and their associates in the succeeding generation, "lay these things to heart," and from a survey of his own, as well as the popular fallacies and delusions, (of which the present and similar distresses and calamities ought to be the corrective,) learn the importance and the means of preserving his children from the same course of folly and inseparable punishment.

Let each man of you ask himself, if your chief and most satisfying pleasures have arisen from the abundance of your possessions. If not, why indulge the commonly entertained but unwise and excessive expectations from that source, only to end in disappointment, as the voice of your own experience testifies? The words of Jesus are therefore but an echo of what every man might hear in his own bosom, if he would only listen to the monitor within.

Let your expectations from riches and abundant possessions, be in *exact proportion* to the average of solid and satisfying enjoyment which they yield. This will be wise—will prevent corroding cares, bitter disappointment, and leave room for the love and the pursuit of more worthy enjoyments. Your own serious reflections will lead you, I trust, to a proper and just appreciation of each object of pursuit and promise of happiness; and to these, and to the words of Heaven's own Teacher, I leave you.

Now, if ye consider this subject *well*, and inwardly digest the results of your experience and reflection, and follow them out into *conduct*, ye may become wiser than your teachers; and *just in proportion to the acuteness and profundity of your own researches, will ye be capable of judging of, or improving by, the prelections of your preacher.*—Amen.

A. N. S. S.

* "To know

That which before us lies in daily life,
Is the prime wisdom."—MILTON

For the Magazine and Advocate.

MINISTERIAL LABOR.

SCHOOLS.—Every society should have its singing school and Sunday school, and these it should be the business of the preacher to visit frequently—to suggest plans for their improvement, and to encourage the teachers and pupils in them.

In this country where every child attends (or should and can attend) school during the week, Sunday schools should be rather places of recreation and purely religious instruction, than schools for instruction in orthography, reading, and long verbal tasks. The social and religious powers, should here be cultivated in an easy and agreeable manner, and a good library be attached to it. Sacred music should also add its attractions and refreshing recreation, if, indeed, it is not made a principal object in the school. In the selection of the proper books, and proper modes of recreation and study, the preacher can do much towards rendering these nurseries of the lambs of Jesus, all they ought to be.

In the singing school, unless himself well acquainted with music, he can not render himself as useful—but his experience will enable him to offer some valuable suggestions, even here. The introduction of some airs suitable for Conference meetings, or Concerts of praise, and for the Sunday school, he will find useful and expedient—especially as formal teachers of sacred music are too apt to be opposed to the use of such airs.

The visitation of the district schools, for the encouragement of the pupils in good conduct, and application to their studies, should also be attended to more frequently than it generally is by our preachers generally. His influence, arising from intimacy in and friendship with the families of many of the pupils, will make him a desirable visitor to the scholars, and a valuable one to the teacher—who certainly needs encouragement and sympathy in his labors, and respect in his station.

A PREACHER.

IMPROVEMENT OF SOCIETY.

That there is need of improvement in the present social and moral condition of society, is admitted on all hands; but the question is, whether such improvement can be effected? Mr. Combe in his lectures on moral philosophy argues that it can, on the ground that the present state of society does not satisfy the aspiration of our moral and intellectual faculties; as well as the history of mankind which exhibits the race as progressively rising in the scale of moral excellence. The causes of the present imperfect state of society, he assigns to the selfishness which appears to reign so universally, and attributes the past errors of man to his ignorance of himself and eternal nature.

If Mr. Combe is correct in his opinions (and who is prepared to dispute them?) then how important is it, that every friend to moral improvement should do his share in removing the causes of these evils, by aiding in the dissemination of such knowledge as is calculated to expand the intellectual and moral faculties, and thereby make mankind better and happier. We think Mr. C. has clearly shown in one of his lectures that an object so desirable can be effected, if individuals will do their duty as individuals, and as members of society. We here give an extract from it, to which we call the reader's attention.

O. A.

Mr. Combe now proceeded to state some of the reasons which render it probable that human capability of improvement is greater than past experience may at first sight lead us to suppose. In the first place, man is obviously progressive in the evolution of his mental powers. The development of his brain appears to improve with time, exercise and the amelioration of his institutions.—The brains of civilized nations are much better developed in the moral and intellectual regions, than those of savages and barbarians; a fact which Mr. C. illustrated by producing specimens of the crania of a variety of nations in different stages of civilization. In savages and barbarians the animal propensities have an ascendancy corresponding to the predominance of their organs in the brain. Hence, if the moral and intellectual organs could be enlarged, the fitness of men for moral and rational institutions would be increased. There is no ground for presuming that the human brain is incapable of farther improvement; on the contrary the frequent occurrence of very favorably constituted brains shows what it is *possible* for the race to become; were the best class of brains generally prevalent, we should speedily see mankind acting in the spirit of Christian morality. In the second place, man is progressive in *knowledge*; and this single circumstance is a good ground for relying on his future improvement. As knowledge advances, the means of acting wisely and advantageously for the attainment of happiness becomes apparent: in ignorant ages, the aggregate of human happiness has always been least. As yet, even the countries relatively most enlightened are really only in the dawn of knowledge. That we have not fully emerged from ignorance, is proved by the mass of uneducated persons everywhere abounding, by the imperfect nature of the instruction given to the people at large, and by the vast multitude of prejudices which still obstruct improvement even in the higher and middle ranks of society. In the third place, experience shows that the temporal condition of man is improved at every advancing step which he makes in the path of knowledge and morality. The history of our countrymen in their successive stages of savagism barbarism, chivalry, and civilization, illustrate this proposition. Assuming, then, that human improvement is possible, we have next to inquire by what means it may be brought about.

The first thing to be done, is to produce a general conviction of the possibility of such improvement; which, in this and the previous lecture, has been attempted. The next, is to give each individual a clear perception of the advantages which will accrue from it to *himself*. The lecturer proceeded to state some of these advantages. An in-

dividual living in the midst of a civilized community, can not subsist in comfort for a day without the aid of his fellow-men, and his happiness is greatly affected by their condition. The opinion is generally entertained that money can command every assistance and gratification; but it can never enable its possessor to advance beyond the attainments of the society in which he lives. No sum in the purse will procure the luxuries and conveniences of London or Edinburgh in a remote provincial town, except by bringing articles or tradesmen from these cities at an expense beyond the means of an individual. In regard to moral and intellectual advantages, the dependence of individuals on the social condition is equally conspicuous. If an enlightened parent wishes his child educated on rational principles, he can not find a seminary suited to his views until a large number of other parents are brought to concur in his opinions.—Nay, enlightened teachers have reported that their schools are checked in the career of improvements by the prejudices of parents rendering it unsafe for them to adopt new methods. Thus also it is impossible to get the hours of labor abridged without the co-operation of large classes of the community; if an individual singly close his shop at an early hour, or relax his professional exertions, he is outstripped by those who choose to devote their whole energies to the gratification of the selfish faculties. If any person entertains higher notions of moral and religious duty than those current in his own rank and age, he will find, on attempting to carry them into practice, that he becomes an object of remark, and not unfrequently an object of hostility and dislike. When an individual perceives the bad effects on health and comfort arising from narrow lanes, small sleeping apartments, and illventilated rooms and churches, and desires to have the evil removed, he can accomplish nothing till he has convinced a vast multitude of his fellow-citizens of the reasonableness and advantage of his projected improvements, and induced them to co-operate with him. The pleasures of social converse—perhaps the most valuable we enjoy—are unattainable in a high degree, except in the society of enlightened and moral individuals. Finally, it is shown by the annals of commerce, that when the ignorant and reckless bring themselves to ruin, the whole community partakes of their misfortunes; of this the commercial distress of 1826 serves as an illustration.*

Individuals being thus so dependent for their happiness on the state of the social circle in which they live, the very first lesson relative to our social duties which ought to be impressed on the minds of the young, is, that the law of Christianity, which commands us to love our neighbors as ourselves, is actually written in our constitutions, individual and social, and is a maxim which must be reduced to practice before we can become truly prosperous and happy as individuals—in other words, that we must so arrange our social institutions and conduct as to render us all simultaneously, and as nearly as possible equally, happy.—And the constitution of human nature appears to be such as to admit of this being done, with unspeakable advantage to all, whenever we shall fully understand its moral wants, and its capabilities. Public affairs ought, therefore, to receive a due share of attention from the whole male adult and active members of the community, for it is only by managing them well that prosperity can be secured to us as individuals; wherever a general interest in these exists, morals, religion, law, government, and all social institutions are seen to be improved.

The extent of the people's power to improve their social condition is very great, if they could only be so far enlightened regarding the constituent elements of their own happiness as to pursue it in a right direction and in combination. The gigantic efforts of Britain in a war afford an example of the prodigious effects, in the form of violence, which we are capable of producing by our combined wealth and mental energies. If our forefathers

*And now, in 1837.

had dedicated to executing physical improvements and to instructing the people, the same ardor of mind and the same extent of treasure which they squandered from the year 1700 to 1815 in war, what a different result would at this day have presented itself! If they had bestowed honors on the benefactors of the human race as they have done on its destroyers, how different would have been the direction of ambition.

After the people at large are enlightened, and thoroughly imbued with the love of justice and of their neighbors' happiness, our second social duty is to carry into practice, by all moral means, the grand principle of equalizing, as much as possible, the enjoyment of all—not by pulling down the fortunate and accomplished, but by elevating others, as nearly as may be, to an equality with them: all privileges and artificial ranks which obstruct the general welfare ought to be abolished; not violently, however, but gradually, and by inducing their possessors to give them up as injurious to the public and themselves.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, AUGUST 25, 1837.

CURE OF CRIMINALS.

Punishment is generally too retrospective. The criminal is too generally punished because he *has done* wrong, instead of punishing him because he *yet remains* in that frame of feeling which led him to transgress, and which would lead him to repeat the crime, if set at liberty. Consequently, neither the criminal's reformation, nor the safety of community, is sufficiently cared for in such cases.

To explain. Sin is so frequently represented as a sickness—a disease—a malady, in the Scriptures, that we can not be accused of a departure from truth if we consider it in the same light. It is a moral insanity—caused most generally by a deficiency of knowledge respecting its results, or by overpowering passions and propensities, which drown in their maddening whirl of impulses every ray of reason—every suggestion of the moral sentiments. This view no more takes away moral accountability, than in cases where bodily illness is caused by ignorant or wilful violations of the laws of diet, air or exercise.—No more, certainly, nor as much as where all sin is laid at the devil's door, and attributed to his delusions and temptations. I think, therefore, we do not err in considering sin a moral malady—as much as fever is a bodily, or hypochondria, a mental disease so called.

The remedies for this moral malady, so far as it arises from the causes named, are to enlighten the intellect—to abate the temptations which have excited the passions and propensities; and, by frequent exercise, to strengthen the moral powers. These should be continued, until the same *habit* which now chains him to vicious practices, becomes an ally in the cause of religion, and renders *virtue* his constant desire, his highest aim, and his greatest joy.

That physician who should limit his care and attendance in every case of fever, to ten days—in every case of consumption or insanity, to two months—and in every case of scrofula, catarrh, or cancer, to ten or twelve weeks—and then dismiss the patient, whatever might be his condition—would be scorned as unworthy the name. Yet in the far worse maladies engendered by moral causes, our practice is to the full as inconsistent and inhuman as the physician's would be in the case supposed. Instead of confining the unhappy convict until he is *cured* of the disposition that first led him to transgress the laws of God and man—be that necessary period longer or shorter—he is confined an arbitrary period of time, according to the crime committed, rather than to the disposition manifested. In the very commencement of the punishment—of the treatment which is to effect his cure—the judge or jury decides that he shall be continued under it a certain specified period and *no longer*. If reformed, however tho-

roughly, before that period, he is still continued under the treatment (unless pardoned)—and if *not* reformed—yea, if it is morally certain, on the very day his term expires, that as soon as discharged he will repeat his offences, he is nevertheless discharged to prey again on community. Is this measure wise? True—difficulties do exist to prevent accurate judgment of a man's reformation; so there do to determine whether a patient is perfectly restored to health of body or mind—but in neither case should we retain under treatment, those whom we are *certain* are cured; or dismiss from all care those whom we are *certain* will immediately relapse if discharged.

How many might have their moral feelings saved from contamination, or restored to proper action—how many criminals, who now live on through relapse after relapse, might at once be restored to community as honorable and useful members—how many valuable lives might be saved from the murderer, and thousands of dollars from the incendiary, robber, thief, and swindler—what ingenuity might be usefully exercised, that is now worse than wasted, with injury and loss even to their owner, were we as eager to reform, as we are apprehend and incarcerate—and were we as judicious in our modes of punishment, as our race have been in devising instruments of torture and of death.

But the reign of humanity is advancing—even self-interest is speeding onward heaven-born benevolence to make punishment what it should be, the means at once of reforming the criminal, and of saving community from his uncurbed disposition to commit evil.

Another evil in our modes of punishment, which we have probably derived from the dogma of endless wrath, is found in the fact that we consider fear and terror as *reforming* in their influence; whereas they are generally but slightly *restraining* in their effects. We are gravely assured that God, who can not err, has held up the denunciation of endless woes as the greatest restraint he could put upon man, and, that the fear thereof is the most effectual means that can possibly be used to convert sinners. We follow in the delusion, and endeavor to make men honest by fear of the dungeon and the gallows, instead of instilling into them a love of virtue and principles of rectitude and benevolence.

Punishment may, and should teach its victims, the folly of sin—its inadequacy to yield joy and peace, or true pleasure and profit. But the fear and terror of enduring its pains, may render man more a slave, and a fitter instrument of evil—but can never reform his feelings and motives by instilling knowledge into his mind and goodness into his heart. Man is not only an animal, but a human being. And his moral and intellectual powers must rule him, or he can not be relied upon in virtue's cause. Yet fear is merely an animal passion—the dog and the horse have it as well as we, and though it may answer well to be the ruling motive of a dog, it is a dishonor to man and a contempt to God, to make it a ruler over the offspring of the Deity.

Say a man has a strong propensity to steal. By the fear of punishment you may restrain him from obeying it—and so you may a dog—but do you remove the propensity itself? No—it sleeps, but is not dead. Let an opportunity occur for escaping detection or punishment, and theft is the inevitable result.

The intellectual and moral powers, only—especially the latter—can thoroughly govern man, so as to repress even the desire to do evil. And when it is remembered that every faculty awakens its correspondent faculty by sympathy, how absurd is our conduct. The pulpit showers down God's endless ire on the sinner, to wake in his bosom love to God and to man; and gains a truckling slave in the convert, or a wrathful auditor in the God and man defying and impenitent believer. The physician *formerly*—for doctors have grown wiser than priests—prescribed fetters, and cold, and damps, and darkness, and flogging, for the insane, to render them gentle, and drove them into sullen, fixed, incurable melancholy, or raving madness. The legislator orders racks, and stocks, and whipping posts, and hanging matches, to make peo-

ple humane, and regardful of life and property; and is astonished that they become more and more brutal, and under the very gallows get drunk, pick pockets and commit murder. The jailor speaks to his prisoners in a ruffian tone, shaking over them a bludgeon weighty as his curses, to teach his prisoners mildness, benignity and forbearance, and then condemns their obstinacy which will not allow them to act contrary to all the evil passions his example continually keeps alive within them. In nine out of ten of all these cases, the remedy has an effect directly the reverse of what is intended; and it is matter of great astonishment that it does not render ninety-nine out of a hundred worse than they were. Let the preaching and practice of Partialism cease for ever in our prisons and penitentiaries, as it has ceased in a great measure in our Lunatic Asylums—let them become moral hospitals and houses of moral culture—let the nature and object of punishment be duly and frequently explained to its victims—let their minds be filled with correct and useful knowledge, as their hands are with labor—and, when duly prepared by amendment for the experiment, let them be removed to a prison where their moral powers may be tested, still in the absence of temptation—and when deemed reformed, let them be restored to society, with means to live upon until they can go a distance and find employment—and at a season of the year when the severity of the weather will not compel them to rob or steal—and there will be more reformed, and fewer relapse, than at present.

Time will not allow me to relate anecdotes illustrative of the beneficial effects of the modes here pointed out—or arguments in favor of their superiority over present customs—suffice it to say that we are rapidly approaching toward these improvements, and God speed the day, say I. Only let the name and object of punishment be fully and justly understood, and God will find imitators among his children; and the poor degraded criminal, will find brethren in his prosecutors, judges and jailors.

A. B. G.

FEMALE INFLUENCE.

The great power of female influence is too well registered on the page of history, and seen and felt in all the affairs of life, and universally admitted, to be doubted by any, or to need proof at this time. Doubtless, the fact that almost all evils, and but few virtuous deeds are recorded on the historic page, united with the acknowledged fact, that nearly every event of importance has its first origin in female influence, led to the malicious saying, that no mischief could be done, unless the devil or a woman was at the bottom of it. Could the veil be lifted from the privacy of human life, and virtuous deeds become as well known as insurrections, murders, wars, and robberies now are, it would be seen that few indeed are the virtuous deeds of men which woman has not either originated or inspired.

If we find her first in the transgression, it was because she was deceived—and even here her influence, for good or ill, began to be made manifest. From thence down to the present time, we trace its broad and rapid stream, often ill-directed, but always active and powerful. The causes of the flood which deluged the earth, are found, in a great degree, in the fair beauty of "the daughters of men." And when we come down to the days of our Saviour, we find him instructed by a mother, and so-laced in the trials and labors of his great mission, by the friendship of Lazarus, and his sisters, Mary and Martha. When his chosen disciples deserted him and fled, leaving him to his fate—even denying him—and when their hearts sunk in utter cowardice and despair—the females of his acquaintance appear to have busied themselves in preparing for his burial, and in watching his sepulchre. In the words of the poet, woman was

"Last at his cross, and earliest at his grave."

But time would fail me, were I to attempt a recital of woman's noble and daring deeds from that period to the present. Directed by a pure and liberating faith in God, we see her ministering unto the saints in the church—

eeding the messengers of the Gospel on their dangerous journeys—accompanying them as they travelled from city to city, and from one country to another—with them braving persecution, danger, and death to spread abroad the doctrine of life and peace. Coming down to the dark ages, when men poured out their blood like water, animated by a false religion, and cheered onward by the animating voice of woman, the love of the female urged thousands on thousands to the bone-covered fields of Palestine, in the crusades—filled the tented folds of domestic war with the clangor of arms—crowded the lists of the tournaments with steel-cased knights, ready and eager to break a lance, and risk a precious life, in order that they might claim the smile and win the approbation of beauty's lips. Terrible and bloody as were these scenes conjured up by female influence, in connection with other causes, no one can doubt that thus, unwittingly, females rolled onward the spreading wave of civilization to cover over, forever, the dark dungeons of feudal tyranny; and thus hastened forward the glorious era in which we live.

From that period to the present, the philosophic essay, the annalist's page, and the poet's lay, record the power of female influence—ringed though its efforts were with much of evil passion, ambition, and the love of fine and riot in our own sex.

But it is not of these mere results of female influences we would speak—but of the many events and actions of female lives, whereon history is too often silent—presenting an effect, where we wish most to know the cause—or an action, when we most need to be acquainted with the motive. Woman lives best, and is most powerful, in the privacy of life, where the historian's seldom penetrates—in the causes of events, which he seldom deeply investigates, and in the motives to action, which he seldom finds. There, for evil or for good, in her sphere, as the agent of Providence in bringing out the various changes in the affairs of men, and revolutions of society. And whether she shall do good or evil, depends much upon the direction education and knowledge shall give to her energies—especially the moral influences which shall form her motives and strengthen her purposes.

Cultivate her faculties judiciously, to fit her well for the station she is destined to occupy in life as the daughter, sister, wife and mother of man, and give to her a stem of religious faith perfectly adapted to our common nature, and especially calculated to cultivate, cherish, and render active all that is truly amiable, beautiful, and benevolent in intellect and morality, and woman will only be what God made her at first, and intended she always should be,

"Heaven's last, best gift to man"—

the helpmate of our sex, our equal in life, and our partner in eternity.

A. B. G.

THE RECORD.

Just before I was taken down by sickness I had commenced making out our usual record—that circumstance has delayed several weeks to the delay. I can not do more this week, than give an abstract of the proceedings of our conventions.

CONVENTIONS.—*Massachusetts Convention* met in Malden June 7th. Br. S. Streeter, Moderator. Brs. C. Spear and A. Bugbee, Clerks. Received the fifth society in Malden, and the first in Waltham into fellowship. Appointed Brs. B. Whittemore, J. Boyden, and J. M. Spear committee of inquiry—Brs. H. Ballou, 2d, T. F. Ing and G. Noyes committee of discipline—Brs. Boyden, Taylor, Paige, and Austin (ministers). George Hill, Boston, A. Baxter, Yarmouth, U. Chamberlain, Malden, W. Watson, Princeton, T. A. Bowen, Adams, and Dexter, Danvers (laymen), delegates to the United States Convention with power to appoint substitutes—O. A. Skinner, Greenwood and Austin a committee of fellowship and ordination—Br. Cobb to prepare the usual letter to the United States Convention—Br. Greenwood to preach the next occasional sermon, Br. Whittemore, substitute—Br. C. Spear to prepare the minutes and write the circular—and Brs. O. A. Skinner, Cobb, Brimblecom, M. B. Ballou, Bugbee, Norwood, Spear, Killam, J. B. Manley and Fernald, to prepare historical statements to be reported at the next session. Printed letters of fellowship to Brs. Charles Galacca,

Joseph Skinner, and D. B. Harris; and conferred ordination on Brs. D. B. Harris and Hiram Beckwith. Resolved to attend the removal of Murray's remains to Mt. Auburn. Requested a copy of the occasional sermon by Br. H. Ballou, 2d, for publication. Resolved that the Expositor should be revived and sustained—to recommend the formation of a Sunday school Association—and after much discussion adopted the following report by the committee appointed last year to report on the subject of a theological seminary. The reader will see that the report is not on that subject.

The Committee appointed by the Massachusetts State Convention, at its session in 1836, to take into consideration the subject of a Theological Seminary, and to report at this session of the same Convention, having as far as was practicable, deliberated on the subject of their appointment, beg leave to submit the following report.

Whereas the age in which we live is one in which literature is abundantly patronized; so that learning can be obtained with much greater facility, and at much less expense than in former times; and whereas the improved state of society, in regard to learning, calls for a ministry, especially in our denomination, sufficiently learned in the sacred profession, to meet the wants and expectations of community, it is the opinion of your committee, that, where circumstances render it convenient to establish schools for instruction in those branches of instruction proper for young men, entering the ministry, such institutions are desirable; and that they be recommended to the attention and patronage of our denomination.

HOSEA BALLOU,
LUCIUS R. PAIGE,
HOSEA BALLOU 2d,

Sermons were delivered by Brs. Z. Thompson, H. Ballou, 2d, and M. H. Smith—Funeral services by Br. S. Streeter and H. Ballou. Forty five resident preachers and thirty lay delegates were present, besides ten ministering brethren from other States. Adjourned to meet in Salem on the first Wednesday in June, 1838.

New-Hampshire Convention met in Lebanon, June 20th, in the evening. Br. G. Witherill (layman), Moderator, and Br. Hanscom, Clerk. The Union further says—"Brs. F. A. Hodsdon, M. Ballou, and J. Moore, committee on fellowship and ordination. Brs. M. Ballou, Jr. G. Adams, and A. L. Balch a committee to report such amendments to the Constitution as may be deemed necessary. Report received and accepted—not written in minutes, but to be published hereafter. Brs. A. L. Balch of the Connecticut River Association; J. V. Wilson, of the Cheshire; M. Sanford, of the Grafton; R. Bartlett, of the Merrimack River; W. S. Ciley, of the Strafford, and M. Ballou, of the Rockingham Association, a prudential committee for the ensuing year. Br. J. G. Adams appointed to deliver the next occasional sermon, with power to appoint a substitute. Brs. John Moore, Samuel Willis, Moses Ballou, William C. Hanscom ministers, and John Smith, Portsmouth, R. Kimball, Amoskeag, E. Wyman, Newport, N. C. Wetherbee, New Market, J. A. Douglass, Hanover, Aaron Hodgins, Walpole, laymen, delegates to the next session of the General Convention to be held in Philadelphia. The committee on fellowship and ordination, reported that ordination had been conferred on Brs. H. Jewell and C. S. Hussey, and letters of fellowship on Brs. S. Laws, H. Sampson, and N. R. Wright. Passed a resolution, providing that when a clergyman suspends his clerical labors for any length of time, (while in health), it shall be considered as forfeiting his fellowship in this body. Desired Br. Hodsdon to deliver a lecture, during the session of 1838, in reference to the Lord's Supper. Desired the Clerk to cause the minutes and Constitution to be published in the "Star in the East." Empowered Br. J. V. Wilson to appoint the place of the next session of this body." Resolutions were passed in favor of the Star in the East (since merged in the Trumpet) and the Expositor. Twelve resident preachers, thirteen visiting preachers, and ten lay delegates were present. Circular by Br. Hanscom. Adjourned to meet on the third Wednesday and Thursday in June, 1838, at such place as may hereafter be designated.

Maine Convention met in Turner, June 23th. Br. Drew Moderator, and Brs. Stevens and Rand, Clerks. Received the Somerset Association into fellowship—being the fourth represented in the Convention. Granted fellowship to Br. J. T. Gilman, J. M. Dennis, and W. C. George—renewed licenses of Brs. J. A. Henry and Abel Chandler—extended fellowship to Br. S. Russel, lately a free will Baptist elder—ordained Brs. B. R. Trasker, and R. M. Byram, and approved the intended ordination of Br. G. W. Quinby, by the society in Livermore. Appointed Br. D. Forbes, Standing Clerk—Brs. Drew, Hawkins, and G. Smith, standing committee on fellowship and ordination—Brs. D. D. Smith, Averill, and and Drew to advise societies, etc.—Brs. Gardner, Bates and Woodman, a committee on a theological seminary, who advised a further consideration of the subject by the denomination; (it will certainly be considered long

enough after a while, like a long purse without a penny in it!)—Brs. Burr, G. Smith, D. D. Smith, and Drew, (ministers), and C. Holland, S. Winchester, J. Herrick, B. Quinby, D. W. Lathrop, and W. Sampson, delegates to the United States Convention, with power to each to appoint his substitute, or those attending to fill vacancies—Br. L. P. Rand to prepare the minutes and circular, and Br. J. Hobbs to call a meeting in Waldo, to organize a new Association. A resolution was passed in favor of Sunday schools, but the Expositor was not resolved.—Twenty-three preachers were present including Br. Cobb, of Massachusetts, and twenty-seven lay delegates. It is computed by Br. Drew, that there were six hundred carriages on the ground. The large meeting house was almost entirely filled, galleries and all, with women alone—many men being unable to get near to the crowd-surrounded building. Sermons were delivered by Brs. Gardner, G. Smith, Hawkins, Cobb and D. D. Smith. Adjourned to meet in Bangorville, on the last Wednesday and Thursday in June, 1838.

(To be continued.)

AN OFFER.

We must have money in order to carry on our business, and as some of our subscribers complain of paying \$2, even at this late date, we have concluded to make an offer to induce them to send in the amount due. All who are owing for the present volume, who will remit to us between this and the 15th of October next, three dollars, free of postage, shall be credited in full on our books for this and the next volume. And those owing for volumes seven and eight, by sending us \$5, free of postage, shall be credited in full for volumes seven, eight and nine. This last is the best offer that we have ever made, or probably ever shall make. The pressure of the times is our only excuse for departing so far from our terms. It will be recollected, however, that it remains in force no longer than till the 15th of October.

G. and H.

CLINTON LIBERAL INSTITUTE.

The annual Exhibition of the Female Department of Clinton Liberal Institute, will take place on Tuesday evening, the 29th instant; that of the Male Department, on Wednesday, the 30th instant, at one o'clock, P. M. The friends of the institution, and the public in general, are respectfully invited to attend.

C. B. THUMMEL, Principal.

Clinton, August 19, 1837.

Br. Tompkins—Send current volume Repository to William Taber, Scipio Centre, Oswego county, N. Y., by request of Rev. H. Boughton—also Mrs. Asenath Philbrick, Farmington, and Miss Harriet Mercer, Pontiac Oakland county, Mich., by request of Rev. E. Gage.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. D. R. BIDDLECOM at Trenton—Br. GROSS in this city.

There will be preaching on the first Sunday in September by Br. BOLLARD at Oxford—Br. DOOLITTLE at Cortland village, and at Truxton at 5 P. M.—Br. WAGGONER at Eatonville—Br. MORSE at Salisbury Corners—Br. BRITTON at Carthage at 10 A. M., and at Lockport at 4 P. M.—Br. D. R. BIDDLECOM at Spafford, at half-past 10 A. M.—Br. LANGWORTHY in Buffalo.

There will be preaching on the second Sunday in September by Br. WAGGONER at Colebrook—Br. J. B. SHARP at the school-house near Col. Conley's in Otselec—Br. BRITTON as Br. Comstock of Antwerp may appoint at 10 A. M., and at Theresa at 3 P. M.—Br. D. R. BIDDLECOM in Geneva—Br. S. R. SMITH in Albany.

Br. BIDDLECOM will preach on the evenings of August 30th, in Delta—31st, Rome—September 1st, Cazenovia—5th, Seneca Falls—20th, Stafford, Genesee county—22d, Lockport.

Br. DINSMORE will preach every second and fourth Sunday, until October 1st, in Clockville—in the school-house in the forenoon, and in the Protestant Methodist meeting-house in the afternoon.

Br. F. LANGWORTHY will preach in the evenings of 29th instant, in Rochester—30th, Gaines—31st, Ridgeway—September 1st, Lockport—4th, Silver Creek—6th, at Panama, as Br. Paine may appoint.

Br. BRITTON will preach on the evenings of September 4th, at Evan's Mills—5th, Philadelphia—6th, Antwerp—7th, Somerville—8th, Gouverneur—13th, Alexandria Bay—14th, Orleans, near Esq. Persons.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper

P. M. Jamesville, for E. H. J. E. W. Burton, (O.) for self and S. R. Jr.—S. A. G. West Chazy, for J. A. D. R. S. W. W. A. J. P. C. H. G. S. J. B. and J. C. M. P. M. Cray, (N. Y.)—Rev. K. H. Shoreham, (Vt.) for self and Rev. L. H. T. S. C. E. Shirley Village, for M. B. Rev. J. B. Brownville, for self, Z. B. J. C. S. J. B. and J. B.

POETRY.

ONE GLASS MORE.

"Stay, mortal, stay! nor heedless thus
Thy sure destruction seal:
Within that cup there lurks a curse,
Which all who drink must feel.

Disease and Death, forever nigh,
Stand ready at the door,
And eager wait to hear the cry,
Of "Give me one glass more."

Go, view that prison's gloomy cells,
Their pallid tenants scan;
Gaze, gaze upon those earthly hells,
And ask, how they began.

Had these a tongue, O man! thy cheek
The tale would crimson o'er:
Had these a tongue, to thee they'd speak,
And answer, "One glass more."

Behold that wretched female form,
An outcast from her home,
Bleached in affliction's blighting storm,
And doomed in want to roam;

Behold her! Ask that prattler dear
Why mother is so poor;
She'll whisper in thy startled ear,
"Twas father's one glass more."

Stay, mortal, stay! repent, return;
Reflect upon thy fate;
The poisonous draught indignant spurn—
Spurn, spurn it, ere too late.

Oh! fly the ale-house' horrid din,
Nor linger near the door,
Lest thou perchance should slip again
The treacherous "One glass more."

Selections from the "Tin Trumpet."

SUPERSTITION—As Plutarch has well observed, is much worse than atheism, since it must be less offensive to deny the existence of such a deity as Saturn, than to admit his existence, and affirm, that he was such an unnatural monster, as even to devour his own children.

Archbishop Tillotson says, "According as men's notions of God are, such will their religions be; if they have gross and false conceptions of God, their religion will be absurd and superstitious. If men fancy God to be an ill-natured Being, armed with infinite power, who takes delight in the misery and ruin of his creatures, and is ready to take all advantages against them, they may fear him, but they will hate him, and they will be apt to be such towards one another, as they fancy God to be towards them; for all religion doth naturally incline men to imitate him whom they worship."—*Sermons*, vol. i. p. 181.

"Atheism," observes a Christian philosopher, "leaves a man to sense, to philosophy, to natural piety, to laws, to reputation; all which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men."—(*Bacon's Essays*, p. 96.) In point of fact, the misrepresentation of a deity, leads immediately to the denial of his existence; a result which has not escaped the acuteness of Plutarch. "The atheist," says that writer, "contributes not in the least to superstition; but superstition, having given out sordidous an idea of the Deity, has frightened many into the utter disbelief of any such being; because they think it much better, nay, more reasonable, that there should be no deity, than one whom they see more reason to hate and abominate, than to love, honor, and reverence. Thus inconsiderate men, shocked at the deformity of superstition, run directly into the opposite extreme of atheism, heedlessly skipping over true piety, which is the golden mean between both."

How certainly should we avoid the degrading superstition of demonism, did we but act upon the following position of Archbishop Tillotson:—Every good man is, in some degree, partaker of the divine nature, and feels that in himself, which he conceives to be in God; so that this man does experience what others do but talk of;—he sees the image of God in himself, and is able to discourse of him from an inward sense and feeling of his excellency."—(*Sermons*, vol. iii. p. 42.) If we thus behold the Deity reflected in our own hearts, no wonder that the religion of the good man should be rational and cheerful, and that of the bad man superstitious and gloomy. How forcibly does the latter recall the passage in Bacon's noble essay—"Of Unity in Religion," where he says—"It was a great blasphemy when the devil said, 'I will ascend, and be like the Highest;' but it is greater blasphemy to personate God, and bring him in,

saying—"I will descend and be like the Prince of Darkness." Surely this is to bring down the Holy Ghost, instead of the likeness of a dove, in the shape of a vulture, or raven; and to set out of the bark of the Christian church a flag of a bark of pirates and assassins."

LIGHT—the new. It was said of Burns, that the light which led him astray, was light from heaven; a false and unguarded assertion, for no light from heaven can ever lead man astray. The spiritual new light is a jack-o'-lantern, which sometimes lures its followers into quagmires and pit-falls; or it may be the glitter of gold, and the dazzling lustre of worldly greatness, by which they are lighted to dignities and high places. Of this latter we will cite an instance from the life of Andrew Melville, by Dr. McCre:—"When Cowper was made Bishop of Galloway, an old woman, who had been one of his parishioners, and a favorite, could not be persuaded that her minister had deserted the Presbyterian cause. Resolved to satisfy herself, she paid him a visit at the Canongate, where he had his residence, as Dean of the Chapel Royal. The retinue of servants, through which she had to pass, staggered the good woman's confidence, and being ushered into a room, where the bishop sat, she exclaimed—"Oh, Sir, what's this?—and ye ha' really left the guid cause, and turned prelate!"—Janet! said the bishop, 'I have got a new light on this subject.'—"So I see," replied Janet; 'for when ye was at Perth, ye had but ae candle, and now ye ha' got twa before ye. —That's your new light."

TOMB.—A house built for a skeleton: a dwelling of sculptured marble, provided for dust and corruption: a monument set up to perpetuate the memory of—the forgotten.

TRIALS.—Moral ballast, that often prevents our capsizeing. Where we have much to carry, God rarely fails to fit the back to the burthen; where we have nothing to bear, we can seldom bear ourselves. The burthened vessel may be slow in reaching the destined port; but the vessel without ballast, becomes so completely the sport of the winds and waves, that there is danger of her not reaching it at all.

THOUGHTS ON DEATH.

And is it so? Am I with all the vast and innumerable hosts of intelligent beings which now people this our lower earth, and who gaze around them on the beauties of nature, with such thrilling emotions of heart, in a few days to pass away like a shadow and be known no more forever? With all those tender ties which unite families and societies together, and which render life supportable, be severed eternally? No! It cannot be! Earth is not man's only abiding place; there is an indefinable something in every breast that seems to whisper: "this is not our home;" and indeed everything in the universe of God it would seem at first view taught the same blessed truth. What is there that springs up, buds and blossoms, droops and dies, that does not at some future period again appear with a body such as God is pleased to give it? and why should we doubt the resurrection of man, the noblest work of God? Can not the same Almighty power which first created man of the dust of the earth, cause him a second time to come forth to newness of life and immortality? Certainly! We can not believe that the all-wise Creator ever works without design; neither can we suppose that an infinitely good being could ever design aught but good in all things which he has made. We must therefore conclude he had design in the formation and preservation of man; but if in this life only we have hope, surely, instead of a blessing, he has conferred a curse. But thanks to Almighty God, he has not left us to grope our way with reason and philosophy alone to guide us. No! he has given us proof which is incontrovertible as the eternal words of Jehovah himself, which declares that Christ shall see of the travail of his soul and be satisfied. How gloomy and cheerless must the tomb appear, had not Jesus dispelled its darkness by kindling the blaze of eternal truth, to light the traveller through the dark valley, and lead him to the port of peace. He has brought to light life immortal, which was before unknown to dying men—they can now commit their dearest friends to the cold embrace of death, with composure, fully believing that they shall again meet them where sorrow and parting is known no more forever. How ought the heart to glow with gratitude and love to God for these inspiring, life-giving hopes! How ought we in view of these to endeavor to live as heirs of this rich inheritance! What a foretaste of the joys of that Canaan of rest may we all enjoy, by cleansing ourselves, and turning away from all known sins, looking unto Jesus for strength and grace to assist us. Let us often contemplate our last great change, never losing sight of the end; but, by serious and devout meditation, prepare to meet death with composure, yea, even with a smile of joy, welcome our passport to the skies!—*Star in the East*.

The poor pittance of seventy years is not worth being a villain for.

MARRIAGES.

In Syracuse August 13th, by Rev. Mr. Wilkins. Mr. HENRY BARNES, of Detroit, Michigan, and one of the publishers of the "Detroit Free Press," to Miss DIANTHA M., eldest daughter of Rufus Stanton, Esq., of that village.

In Brooklyn, Ohio, August 2d, by C. P. Russel, Esq., of Ohio city, Mr. WILLIAM B. SHIPMAN, to Miss LOUISA JAMIESON, both of Royalton, Ohio.

In New-York, on the 26th ult., by the Rev. T. J. Sawyer, WILLIAM C. ATWELL, Esq., formerly of Bridgeport, Conn., and Mrs. LEBHRASIA AMANDA COLT, of New-York.

DEATHS.

In Deerfield, on the 9th inst., Mrs. SARAH BIDDLECOM, consort of Mr. Thomas Biddlecom, (and mother of Revs. David and Daniel R. Biddlecom,) aged 67 years. She was a member of the Baptist church for twelve years, but her faith in God's goodness increased with her exercise of piety and confidence in him, until she believed it infinite and universal. The virtues and graces practiced while enjoying a limited faith, grew and flourished in the broad sunshine of divine truth, and she lived a Universalist in faith and in deed for the last twenty-five years. Her last years were marked with considerable bodily infirmity, but her lamp of faith burned brightly to the last, throwing its rays beyond the darkness of the shadows in the valley of death, until she sweetly fell asleep in Jesus. Her funeral was attended on the 11th, by Br. Skinner, and a concourse of friends and neighbors forming a procession of about half a mile in length, and filling completely the meeting-house at that vicinity, which was kindly opened on the occasion. Thus has departed a deeply venerated and beloved mother in Israel. G.

In Springfield, on the 22d of July, at her nephew's, Mr. John Youngs, with whom she had resided for several years, after a painful and protracted illness of several weeks, Miss DOLLY YOUNG, aged 61 years. She died in peace and the full assurance of a blessed immortality beyond the tomb. Her funeral was attended on the 23d, in the meeting house at Stark. The glorious consolations of the Gospel in strains of affecting tenderness were administered to the mourners and sympathizing friends by Br. J. D. Hicks of Springfield, from the following words, in John ix: 4. "I must work the works of him that sent me, while it is day: the night cometh when no man can work." J. P. YOUNG.

In Queensbury, July 29th, of the consumption, Mr. PALMER JENKINS, in his 71st year. Thus has another believer in the final restitution of all things, gone to participate in the un fading joys of immortality. He bore his last illness with Christian fortitude, and rejoiced in the prospect of soon being delivered from this frail, earthly tenement. He conversed freely on the subject of death and seemed to take an interest in it.

A short time before his death he selected the words of Simeon, Luke xi: 29-32, as the foundation of the remarks to be made at his funeral; and at his request, Br. Phin-chas Hathaway tendered the consolations of the Gospel to a numerous concourse of relatives and friends.

* * Will the Herald of Truth please copy? S. J.

In Bristol, the 7th of May, Miss LYDIA, daughter of Abiel and Mary Hathaway, aged 19 years. In the death of this amiable young lady, her kind family have been called to mourn the loss of one who was beloved by all who knew her, and was endeared to them by the loveliness of her disposition—the excellence of her character—and the sincerity of her affections.

We direct the attention of the mourners to assuage their grief, to the great Disposer of all events whose mercies endure forever. W. QUEAL.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, SEPTEMBER 1, 1837.

NUMBER 35.

PRIZE ESSAY,

Written for the Evangelical Magazine and Gospel Advocate.

A CORRECT KNOWLEDGE OF GOD, THE NATURE OF MAN, AND OF DIVINE GOVERNMENT, ESSENTIAL TO PRODUCE A FAITH IN, AND PRACTICE OF UNIVERSALISM.

BY REV. S. P. LANDERS, OF PROMPTON, WAYNE COUNTY, PA.

[Concluded from No. 33.]

III. *The necessity of an acquaintance with the nature of DIVINE GOVERNMENT, and its adaptation to the purpose for which it was instituted.*

When we contemplate the works of nature, we find that every object, from the great orb and king of day, down to the most minute particle of matter the existence of which it is possible for the imagination to conceive, the Creator has subjected to some fixed and invariable law. He has established certain rules for the government of man's moral nature, as well as for the objects which compose the material world. We know that man is subject to the natural laws, and that when these are obeyed, he is rewarded with health and prosperity, and when they are violated, he suffers pain. If he transgress the organic law, he is afflicted with disease; if he violate the law of gravitation, he is brought to the earth with violence, and a limb is broken, or perhaps a life is lost. This body is a mere vehicle of the mind, and it would be folly to argue that the body is thus minutely governed, while the mind, the companion of the body, runs in a lawless course. But as it is not with the skeptic that I am arguing, the present will suffice. The consistent Christian admits that God has instituted laws for the mind, as it is written, "I will put my laws in their mind, and write them in their heart, and I will be to them a God, and they shall be to me a people."

We have remarked, that the Deity possesses boundless love and goodness, and impartial justice, therefore, unless he acts contrary to these attributes, the administration of his moral government must be in unison with his nature. These principles should be the distinguishing features in all doctrines of theology; for if we would promote the knowledge and practice of a religion which has for its end and object, the mitigation of the woes consequent on this life, nothing can supply the place of them. Man has a benevolent nature, and the religion that adds to his happiness and peace, must also be benevolent. We know that all the physical laws, when properly observed, are for our good. The observance of them is attended with the reward of pleasure, while the violation of them is certain to bring pain; but this pain is not an evil since it has a good in view, for by it we are prepared for future success and happiness. As the government of God is in the natural world, so it is in the moral, the observance of each law is followed by its own reward, and the transgression of each, by its own punishment.

Considering the nature of man, and the manner he is influenced to act, it is believed that there is no part in theology more necessary to be understood and taught, for the promotion of Universalism, than the doctrine of rewards and punishments; for it is in this way that the Deity influences and governs his creatures. He has instituted a moral law, and the person who lives in obedience to it, is rewarded with the consciousness of having acted right, while he who transgresses it, is punished with the condemnation of having acted wrong. By this law all are governed. But it will be remembered that our Saviour taught, that there are different degrees of punishment for the same offence, according to the light and knowledge of the

offender. "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few." This is a rule recognized by all wise legislators. Guilt always consists in the design of the offender, and the law of God punishes according to the design the offender had when he transgressed. The wisdom and goodness of the Deity will be more fully evinced in the law, when we take into consideration the nature of man and that government, which, when known and understood by him, will certainly secure his obedience. Every virtue merits, and must receive its own reward, and every crime deserves, and if justice ever has its demands, must be followed by an adequate punishment. This is very important to be taught for the furtherance of Universalism.

As truth always appears more lovely when contrasted with error, it is proposed to mention the opposite of the above doctrine. It is our lot to differ from the multitude on this important doctrine, as well as on many other points in theology. The great mass of the Christian world teach that we may escape deserved punishment by repentance. But if the view we have taken is correct, as we believe it is, to forgive the punishment of a certain offence, is in the highest degree unjust and immoral, for its direct tendency is the perpetration of crime. Every one must see, that to forgive a child deserved punishment, is to encourage the child to do wrong again; but if it is properly chastised, it will break off its offences. The common doctrine of forgiveness, is twin-sister to that of the Roman church. There is this difference in them, however: that while the Protestant church holds that pardon will be granted on confession and repentance, the other church grants pardon on confession of sin and satisfactorily rewarding the priest. They are both based on one principle; and we know that there is no doctrine in theology more licentious in its tendency, or more generally detested, than that of the Catholic church. But the tendency of this doctrine is the same, whether found in the Catholic or in the Protestant church. In the view we have taken of Divine government, there is the same impropriety in withholding deserved punishment, as there is in withholding deserved reward; both being just, and calculated to reform.

But the question now is, how are mankind rewarded and punished? This question will be easily answered, if we keep in mind the teaching of our Saviour, that the informed and enlightened man is more severely punished than the ignorant man is, for the same offence. This being the case, some have been beguiled with the idea that the unenlightened man is the happiest of the two, for he receives less punishment. But who does not see, on reflection, that there is the same unsoundness in thus arguing, that there would be in saying that the blind man is happier than the one who sees, for he never beholds objects disgusting to his sight; or the deaf man, because he is never stunned with the roar of thunder? But to proceed with the answer to our question.

I presume that I shall not be contradicted by any one who has visited and administered to the necessities of the widow and orphan—clothed the naked and fed the hungry—when I say that the person who practices these virtues, with right motives, is rewarded with a peaceful and happy conscience. When he reflects that he has been the means of turning the poor man's sorrow into joy; that by contributing a portion of his store, he has relieved the destitute—dried up the tears of the

friendless orphan, or the woes of the widowed mother, he feels within himself a kindling emotion of joy, which wealth or fame can never produce. The thought that he has drowned one sigh by his charities, and poured the oil of joy and gladness into the mourner's bosom, or mitigated the sorrow of his enemies by his kindness, causes more joy in his mind than the possession of worlds. In this way he is rewarded for his virtues. But turn to the miser, on the other hand, whose avarice has pallied all the refined feelings of his nature; whose heart feels not for suffering humanity—whose ear hears not the sigh of the oppressed—ask him where is the centre and focus of his happiness, and you are pointed to his amassed wealth, as the corner-stone of his enjoyment. There he has locked up the affections of his bosom—he is a stranger to all the happiness which surrounds the dwelling of the benevolent man, and lights up his countenance with a smile. His punishment is negative, that is, it consists in being deprived of the reward consequent on benevolent actions. He may enjoy the pleasures of sense, but luxury may have mingled the poison of the opus even in these. Let him who is beguiled with the idea of the pleasures of sin, look once upon the emaciated body, the pallid countenance, the bloated features and crimsoned face of the poor deluded and unfortunate sensualist. Look once more into the scenes of his midnight revel. Is there an enlightened mind in the universe that believes the place of his resort is the seat and habitation of happiness? God be blessed—No. There is planted in his mortal temple the seeds of disease and sorrow. There has been received the arrow of death, that is palsying the ligaments that bind his mind to his body. There excessive sin has benumbed the energies and vigor of that immortal mind, and perverted the use, and poisoned and pallied the pleasures of sense. But O what is the despair, the woe and pain bound up in his body? How is the mind? What is the story of that conscience who ever watches with an eye from which no darkness can conceal, and chastens with a thong which no fortitude can endure? What made Cain cry out in the midst of his guilt and sorrow, "my punishment is greater than I can bear"? What made Caligula tremble, when the red forked lightning shot across the heavens, and the peals of roaring thunder pierced his troubled soul? Ah, it was conscience that rose up before them with a mirror of their deeds, and uttered her monitor voice. That monitor with respect to the transgressor, is omnipresent. It follows him in all his vice, and bites with a fang that is certain to wound. Though he ascend up into heaven—though he make his bed in hell—though he take the wings of the morning, and dwell in the uttermost part of the sea, yet that conscience, like the Divinity of which it is a symbol, is yet present, institutes a tribunal in his own bosom, and there arraigns the culprit, utters forth her maledictions, and administers retribution in justice and mercy. Here is actual, positive punishment, but it is in proportion to the light and knowledge of the offender. This view of divine government, is confirmed by the express declaration of Scripture, the page of history, and the experience of all ages of the world.

He who will not admit that "the wicked are like the troubled sea, when it cannot rest," manifests an entire ignorance of the nature of man, and evinces a mind bound up in superstition and tradition. Every creature is most happy while in the element for which it was constituted. Man is not an amphibious animal, that he can be equally as happy in the practice of vice as he can in that of

virtue. If he was constituted for one, it is impossible that he should be happy in the other. If man's nature is sinful, conscience would not only chastise him when he did right, but God, who loves his happiness, could not require him to love the Author of his being, or his fellow man, for in the ways of virtue he would be unhappy.

Having proceeded thus far with our subject, we propose to make a few closing remarks on the *adaptation of the divine government to the purpose for which it was instituted.*

It is, and should be, the first and great object of all governments to reform and make its subjects better, and the more effectually this object is accomplished by any laws, the greater is the wisdom of the legislator of them. It has often been objected to the view we have taken of divine government, on the ground that it does not reform mankind. But the objector should remember that all religious teachers, for ages and centuries past, have altogether overlooked this subject, and have taught that the future and unseen world is the place where all the virtues and vices of man are summed up, and rewarded and punished; and this idea has become so common, that mankind in general overlook present reward and punishment, and seem to think that there can be no pain or punishment without being inflicted by the rod, and no pleasure unless it comes in the range of the senses. Here is a manifest ignorance both of the moral law of God and the nature of man, and it is unreasonable to suppose that men will obey a law which they know very little about. When we con over the history of mankind, we find that their happiness has been very much impaired for ages together, by various evils, the cause of which they have been ignorant of; but when the cause of their unhappiness has been ascertained, they have, in every case, avoided it. The world has been made unhappy by the observance of the rites of a corrupted Judaism, of Paganism, of Catholicism. Cities and communities have been visited with pestilence and famine, but whenever the cause of these evils has been known, it has been avoided if possible. Man *is*, and always *was* made miserable by sin, but being ignorant of the cause of this misery, does not avoid it. But when he is made acquainted with the cause of his sorrow, he will avoid it as he does any other evil. It is the business of Universalists to inform mankind, why there is so much want and misery in the world. It is not enough, at this day and age, that we appeal to the Scriptures to prove that man must be miserable as long as he is wicked, but we must explain *why* it is so, and that it is contrary to our nature—that God has stamped a veto in our constitutions against it. In this work of reformation, we can expect no aid from others, for it is opposed to their system of teaching. But to return.

The adaptation of the government of God to the object for which it was designed, will be more obvious when we proceed further with our investigation. We have remarked, that man is influenced by motives, and since his great object is to avoid pain and enjoy pleasure, that which affords the greatest amount of happiness, is certain to be the strongest motive for him to act upon. To more fully explain the necessity of this, and show how the Deity carries into effect the design of his government, we use a similar illustration to that Dr. Priestly has used on the same subject.

A man has two sons, Peter and John. Peter can be influenced by motives, but John cannot. If the parent rewards Peter for his good acts, it influences him to continue on in the right way. If he punishes him for his crimes, it influences him to turn from them, that he may avoid the chastening rod. But with John it is different: he is not influenced by motives. If his parent rewards him for his virtues, the reward does not influence him to continue in the practice of virtue. If he is punished for his vices, there is no incentive for him to reform; he is not governed at all by motives. But we venture to aver, that there is not a sane mind thus constituted in the universe. There is a perfect adaptation of the divine law to the mind of every intelligent being.

We learn from the above example, as well as observation, that an adequate reward for every virtue, and a just punishment for every vice, are the best means to secure the happiness of mankind. On this plan, and to this end, is the law of God, by which he governs the world. Reader, may I not appeal to you in confirmation of what is here stated? Does not your conscience bear me witness, when I say, that the law written in our hearts by the finger of God, is the basis of all the laws that bind man to man? Who does not see that this law of our nature and the law of the Bible, are *one*? Who does not see, on reflection, that this law is the means of all the virtue among mankind? If men were the happiest in the practice of vice, the fear of a thousand hells, heated seven-fold hotter than the imagination can conceive, would not deter them from the commission of crime, providing they believed that all such punishment could be escaped by repentance. It is a fixed law of nature that we should love present happiness, and men will follow that course which they believe affords it. Obedience to any law is not secured by the *severity* of punishment, but by the *certainly* of receiving an adequate reward for every virtue, and punishment for every vice. Since, notwithstanding the world has been so long taught that the ways of sin are pleasant—notwithstanding the view we have taken of divine government is opposed, as not being calculated to reform mankind—since, notwithstanding prejudice and popular opinion are against our views, it is morally certain that the law and its administration, which we have been considering, are the cause of all the philanthropy and goodness existing among men, may we not be sanguine in the opinion, that one of the best means to promote the knowledge and practice of Universalism, is to explain the true nature, and enforce the observance of divine government? When mankind have a proper understanding of this subject, it is certain that they will live more in the practice of virtue, for here they see that a life of religion and a life of happiness exactly coincide. To practice the one, is to secure the other. "The law of the Lord is perfect, converting the soul"—its rewards are certain—its punishments inevitable—it presents the strongest motive to action—it points to the path of sin as the certain way of death, and to the way of religion as a road to felicity, and says, if you would be happy, "*Walk ye in it.*"

IV. *The consequences which will follow, when the knowledge of these considerations shall be known and obeyed.*

Here it must be obvious to every one what that person must be, who knows and regards the views advocated in this essay. He can be no other, than what every consistent Christian must be, a *good Universalist*. He who believes in this religion, contemplates the Deity as the great and good Parent of all the intelligent creation—sees his goodness reaching to, and supplying the returning wants of every creature he has made—regards himself as the child of God, and the object of divine care and protection; and while he thus views his Creator and himself, he feels the emotion in his soul that the Psalmist felt, when he gave utterance to his feelings and said "My meditation of him shall be sweet * * * Bless thou the Lord, O my soul. Praise ye the Lord." When he turns his mind in upon himself, he perceives that his nature bears the impress of the Deity, he loves and adores, he sees that if he would be happy, nature must be consulted, every faculty of enjoyment must be furnished with appropriate objects, and a due proportion of each must be preserved, and when his constitution is properly regarded, he feels that every faculty he possesses adds to his happiness, if held subordinate to reason. When he considers "the perfect law of liberty" which has been instituted for a rule of his conduct, he sees the perfect adaptation of it to his moral and intellectual nature; he feels that while he is sinful, there is no more escape from its penalties, than there is from the appetites of the body, "but *in keeping it, there is great reward.*" The result of this faith will be

seen exemplified in all his acts and dealings with his fellow man.

His "hope is as an anchor to the soul, sure and steadfast," lifts the curtain and unveils the darkness of the grave, and carries the mind forward across the isthmus of death to the haven of immortal friendship and immaculate purity. His religious faith he can pray to have fulfilled, for it is founded on the immutable principles of truth and righteousness, and when reduced to practice, is calculated to suppress the animal passions of the heart, calm the stormy scenes of life, make more strong the bonds of amity and friendship that bind man to man—give humility to the proud, joy to the sorrowing, comfort to the mourning, hope to the desponding, health to the morally sick, and life to the mentally dead. Is he surrounded with affluence and ease? aristocratic pride burns not in his bosom, but he regards all mankind as the children of the same great Parent, who "has made of one blood all nations of men for to dwell on all the face of the earth." The widow and the orphan are the recipients of his abundance. Is he poor? he is reconciled to his lot, and while the world around him is in strife and confusion, contentment is pictured on his brow, and he is virtuous and happy. Is he a father? his religion makes his domestic circle the abode of peace and quietness, and as he regards the present and future well being of his children, he rejoices in imparting to them the true character of that eternal Being, who loves all the family of man. We find him the same in all the vicissitudes and avocations of life, the peaceful citizen. He sacrifices not his principles to secure the smiles and favors of any sect, but whether he acts the part of a statesman or private citizen, his religion is the rule of his conduct and the source of his happiness.

When the influence of these principles shall be felt and known more generally among men, peace and joy will revisit the earth with their benign influence and glory, party differences and sectarian animosities will be stayed, and Christianity in all its original loveliness, and truth with all its beauty and sublimity, will dawn upon a world, and the light of the Sun of righteousness will rise in the East, and reflect its lucid beams from the West, and spread wider and wider till every darkened mind shall be illuminated, and every heart rejoice in the prelibations of immortal happiness. Then will man see a rest in the belief of the truth, in heaven a home for all, in Christ a Saviour of the lost, and in God a Father. AMEN.

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER IV.

BY REV. J. M. AUSTIN.

CONVERSATION.

Language is one of the most important gifts bestowed upon man, by a bountiful Providence. It holds a high rank among the peculiar faculties by which the human race are pre-eminently distinguished from other classes of beings on earth. By the aid of language we communicate to each other our thoughts, our inclinations, wishes, hopes and fears—by language we interchange all the sentiments of the heart—soul mingles with soul, and the dearest and sweetest connexions in life are formed. But as every blessing the goodness of God has bestowed upon man, can be perverted from its original design, and made the source of evil, so language often becomes the medium by which great wretchedness is occasioned. "The tongue," says St. James, though "a little member, is an unruly evil, full of deadly poison." This is said in reference to an *unguarded* tongue. When the tongue is made the instrument of calumny, falsehood, licentiousness, and profanity—when it is made to give utterance to the vile and sinful thoughts of a corrupt heart—it truly becomes "an unruly evil, full of deadly poison!" But a strictly guarded and well-disciplined tongue, is an instrument capable of accomplishing great good! A few remarks, therefore, upon the sub-

ject of conversation, cannot be inappropriate to the consideration of the young.

The first important requisite in conversation, is *discretion*. The old proverb says, "a wise man thinks all that he says, and a fool says all that he thinks." The meaning of this maxim is, that the wise man *selects* his thoughts for conversation, from the mass that is floating in his mind. Wise men have many improper thoughts, as well as other people; but one trait of their wisdom is, to keep such thoughts to themselves, and give utterance only to such as are proper and useful. But every thing that enters the minds of the foolish—whether proper or improper, wise or simple—runs off from the ends of their tongues; and in this consists one portion of their folly. A safe rule to adapt is, to be cautious to *whom* you speak, *what* you speak, and in *whose presence* you speak. A strict scrutiny in these respects, will become a safeguard that will always keep you within the bounds of propriety and prudence.

As conversation is a means, under proper management, by which the most important knowledge can be obtained, it should be your endeavor to seek out the company of the experienced and the well-informed. The conversation of a wise man, like the gentle showers of the Summer, falls upon youthful hearts with an inspiring and fructifying influence—it sows the seeds of useful knowledge, and lays the foundation of virtues which, in after life, expand into a character rich in every valuable qualification. In conversing with such people, mark the language they use, the manner of their expression, and their general demeanor, that you may acquire a correct and intelligent method of conveying your own thoughts. I would not have you servilely imitate the whole manner and expression of others; but you well know that thoughts can be uttered either in an obscure, broken, unintelligent, and vulgar manner, or in a way that is clear, perspicuous, and genteel. To secure this latter method, great assistance can be gained by observing the manner of those who possess it, and adopting a general course similar to theirs.

To obtain information, your conversation should be varied in accordance with the condition and occupation of those with whom you speak. To converse with the merchant or professional man, upon the mechanic arts—or with the mechanic, on agriculture—or with the farmer, on the rise and fall of stocks, or on the minutiae of commerce, or on literary criticisms—as a general result, your stock of information would receive but little addition. With every individual, I repeat, you should endeavor to lead the conversation to those topics whereon they are "at home"—subjects relating to their particular calling, and in regard to which they are supposed to be well informed. In this manner, from every person, however limited his general knowledge, you can gain information which can be turned to good account.

Confine not your conversation to people of one opinion, or of the same class, sect, or party, either in regard to religion, politics, or any other subject. By hearing different opinions and sentiments advanced and advocated upon the same topic, you have a much more favorable opportunity of deciding where truth resides, and of increasing your general stock of knowledge, than you possibly could, were you to restrict your intercourse exclusively to one party or class. And here let me caution you, to permit not the truth or value of any sentiment you may hear uttered by an individual, to be decided by your prepossessions for or against the party or sect to which he may belong; but solely by the consistency and reasonableness of the sentiment itself—by its agreement or opposition to the dictates of wisdom, and to known and well established facts. From every party and sect, much information that is useful can be obtained, if they are listened to with candor and discrimination.

In company, conversation should not be allowed to stagnate, as it causes all to feel awkward and unpleasant. To obviate this difficulty, if proper

topics do not readily occur, let some valuable publication be read aloud by one of the party. Each paragraph may become the subject of general comment, as it is read—every individual who feels inclined, expressing his opinion in regard to its merits. In this manner, a flow of conversation can be kept up, that will be entertaining and useful to all.

Beware in company, of speaking against an absent person. In such cases, your words will seem to be conveyed on the wings of the wind. The individual who is the subject of your remarks, will assuredly hear of them, and you will be extremely liable to become involved in difficulty from your thoughtlessness. By detracting from the merits of the absent, the company will be at liberty to surmise that you are actuated by envy or malice; and thus you may lower *yourself* in their estimation, instead of the person against whom your remarks are directed. A certain eccentric individual was always observed, at parties, to be among the last that retired. On being interrogated why he uniformly tarried so long, he replied, that "as soon as a man was gone, they always began to talk against him; and, consequently, he thought it always judicious to stay till none were left to slander him." There is too much truth in this suggestion. To speak disparagingly of the absent, is a failing too generally indulged. It should, however, be guarded against, as a practice alike unjust, indelicate, and ungentlemanly. It is doing unto others precisely as we would not have others do unto us.

Be cautious upon what topics you converse. Never introduce or speak upon subjects that are indelicate, profane, or in any way improper. There is no greater indication of a lack of good breeding, than a violation of this rule. Especially avoid indulging levity upon sacred subjects. Religion is a topic too important—the names of our Creator and of our Redeemer, are too sacred—to be mentioned in a light, trifling manner, or to be made themes for ridicule or merriment.

Avoid interlarding your conversation with vulgar sayings and low expressions. Many are fond of indulging in *double entendres*—in conveying by emphasis or gesture, some indelicate idea, under a form of decent language. This habit should be carefully avoided by every young man who would lay claims to gentility. Anecdotes of a lascivious character, or such as terminate in an attempt at vulgar wit, should never be permitted to pass your lips.

Never be guilty of using profane language. In this respect, young men are extremely liable to err. It seems that some view it as an accomplishment, a mark of gallantry and manhood, to intersperse their conversation with oaths and imprecations. But this is a great mistake. There is no more certain evidence of ill manners, and of familiarity with low company, than the habit of swearing. It shows an evident want of true taste and politeness. Lord Chesterfield, who is good authority on this subject, says that oaths are never heard in the language of a real gentleman. It is true, some who lay pretensions to gentility, indulge in this low habit; but their pretensions are not well founded. This one practice displays their vulgarity as evidently as though the word were branded upon their forehead. Permit me, therefore, to urge the young man whose eye is scanning these lines, to refrain entirely from this base practice. It is not only wicked in the sight of God—not only impolite, dishonorable, and ungentlemanly—but useless, uncalled for, and absolutely silly! If you would be respected by yourself and by others, be not contaminated by that vulgarity which invariably degrades you in the estimation of the discreet and wise. And whenever your companions indulge in profanity, exercise all your influence, by entreaty, persuasion, or even ridicule, to induce them to abandon a habit which ranks them with the lowest of our race. It is hardly necessary to say, that it is exceedingly impolite and indecorous to use profane language in company—especially in the company of ladies!

This the good sense of every intelligent young man will dictate; and he will, therefore, not allow himself to be guilty of such vulgarity.

Do not engross the whole attention of the social circle. You should recollect that others have ideas as well as you—that their desire to express them may be as strong as yours, and that the company may be as highly edified by their conversation, as by the uninterrupted flow of your own thoughts. Remember the adage—"Water running from a bottle nearly empty, makes more noise than in running from one that is full." People will sometimes apply this to those who monopolize a great proportion of the conversation. Whenever the propensity seizes you to talk much more than others, in company, think of the loud sound of the empty bottle; and allow the suspicion to enter your mind, that perhaps those who are compelled to listen, are thinking of it also. This will be a salutary curb, and will be likely to keep you within the bounds of politeness.

Avoid speaking much of yourself and your own exploits, in a mixed company. He who makes himself the theme of his whole conversation, is very liable to become exceedingly ridiculous in the eyes of others. It has the appearance of holding a very elevated rank, in your own estimation—and that of all the subjects that have engrossed the attention of man since the world began, none seem to you so worthy the notice of those in your presence, as your own attractions. A little reflection on the ridiculous light in which you would thus place yourself, will cause you to avoid this display of littleness and vanity.

Do not make others the subject of ill-natured jests. It may for the moment, produce a laugh in the company; but it may, also, send a shaft that will rankle deep in some heart, and become the source of bitter enmity towards you.

When an individual is addressing you, avoid seeming inattentive to his remarks. It has the appearance of holding him in slight estimation, and is equivalent to saying, "I deem you of too little importance to claim my notice."

Beware of entering into loud and boisterous disputation or wrangling upon any topic, in company. If the opinions you may happen to express, are objected to, and you are thus compelled, as it were, to enter upon their defence, do it with calmness and serenity. Keep yourself perfectly cool and collected; and avoid showing the least symptom of anger. Nothing is more impolite, and nothing gives your opponent greater advantage over you, than to burst out into a blaze of rage. Carefully avoid such a catastrophe. If he becomes angry, do you not fail to be good-natured—if he frowns, do you smile—if he resorts to calumny and vituperation, do you return it with forgiveness and kindness. "A good word for a bad one, is worth much and costs but little." You cannot fail to obtain a sensible advantage by pursuing this course. These remarks will apply especially to religious topics. A friendly conversation, or disputation upon controverted points of religious faith, is both pleasant and instructive, when the parties remain in a mild and well-governed state of mind. But if one or both become *angry*, all pleasure and profit ceases—it becomes a strife of bad feelings and acrimonious personalities, instead of that proper interchange of opinions, whereby truth is elicited. When the feelings become aroused to this disagreeable state, evidence and argument are of no avail; they make no convincing and lasting impression, and the conversation had better be closed at once—for

"A man convinced against his will,
Is of the same opinion still."

Never flatly contradict another in conversation. It is much more proper to say, "that, perhaps, is a mistake," than to exclaim, "that is a lie." The former is a more honorable and gentlemanly manner of contradicting a statement, than the latter. When you are compelled to differ from another, in any sentiment he has uttered, do it with expressions of regret that your views call upon you to sustain opinions of a diverse character. This

will tend to remove or prevent harshness and asperity—it will prepossess him in favor of the friendly spirit which you exhibit, and cause him to view your sentiments in a more favorable light than he would were you to pursue a different course.

Be not too positive in any of your statements. You will frequently discover yourself wrong, when you feel very positive you are right. Every subject has *two* sides; and before you form a conclusive opinion, or enter upon the defence of an opinion, be certain that you have fairly seen and examined *both* sides. A botanist, in publishing an account of a flower denominated "the bee-orchis," described it as having the form of a *bee* painted upon its leaves. Another writer publicly contradicted this statement, and maintained that it was the figure of a *fly* that was impressed upon the petal of the flower. In this, however, he displayed the limited extent of his information upon this subject, for there are *two* species of orchis flower—the bee-orchis and the fly-orchis. Had not this writer been so very positive, he would not have displayed and published his ignorance to the world. I repeat, then, be not too positive upon any subject, or too precipitate in expressing your opinion. Give every topic a thorough examination before you become its advocate.

Permit me here to caution young men against that ungentlemanly practice, in which too many indulge, of speaking in a light and disparaging manner of the female character in general. Some young men seem to imagine it exceedingly wise and knowing, to indulge in these general suspicions. But they invariably indicate a weak head, an unkind, ungenerous disposition, and a wicked and corrupt heart. Such young men should remember that their mothers, sisters, and future wives, are all included in these sweeping denunciations. If they possess any love or respect for them, their lips will be closed to these vile and unfounded calumnies.

For the Magazine and Advocate.

ON THE CRITERION OF TRUTH.

No greater sensations of pure delight and gratification can be experienced by intelligent beings, than those which are felt by the philosopher at the discovery of some new phenomenon he had anxiously suspected, or by the student, who is a lover of truth, wherever found, at the detection of error, or discovery of physical or moral truth, which had been long the object of his most diligent search, and most anxious expectations.

Demonstration seems to have an adaptation to certain latent faculties of the mind, by infusing joy and gladness, as naturally as the full expanding, cloudless morning dispels in the fancy the feverish dreams of disturbed slumber. Doubt is nearly allied to error in its influence, by casting a cloud of despondency over the mental vision; and hence the pleasures arising from demonstration, which dispels the mists of uncertainty, and opens to view a rich landscape, over which the eye wanders with pleasure, but whose farthest extent of loveliness cannot be clearly determined.

Loud and boisterous has been the joy which some have manifested at new discoveries, as that of Archimedes, when he discovered specific gravity at the bath. Some, less fortunate, toil out their life in useless, barren researches, alike painful and unprofitable.

Philosophical and mathematical truths, are the most numerous, as well as the least contested, because sought for, as well as demonstrated *scientifically*. And why not make the researches of moral and religious truth, a branch of science? Opinion would not then be substituted for proof; or the dictum of a learned *savant*, be admitted evidence. Most of the acknowledged truths of philosophy, are deductions from first principles, or corollaries from self-evident facts, pursued like the ascent up a hill, every step extending the prospect, and encouraging the prosecution.

Truth is naturally pleasing to the mind of man, as the rays of light are to his vision; and hence

the restlessness of doubt, and the untiring perseverance with which inquiry is accompanied, and the hope and confidence of emancipation; for if certainty is hopeless, exertion tires, and skepticism casts her long shadows abroad, with gloom; for no morning star ariseth.

"Were all those luminaries quenched at once,
It were not half so sad, as one beighted soul
Who gropes for happiness, and finds despair."

The vast difference between truth and error is so great, that was it not for prejudices existing before we are called on to determine, perhaps we should seldom make the blunders we too frequently do. The form, the modes of life, and the habits of a butterfly, are not more diverse—more distinct from those of an oyster, than is truth from error; yet how many volumes are written, how many eloquent and angry declamations are delivered, to point out the specific difference, and to render it very doubtful which is a butterfly, which is the oyster!

The mechanic, poor and illiterate, whom "dull science has never taught to stray," acts more philosophically, more rationally. Ask him if that pillar leans from a perpendicular, and if so, which way it leans; does he, in determining the fact, compare it with other objects or other pillars, *supposed to rise perpendicularly*? No; he at once appeals to an unerring standard—to the great criterion, unalterable in its nature, invariably the same: he takes in his right hand the plummet, and pronounces, with the decision of infallibility, and the positiveness of conscious rectitude, "the pillar is not perpendicular, it leans in a certain direction; if you will not believe me, take the plummet and look for yourself."

What the plumb-line is to the pillar, first principles are to the discovery of truth, or detection of error. And that branch of study, be it what it may, which does not admit of demonstration, by an unerring plumb-line, is not worthy of the pursuit of a rational being.

Theology, although called a science, by its not being taught scientifically, is less demonstrable than all other sciences; not because it is impossible to be done, but because it has seldom been attempted in the right way. And what is called the doctrines of Christianity, have at present little more evidence of the truth of any of them, than the learned quirks, the far-fetched allusions, pious declamations, or religious horrors, of controversialists furnish; and whose manner of investigating religious truths, manifests a fear of arriving at any point of certainty, lest the learned bustle should cease, or the dust of argument terminate: all parties thus make skeptics, and then all parties attempt to castigate them; the only thing in which they all agree—viz., chastising infidels and atheists.

The absolute unity of the eternal and ever blessed God, and those everlasting perfections in him, which are clearly discoverable by his creatures as a certain consequence of his oneness, is in all theological disputes, what the plumb line is to mechanical labors. So great is its utility, that our divine Master, whose name we bear, has pronounced it the first and chief commandment, or first principle. No wonder at the dispute, which way the tenet or proposition leans; when instead of using an unerring rule, they compare it to other fancied tenets, supposed to be perpendicular, and neglect the standard of truth.

The properties of the plumb-line are eternal—they are the same as they ever were, and will always continue the same. The acknowledged attributes of the Deity, which are known to us as the effects of his unity of existence, are eternal, unchangeable. Let it therefore be well impressed forever on all our minds, *that the attributes of Deity are an unerring standard of the truth or fallacy of all doctrines.*

The seemingly perplexing (but highly improper) question respecting the conduct of Deity towards erring delinquents, in a future state, or the perpetuity of crime and misery under the administration of eternal benevolence, is now questioned and defended, like chess players contending for the

game, regardless of the means of winning. Regardless of, or forgetful of the only means of laying at rest forever the dispute, they seem to wish to prolong the doubt, by debating on the original meaning of certain words, which have nothing to do with the facts of the case, which are capable of giving evidence on both sides, and do, with equal facility. What should we say of the mechanic, endeavoring to try the inclination of a pillar, who would neglect the plummet, and make use of the string only, liable to be blown aside by every breeze? Why, pronounce him mad, or careless of the fact.

If there is only one eternal first Cause, he is the cause of all things, and his character must be clearly indicated by a contemplation of his works. Do not the present scenes we behold, demonstrate that all the changes through which the earth has passed, "from chaos to this visible diurnal sphere," was solely and entirely meant for the accommodation of man, who was produced when the earth had arrived at a degree of perfection adapted to the wants and pleasures of the new inhabitants? Every succeeding change in the earth, has been evidently for the gratification and support of man, whose pleasures have always kept pace with his numbers and wants. The ignorance with which we begin life, and the faculties bestowed upon us, and means of acquiring knowledge, are evident proofs of benevolent design and wise execution—links of the great chain which necessarily proceeds from *one Being*, who knows no equal, and is jealous of no rival. We are governed by natural laws, an infringement of which brings pain, and observing which, is pleasure. He has given us faculties to acquire knowledge, which can not begin to be satiated here, and communicated the fact to us for our encouragement to persevere in acquiring knowledge, that a future state of consciousness awaits us, where our faculties may expand forever, and we may acquire knowledge forever. He has given us hope in his mercy, and assurance in his grace; they are all the gifts of the same Being, even of the one living and true God. Do his most wonderful works manifest any ill will to man, or is what we sometimes call his anger, permanent? Does the hurricane rage forever?—does the volcano ceaselessly cause earthquakes?—do plentiful harvests never succeed famine?—are his ways on earth uniform, in this transitory state, and wear a different aspect in the future state? Take the plumb of his eternal perfections as the criterion of truth, and drop the infantile standard of words and phrases. They may amuse the indifferent, or their prolixity blunt the keen sense of inquiry, by a hopeless termination; but in fact, they are like the wires stretched on doors to amuse children—they give the same monotonous sounds, whether touched by the hand of an infant or of an adult.

NEMO.

For the Magazine and Advocate

ST. LAWRENCE ASSOCIATION.

Br. Grosh—In the Magazine and Advocate of the 4th inst., I find myself called on by Br. L. C. Browne, to explain the intentions of the Council of the St. Lawrence Association at its late session, in passing a certain resolution penned by myself, which resolution he thinks will be understood on an exoneration of the accused at the expense of Br. Rayner. In compliance with this call I will give from memory, a very brief statement of the principal facts in the case referred to. 1. Br. Rayner wrote to Br. Jennison, informing him in general terms that E. A. Garfield had been guilty of deliberate falsehood whilst in Troy, last Summer.

2. Br. Jennison handed the said letter to the committee of discipline, to be disposed of by them as they might deem proper.

3. Br. Wallace, one of the said committee, wrote to Br. Rayner, calling on him for specifications accompanied by certificates, suggesting that it might be necessary to forward legal testimony.

4. Br. Rayner replied to Br. Wallace, but did not furnish the proof required, assigning certain reasons for neglecting so to do, among which were the following—He thought such proof unnecessary in a case of ecclesiastical discipline—and further, he did not feel disposed to incur the expense of obtaining legal testimony.

5. In the above state of the case, the same was laid before the Council of our Association, which disposed of

the business in the manner as expressed in the resolution before referred to.

Let us look at the said resolution once more, and endeavor to ascertain whether the public could rationally interpret the same in the manner Br. Browne suggests. Article 9th of our Minutes, reads as follows:—"Resolved, that as regards the testimony, yet laid before this Council, it is the opinion of the same that Br. E. A. Garfield is not guilty of the charge preferred by Br. M. Rayner."

I will now endeavor to explain the principles upon which it would seem that our Council voted.—We considered Br. Rayner as the person preferring the charges, and, of course, the complainant, and hence we did not consider him as a witness in the case. We considered Br. Garfield as the accused, or defendant, and hence not a witness in his own cause. The case was one laid before us, without such testimony as we could admit to be proof, on either side. We could, therefore, do no less than to dismiss the subject as we did, by the resolution; not in the least censuring Br. Rayner, nor exonerating Br. Garfield—except in view of the insufficiency of the testimony, laid before the Council—which testimony we considered as not amounting to proof.

Let it then be distinctly understood, that we did not wish or intend to censure Br. Rayner nor yet to exonerate Br. Garfield except for reasons told before. In civil courts, good and honest men frequently prefer charges which they can not sustain by legal proof, and the accused must of course be acquitted, and declared "not guilty," in view of the testimony brought before the Court. If Br. Browne will criticise the terms of the resolution more closely, I think he will hardly be able to discover that its language either implied or expressed, amounts to the declaration, "that Br. Rayner has wilfully preferred false charges, and we will expose him." Our Council has nothing to say against Br. Rayner, neither can it condemn any person until proved guilty.

The propriety of reading the resolution in the assembled congregation, may be explained as follows:—A great number of persons in that congregation were extremely impatient to know the result of the trial pending in the Council. We saw no impropriety in announcing to the anxious multitude the issue of our deliberations, in the most "summary" manner possible, even if the mode was "unusual," as suggested by Br. Rayner.

I will now say a word in reply to Br. Rayner's suggestion, addressed to the committee of discipline of the St. Lawrence Association. As one of said committee I can say that I am willing to do any thing that can reasonably be requested of me, with a view to a full investigation of the "matters alleged relative to E. A. Garfield." Br. Rayner intimates that the committee can come to Troy, and he will endeavor to be at home, etc.—but Br. Rayner need not be informed that it will cost us much more to go to Troy, than it would to get two or three witnesses sworn. If the above explanation is not sufficient, I will try to give further information when called upon for that purpose. F. LANGWORTHY.

Madrid, August 16, 1837.

Brs. GROSH and HUTCHINSON—In No. 31, current volume of the Magazine and Advocate, I saw a communication signed "M. Rayner," touching the proceedings of the St. Lawrence Association held on the 28th and 29th of June last, at Canton, N. Y. In that communication, the writer censures not only the Council and Committee of discipline, but me in particular, using my name no less than twelve times in his communication.

For myself I have ever considered it highly improper, when there was matter of difference between two brethren in the ministry, for them to commit to the public prints their grievances, views, and feelings, before they have ever communicated with each other on the subject of their differences; thereby spreading it before thousands who otherwise could know nothing of it and who are little interested and nothing benefited by so doing.—It corrects no faults of which the writer complains; only excites prejudices, and recriminations. One communication usually calls forth another, until the public become weary and disgusted; and thus retards the advancement of the cause of truth, while it corrects not an error, converts not a sinner, and is of no utility to any one.—The prints serve, when thus improperly used, as a medium through which to transmit to thousands the envy, malice and prejudices which he may have engendered against his enemies.

Nor would I thus have come before the public at this time, had not Mr. Rayner's communication appeared in the public prints, rendering a reply from me indispensable. I say indispensable, because I will never sit in silence and suffer my name thus to be dragged and caricatured before the public, and my reputation thus traduced and slandered—without standing forth in its defence. No, I will defend both, to the last. But to the communication. And—

1. Mr. Rayner, in his third paragraph "disclaims preferring charges" against me, stating that he "did

not suppose it to be his province." But why not his province? If he had charges to prefer and could substantiate them by good and sufficient evidence—why not prefer them? This is any man's privilege—why not M. Rayner's? But his letter containing the charge which he here denies, is with us, and was read repeatedly at the Association, and in the presence of an assembled Council. And by the Council, aided by the ablest talents, it was decided that Mr. Rayner was the complainant in the case above referred to.

2. In his third paragraph he says,—"I supposed the committee of discipline for that Association, if the matter should be laid before them, and they should judge an investigation expedient, would take the proper means to effect it." "The proper means." What does he call "the proper means"? The "means" adopted by all Associations were those that committee used. Br. J. Wallace, then one of the committee, after being informed of Mr. Rayner's charge, immediately communicated to me the charge, and in it, said, in a quotation from Mr. Rayner, that "if proof was necessary, call on him and he could prove it." I replied to Br. J. Wallace's letter, that I was not aware of having told Mr. Rayner any untruth, and if he alleged any thing of the kind, to call on him for his proof. Br. Wallace called officially, on him for his evidence in support of said charge. His reply was, "that he did not think it necessary" that it would be attended with some expense—"that he thought his word in this case was sufficient." Such, Br. Grosh, was the testimony which he furnished to the committee as read before the Council—and now complains "that they did not take the proper means." What more could they do than they did do? They called on him for his evidence—he refused to give any;—accordingly, they proceeded to trial with no testimony at all—nothing but his assertions. I confessed to the Council what I told Mr. Rayner—I then went on to substantiate by certificates, from those knowing the facts, and by checks, Bank notes, etc., what I had said. I do not deny telling him certain things recorded in his letter,—but I do deny that what I told him is false. What I told him are facts—I have substantiated them once, and can do so again.

3. Mr. Rayner expresses great surprise that the said Council should proceed to trial barely on his own and my statements, without any one present to gainsay it.—He, himself, made the complaint and urged it on; it was his business to have been there, being the accuser, and to "gainsay" if he thought proper. The fault, if any fault there is, is exclusively his own. Why complain? Why find fault with the Association, Council, committee and me?

4. With regard to his fourth paragraph, I pass it in silence, let the tree be judged according to its fruits.

Finally after passing through his subject as "seemed good" to him, he then proposes that the committee make "due inquiry" into the matters alleged etc.—then adds—"should the above suggested inquiry be instituted, if notified at the time, I will endeavor to be at home and give the necessary references." Indeed!—Would it be really worth the while for three committee men, with myself, to be at the trouble and expense of two hundred miles travel merely to obtain the "references"? For reference? is all he promises—not evidence—but "references."

I can only answer for one, I shall not take the trouble, or be to the expense, barely for a "reference." No—if Mr. R. has any more charges to prefer, let him prefer them—here is the place for trial, I wait with patience their arrival. E. A. GARFIELD.

For the Magazine and Advocate.

MINISTERIAL SUPPORT.

HIRELINGS.

I can not promise my readers a very orderly arrangement in these brief articles—my aim is to do the subject as full justice as the number and brevity of my communications will permit.

"A hireling," is a powerful word of reproach, frequently used by Quaker-like opponents to a settled and salaried (not supported) ministry. I will examine its meaning. If it means any one who will receive a remuneration for his labor, every Friend in the world is a "hireling," as well as the paid or salaried preacher of the Gospel.

But whatever those mean who now use it, such was not the meaning of Jesus, from whose language they have borrowed the term. John x: 12, 13—"But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep." The words I have italicised fully describe what is "an hireling." But the following verse confirms it clearly. "The hireling fleeth because he is an hireling, and careth not for the sheep."

Have our brethren of those denominations who are conscientiously opposed to paying a preacher a salary, no such preachers among them, as Jesus has here described? I have known some, and heard of more!—

Well, they were hirelings, whether they took money for preaching, or not. They might have been hired by lame, power, constant employ in a profitable business, or the prospect of getting money without interest, to loan out to others at a high per centum!—but still they were hirelings. And, on the other hand, have these denominations never known salaried preachers, who would not leave the flock when the wolf came, but who would lay down their lives for the sheep (as John Frederick Oberlin, for example)? Well, those men were not hirelings, but good shepherds who loved the sheep—followers of Jesus and his apostles.

Let, then, the term "hireling" be properly applied—applied as Jesus applied it—and it will form no objection to the salaried support of the Christian ministry—and that a salaried support is all that the Friends and others do oppose, I will show in a subsequent number. I conclude by remarking, in the language of a faithful servant of God, that "I do not preach that I may get money; but I get money that I may preach."

A PREACHER.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, SEPTEMBER 1, 1837.

SUNDAY.

I perceive that one of the editors of the Trumpet, is considerably horrified at some of Miss Martineau's remarks on Sunday recreations. He winds up his deprecations with the solemn injunction given to the Jews, under the Old Testament dispensation: "Remember the Sabbath-day to keep it holy." Now, for one, I also deprecate whatever is intended to bring a day of rest, devoted to public religious worship, into desuetude; for I believe such a day necessary for man and beast, and when properly observed, more beneficial to the individual, and also to families and communities, than any thing that can be gained by its violation and neglect. But is a superstitious veneration for the day, rather than for the objects of its institution, calculated to effect its proper observance? Is it likely that persons who know that Judaism is not Christianity, will be led to attach importance to an observance of Sunday, by Christians, by merely quoting an injunction to observe Saturday, given only to the Jews? I think not. They are more likely, when they discover the fallacy of such arguments, to fall into the error of supposing that we have no other authority, no other reason for observing Sunday, and to reject it altogether.

Do not mistake me. I blame not our brother for endeavoring to prevent young men from disturbing others in their Sunday devotions, and absenting themselves from the pleasures and profits of divine worship in the public sanctuary; but I regret that he did it not more effectually and thoroughly—that he drew rather on the stores of prejudice than of reason. In relation to the extract from Miss Martineau's work, I think he has mistaken its spirit, if not its letter, separate, as he has copied it, from its context. By referring to "Society in America," volume ii, page 340, the reader will find her commenting on the narrow and sour spirit which pervades the popular religious denominations in the United States—the melancholy and even vicious consequences resulting from this perversion and abuse of religion—the formality, ceremoniousness, constrained, anxious and fearful spirit religion is thus made to infuse into all who embrace it under this disguise and the reckless licentiousness its spirit drives those into, who chance to stray beyond its narrow boundaries and fall under its excluding anathemas. Then, on page 341, follows the deprecated sentence, respecting young men riding out of Boston, to breathe the fresh air of the country around. "They have been brought up to think it a sin to take a ride on Sundays. Once having yielded, and being under a sense of transgression for a wholly fictitious offence, they rarely stop there." She continues—"They next join parties to smoke, perhaps to drink, and so on. If they had but been brought up to know that the Sabbath, like all times and seasons, was made for man and not man for the Sabbath; that their religion is in their state of mind, and not in their arrangement of the day, thir

Sabbaths would most probably have been spent as innocently as any other day; and the chances would have been much increased of their desiring the means of improving their religious knowledge, and cherishing their devotional affections, by social worship."

Now I can not see any thing in this to warrant the horror expressed at it by our brother—nor any thing different in its *spirit* from what has always been urged by Universalists. For we have always contended against a Pharisaic observance of Sunday, urging that it is not commanded in the New Testament, and reprobating the slavish spirit engendered by the popular views respecting its violation, and arising from its very rigid observance. That the doctrine of its violation by innocent recreation, without disturbance to any, is a sin, has done great injury to thousands, I have no doubt. The belief that a sin has been committed, and yet great pleasure been enjoyed in its commission, is enough to lead many onward in the career of transgression. And though the sin is only fancied, it is as a real sin to the individual, who frequently goes on, more and more recklessly in consequence—as it were, in bravado of public opinion—until his transgressions are no longer those merely of custom or propriety, but are actual sins.

I remember reading the confessions of a Catholic gentleman, many years ago. He had been taught from early youth, to believe it a great sin not to confess *all* his evil deeds to the priest. While yet a child, he robbed a bird's nest, which circumstance he deemed worthy of being related to his confessor; but, when the day came, his courage failed him, and he passed it by without confessing it. To the crime of robbing a bird's nest, he now had added what he believed to be the greater crime of not confessing it to the priest. The next confession day approached, and instead of confessing his now more than double guilt, his courage again failed him, and he again added a great crime to his former load. Confession after confession passed by, and guilt was added to guilt, until (I believe) he became a reckless man, and indulged in real crimes—all from having been told that (what was really *no* sin, viz.,) not to confess any error to a priest, was a very great transgression against God.

I may be wrong in some of the details of this story, for it is about twenty years since I read it, and my *eventuality* is but moderate; but of one thing I am certain, from experience and observation—it is, that the surest way to make a child a reckless sinner, or a cowardly slave, is to impress upon its mind that actions desirable and innocent in themselves, are forbidden in the law of God, and are sins deserving his wrath, the condemnation of the good, and the reproach of society. The person who would not be deeply injured in moral feelings and mental independence, by such teachings firmly believed, must be singularly, if not very happily constituted.

I have more, of a different cast, to say on this subject, but it will "keep" till another time. The present is as much "copy" as is *now wanted*!

A. B. G.

RIGIDLY RIGHTEOUS.

"There is a time for every thing," said the wise monarch of Israel—and I am free to confess that when the mind is first released from former constraint, whether salutary or injurious, it has a powerful inclination to run riot, and indulge in many lawless and injurious practices. Thus we sometimes see men released from the fetters of a Partialist creed, run right into deism, general skepticism, or stark, down right atheism; from which (permit me to add) nothing but Universalism is ever likely to save them, by restoring them to their right minds. Thus, too, has it grown into a proverb that no children turn out worse in life, than the offspring of deacons and preachers. The reason is evident. From the very nature of their stations, (conjoined with the superstitious reverence and expectations of society, which supposes them to be "more than common men,") they feel it incumbent on them to make their children "little angels," patterns of piety, prudence and propriety, and make them hypocritical little Pharisees! The day of re-

lease from parental authority arrives—perhaps they steal away from it occasionally, or perhaps they out grow it—and all the evil passions that have only been smouldered, not quenched, have now thoroughly dried the combustibles piled above them, and burst out into one raging, ever whelming, all-devouring and ruinous conflagration. The child has not been trained up "in the way it should go," or it would not have departed from it. It has been made "righteous over much," and it *destroys* itself. There is Scripture warrant for these conclusions drawn from the premises here disclosed.

From these, and a number of similar circumstances which almost every one of our readers may have witnessed, I am led to believe that knowledge and well grounded faith should, as far as possible, be made to precede great changes of any kind—and that Universalist preachers especially should be careful never to pull down, without at the same time, building up. Indeed, if a lurking belief, that Universalism in its best principles is most probably the truth of God, *could* be made to precede a conviction that Partialism is false, I believe it would be better for the convert.

A. B. G.

MORAVIANS.

So called from Moravia, the country they first settled—or, Herrnhutters, from Herrnhut, in Upper Lusatia, the village which they settled under Count Zinzendorf their early protector and noble convert—or *Unitas Fratres* (United Brethren), the name they most delight in—have several settlements in America. The only one I am acquainted with is Lititz, in Lancaster county, Pa. Many of the early and some of the present Moravians, are believers in the final restitution, although nearly all are now so fearful of popular opinion as to profess great horror at it. Their church creed is the Augsburg confession, and their government episcopal, while in the form and ceremonials of worship they approach, in some respects, the Catholics—particularly in keeping many holidays and festivals, with joy and mirth, and in the cultivation of music, in which latter they excel any denomination in this country. They are rather formal in their manners, and too rigid in the government of youth—punctilious in attendance on their frequent meetings for divine worship, and mildly devout in their feelings—severe in forbidding fashionable amusements—yet have I heard a profane air, as it is termed, performed on the church organ, in the interval between the public service on Sunday noon; and, in the absence of pupils, whose feelings they do not wish to wound, the teachers of their very excellent female academy, will not hesitate to regale you with richest sounds of voice and piano or harp, in any air you chose to name, on Sunday. A walk for mere exercise or recreation is not forbidden, towards Sunday evening—nor will any female deem it a desecration of the day they deem so holy, to do light sewing or knitting, to prevent her mind from wandering, or keep her hands employed without injury to her mind. The sounds of the violin and flute may occasionally be heard from the dwelling houses as you walk the streets on a Sunday morning—yet in rigidity of ceremonials, and in stern severity of discountenance to every thing like dancing, marrying out of the society, etc., etc., they are behind no denomination with which I am acquainted.

I might add other anecdotes of this singular people, from whom I am descended by the paternal side, but my object is accomplished if I have shown how they regard Sunday and its observance. For other particulars see Buck's Dictionary, Adams' View, and Evans' Sketches of all religions.

A. B. G.

HAYNES' SERMON.

If the gentleman who sent us "the Cross and Baptist Journal," containing this sermon, had given us his name and address, we should have better liked his communication in the words following—"Mr. A. B. G., O. H., D. S., or S. R. S., Publish this if you dare, and answer it if you can, or write a counterpart. I believe the Editor of this paper [the Cross and Journal] would publish a reply."

My combativeness, though large, is not large enough to induce me to accept anonymous challenges, or to be dared into doing what I do not otherwise deem proper. Haynes' Sermon has been so widely circulated, so generally read, and so frequently answered, that we should but lumber our columns to give it a place therein. As to writing a counterpart, my self-esteem, though small, is large enough to preserve me from imitating so much slang, scurrility, and mean insinuation without foundation, proof or argument.

But this can be done. I have preached and published a sermon on the same text (Gen. iii: 4), entitled "Universalism *not* the devil's doctrine," which has probably been but little circulated in the region of the Cross and Journal, and which has never, that I know of, been answered in that or any other Partialist journal. Now if the Editor of the Cross will publish that sermon in his columns (appending such remarks as he may deem proper), I will copy Mr. Haynes' sermon into our columns, with a *very few* remarks in reply to that portion of it deserving any notice. On receiving notice of the acceptance of this offer, I will forward duplicate copies of said sermon to any address our correspondent may furnish us. In his own bullying language—"To—, Accept this offer if you dare, or answer my sermon if you can." But unlike him, I give him my initials, by which he may know *who* it is that thus addresses him.

A. B. G.

RELIEF SOCIETIES.

The Constitutions and subscription papers of the "societies for the relief of Widows and Orphans of deceased Universalist clergymen," formed in the Central and Mohawk Associations, are now ready for delivery, and transmission to the proper persons. The preparation of them was unavoidably delayed by various causes, until now, when an abundant harvest of every kind of produce is smiling upon the husbandman, and promising plenty to the land. In this most favored and favoring season these subscriptions are sent forth, to test the gratitude of our brethren for the goodness of God to them.—Let them manifest it by liberality to the cause of the widow and the orphan, remembering that "God loveth the cheerful giver"—that "bread cast upon the waters" will manifest its results before long; for "he that giveth to the poor, lendeth to the Lord."

Br. Waggoner will please send for the copies ordered by the Mohawk Association—and the Trustees or Clerks of societies, and preachers, in the bounds of the Central Association will please call or send for copies to this office at their earliest convenience. Those to whom we can send, will receive copies soon by mail or private conveyance. It is hoped *all* will be active in circulating the subscriptions, and procuring as large annual subscriptions and donations as the ability and liberality of our friends will allow them to subscribe.

A. B. G.

P. S. If any friends in other Associations feel disposed to aid either or both of these societies, we can furnish them with copies—or will receive their individual subscriptions by letter.

A. B. G.

THE UNION FOR SALE.

By the following it will be seen that Br. Price intends selling out. We shall miss him, let who will take his place, for he has proved himself an able and indefatigable caterer for his readers, and a spirited publisher.—Whether he succeeds in selling or not, our warmest wishes for his welfare and happiness are his.

A RARE OPPORTUNITY.

The UNIVERSALIST UNION Establishment is offered for sale. To a suitable individual, (or individuals,) with the necessary capital for an extensive business, it affords an opportunity seldom offered for advantageous investment. The paper has a respectable circulation, (between four and five thousand copies weekly,) is in an improving condition, and possesses rare advantages for an extensive book business in connexion with it.

A want of the necessary amount of capital, with the present proprietor, by which to conduct the business to advantage, both for himself and the cause in which it is engaged, is the only inducement for selling. Address (*post paid*), "P. Price, No 2 Chatham-Square, New-York."

THE RECORD.

ASSOCIATIONS.—*Merrimack River Association* met in South Weare, N. H., May 31st. Br. Hodsdon, Moderator, Br. Hussey, Clerk, and Br. Hodsdon, Standing Clerk. Appointed Br. Hodsdon, to preach the next occasional sermon—Brs. Bartlett and Hussey to visit all the societies in the Association that are destitute of the preached word, and give them counsel and encouragement—and Br. Hussey to prepare the minutes and circular. Sermons were preached by Brs. Cilley, Laws, A. L. Balch and J. Moore. Ten preachers and three lay delegates were present. Adjourned to meet in Hopkinton on the last Wednesday and Thursday in May, 1838.

Somerset Association met in Bingham, Me., May 31st. Br. D. Forbes, Moderator, and Brs. Byram and G. Smith, Clerks. Adopted a Constitution—limits the Association to Somerset county. Appointed Br. Forbes Standing Clerk—Brs. D. Forbes, A. Townsend and S. Philbrick, committee on fellowship and discipline—and Br. D. Forbes to prepare the minutes and circular. Sermons were preached by Brs. Byram, G. Smith, Forbes, Gardner, and Drew. Seven preachers and thirteen lay delegates were present. Adjourned without day and place.

Windham Association met in Wilmington, Vt., June 7th. Br. H. F. Ballou, Moderator, and Br. C. Woodhouse, Clerk. Resolutions in favor of the Expositor, and of discontinuing the sale of ardent spirits, were passed. A letter was granted fellowshiping Br. E. Hoskirk, of Townsend, and Br. D. Thayer, late a Baptist elder, was present. Sermons were preached by Brs. Sanford, Hewes, Woodhouse and Barber.

Northern Association met in Stow, Vt., but on what day is not stated in the minutes—probably on the second Wednesday (14th) of June. Br. Hollis Sampson, Moderator, Br. J. L. Watson, Clerk. Appointed Brs. Palmer, Baker, and E. Ballou, a committee on fellowship and ordination, and Brs. Sampson, E. Ballou and C. Burnett, a committee of discipline. Recommended the Watchman to public patronage, and the organization of churches. Ten preachers and seven lay delegates were present. Sermons were preached by Brs. Watson, Baker, Gregory, Palmer and Sampson. Adjourned to meet at a place to be designated by Br. Wright, on the second Wednesday and Thursday in June, 1838.

Green Mountain Association met in Ludlow, Vt., June 14th. Br. A. Smith, (layman), Moderator, and Br. W. S. Ballou, Clerk. Appointed Br. W. S. Ballou to prepare a statistical account of the Association, to be reported to the next State Convention—also to preach the next occasional sermon, and Br. E. Garfield, substitute. Recommended the Watchman to public support, and requested a copy of the occasional sermon, by Br. Wellington, for publication. Eight preachers and nine lay delegates were present. Sermons were preached by Brs. W. S. Ballou, A. L. Balch, Laws, Wellington, J. G. Adams, and addresses by R. Streeter. Adjourned to meet at such place and time as may be designated hereafter.

Pittsburg Association met in Elizabethtown, Marshall county, Va., June 24th. Dr. W. Baldwin, Moderator, and Br. O. Young, Clerk. Constitution was reported and adopted. Appointed Br. S. A. Davis, Standing Clerk—Br. George N. Cox, Treasurer—Brs. John Riggs, J. Frisbee, and J. Millenger (laymen), committee on fellowship and ordination—Brs. D. Terrell, J. Riggs, and W. Baldwin, committee of discipline—Brs. Davis and Crocker, delegates to the Western Convention, and Br. Davis to prepare the minutes and circular. Brs. George N. Cox, and E. R. Crocker were ordained. Resolutions were passed recommending the "Glad Tidings" to the confidence and patronage of the public, and presenting the thanks of the Association to our venerable sister, Mrs. Elizabeth Tomlinson, for presenting a valuable lot of ground on which to erect a house of worship, to the Universalists of Elizabethtown. Four preachers and eight lay delegates were present. Three sermons were preached by Br. Davis, and two by Br. W. H. Jolley. Adjourned to meet at such place as Br. Cox may designate, on the first Saturday and Sunday in August, 1838.

Champlain Association met in Shoreham, Vt., June 23th. Hon. E. Bascom, Moderator, and Br. J. C. Baldwin, Clerk. Granted a letter of fellowship to Br. L. H. Tabor. Set off the towns and societies in the county of Lamoille, now in this Association, to the Northern Association. Ten preachers and fifteen lay delegates were present. Sermons were preached by Brs. Browning, Baker, Wellington, E. Ballou, Gregory, and J. E. Palmer. Adjourned to meet at such place as Br. Haven may designate on the fourth Wednesday and Thursday in June, 1838.

Tyro is welcome, for I believe he tells the truth in a right spirit; and however unpalatable may be his facts, I trust they will operate like healthful medicines.

AN ERROR.

In looking over some back numbers of the Gospel Banner, I noticed a singular error, which I do not remember to have seen noticed or corrected by any other. In noticing the proceedings of our Central Association, he gets in a part of the proceedings of our State Convention, especially the Circular of the latter by Br. L. C. Browne, which he bestows on the Association. It is a mistake of no importance in that paper and region, and an Editor who has to condense a column or two into a stickful, by simply glancing over it, will readily account for it. Few men can read, think, and write in three different forms of words, at once.

A. B. G.

CORRESPONDENTS.

A few have heard and answered our call for short articles—we tender them our grateful thanks, and hope they will not be weary in well-doing. We hope to hear from others in a short time, also; for we need such assistance constantly. Of long articles we have a pretty good supply in tales, essays, and a few addresses which have been waiting for room some time. We have also sermons from Brs. Manley and Wallace, and a short one from Br. Gregory, which will appear in due time. But of short articles we have very few on hand.

A. B. G.

THE GLAD TIDINGS.

A change has come over this excellent semi-monthly which should have been noticed sooner. From the octavo form, it has been thrown open to the ampler quarto. Its terms are as heretofore—one dollar and fifty cents per annum for 26 numbers, or one year. Editors, Brs. S. A. Davis, Pittsburg, Pa., the place of publication—M. A. Chappel, and L. L. Sadler, Columbus, Ohio, where it is published simultaneously. It is filled with interesting matter, has thus far been well patronized, and we hope will continue to receive an increasing support.

A. B. G.

THE PRIZE ESSAY.

I acknowledge myself deficient in foresight in commencing this valuable and interesting essay week before last, inasmuch as the letters from Messrs. Campbell and Skinner prevented us from fulfilling the promise to conclude it in our last. Let every reader who has not a perfect recollection of what we published of it two weeks ago, hunt up that paper and read over the article, before he reads the conclusion, which we give in this paper.

A. B. G.

STAR IN THE EAST.—The cessation of this very excellent paper, should have been noticed some weeks ago, but in the peculiar situation of my affairs, it was forgotten with a number of other things. It was one of the best papers in our order, and yet failed—not for the want of subscribers, but for the want of paying subscribers—a want that has made several of us publishers rather lean in purse and hollow-eyed in hope. Mr. Carter having sold the list to the Trampet, in such manner as to still have an interest in it, it is to be hoped that all on the list will endeavor to make amends for the past. Br. J. G. Adams, its senior Editor, promises to contribute to several papers, our own among the number—our readers may therefore look out for a rich occasional treat from his pen.

A. B. G.

It is asked, Will you be at the General Convention, in Philadelphia, in September? Reluctantly, but of necessity, I answer, no—but any business may be duly memorandized on a slip of paper, and transacted with Br. S. R. Smith, who will be present, and I trust will be as kind as he heretofore has been in attending to such matters for us.

A. B. G.

The proceedings of the Niagara Association were duly marked for "copy" at the time, and I supposed they had appeared in our paper, till the welcome note of Br. Hammond undeceived me. He will accept my thanks.

A. B. G.

On Saturday morning last, the Hon. Henry Seymour, of this city, long known to the public as an able officer in many public stations of eminence, destroyed his life, by shooting himself with a shot gun, in his bed chamber.—The deceased was a mild, amiable man, but subject to hypochondria, in one of which mental aberrations he doubtlessly (and according to the verdict of the inquest) committed this fatal act. There appears to be a deep felt and general sympathy for his doubly distressed family.

A. B. G.

NEW BOOKS.

Just received, *The Rocky Mountains: or scenes, incidents, and adventures in the far west; digested from the journal of Captain B. L. E. Bonneville, of the army of the United States, and illustrated from various other sources, by Washington Irving.*

We have also received a new supply of Miss Martineau's "Society in America," third edition.

G. and H.

AGENTS.

Mr. E. T. Bond, our former agent at Geneseo having left the place is no longer agent. Will J. F. Wyman Esq., please supply his place?

Samuel A. Budd, Carthage, and George Curtis, Oswego, will hereafter act as our agents.

Reports from three Standing Clerks of as many Associations in this State, have been received in answer to my late request. I hope all will report in due time.

A. B. G.

The Record can not be concluded this week, for want of time to finish it.

A. B. G.

Some obituaries not inserted this week nor last, are not forgotten, but will appear in our next.

A. B. G.

Br. Sanderson—Send Ev. Preacher to John Andrews, Boonville, Mo., and charge

G. and H.

Br. Whittemore—Credit Godfrey Harper, Lincklaen, Chenango county, and Amzi Morey, Buffalo, N. Y., each \$2 and charge G. and H. Stop Mr. Morey's paper by request of Br. Tomlinson.

Br. Tompkins—George Farmer of Cleveland, Oswego county, N. Y., wishes his paper sent to Milwaukee, Wisconsin Territory, from the time it was stopped.

THE LOUISVILLE BEREAN AND BIBLICAL INTERPRETER.

Is published on a medium sheet, octavo form, on the first of each month, in Louisville, Kentucky, by N. WADSWORTH, Editor and publisher. It is devoted to the defence of God's impartial grace, and filled with essays, sermons, and biblical interpretations, etc.

TERMS.—One dollar per annum, in advance. Any one who will send five dollars, current money on Ohio, Virginia, Kentucky, Indiana or Illinois Banks, shall have the sixth copy gratis. All letters must be free of postage, and addressed to N. Wadsworth, Louisville, Ky.

N. B. Subscribers will be careful to give the proper name of their Post office.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. McAdam in Frankfurt—Br. ASPINWALL in this city.

There will be preaching on the second Sunday inst., by Br. WAGGNER at Colebrook—Br. J. B. SHARP at the school-house near Col. Cooley's in Otselec—Br. BRITTON as Br. Comstock of Antwerp may appoint at 10 A. M., and at Theresa at 3 P. M.—Br. D. R. BIDDLECOM in Geneva—Br. S. R. SMITH in Albany—Br. DELONG at Columbus.

There will be preaching on the third Sunday inst., by Br. S. R. SMITH in the Callowhill-street church, Philadelphia city—Br. BRITTON in Brownville village—Br. GROSH in Russia—Br. D. R. BIDDLECOM in Springwater.

There will be preaching on the fourth Sunday inst., by Br. D. R. BIDDLECOM in Lewistown. [Herald please copy.]

The General Convention meets in Philadelphia city on the third Wednesday and Thursday—20th and 21st of September next

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper

R F H, Boonville, (Mo.) for self, J Mc F, J N, C H, and J A—J C M, Deep Spring, (Ala.) for I S, J S H B, and W C H—M S, Springfield, for self, L B, W H, and J F C—Rev. R T, Buffalo, D C, J F, S B, and A M—L R H, Smithport, (Pa.) for T W—Rev. T P A Perry, for N E, S S, D B, J H H, A H, and S A.

POETRY.

HYMN OF NATURE.

God of the earth's extended plains!
The dark green fields contented lie;
The mountains rise like holy towers,
Where man might commune with the sky:
The tall cliff challenges the storm
That lowers upon the vale below,
Where shaded fountains send their streams,
With joyous music in their flow.

God of the dark and heavy deep!
The waves lie sleeping on the sands,
Till the fierce trumpet of the storm
Hath summoned up their thundering bands;
Then the white sails are dashed like foam,
Or hurry, trembling o'er the seas,
Till, calmed by thee, the sinking gale
Serenely breathes, Depart in peace.

God of the forest's solemn shade!
The grandeur of the lonely tree,
That wrestles singly with the gale,
Lifts up admiring eyes to thee;
But more majestic far they stand,
When, side by side their ranks they form,
To wave on high their plumes of green,
And fight their battles with the storm.

God of the light and viewless air!
Where summer breezes sweetly flow,
Or gathering in their angry might,
The fierce and wintry tempests blow;
All—from the evening's plaintive sigh,
That hardly lifts the drooping flower,
To the wild whirlwind's midnight cry—
Breathe forth the language of thy power.

God of the fair and open sky!
How gloriously above us springs
The tented dome of heavenly blue,
Suspended on the rainbow's rings;
Each brilliant star, that sparkles through,
Each gilded cloud that wanders free
In evening's purple radiance, gives
The beauty of its praise to thee.

God of the rolling orbs above!
Thy name is written clearly bright
In the warm day's unvarying blaze,
Or evening's golden shower of light.
For every fire that fronts the sun,
And every spark that walks alone
Around the utmost verge of heaven,
Were kindled at thy burning throne.

God of the world! the hour must come,
And nature's self to dust return!
Her crumbling altars must decay!
Her incense fire shall cease to burn:
But still her grand and lovely scenes
Have made man's warmest praises flow;
For hearts grow holier as they trace
The beauty of the world below. PEABODY.

THE CAUSE OF PEACE.

Important service may be rendered to the cause of peace, by communicating and enforcing just and elevated sentiments in relation to the true honor of rulers.—Let us teach, that the prosperity and not the extent of a State, is the measure of a ruler's glory; that the brute force and crooked policy which annex a conquest, are infinitely inferior to the wisdom, justice, and beneficence which make a country happy; and that the earth holds not a more abandoned monster, than the sovereign, who, intrusted with the dearest interests of a people, commits them to the dreadful hazards of war, that he may extend his prostituted power, and fill the earth with his worthless name. Let us exhibit to the honor and veneration of mankind the character of the Christian ruler, who, disdaining the cheap and vulgar honor of a conqueror, aspires to a new and more enduring glory; who, casting away the long tried weapons of intrigue and violence, adheres with a holy and unshaken confidence to justice and philanthropy, as a nation's best defence; and who considers himself as exalted by God, only that he may shed down blessings, and be as a beneficent deity to the world.

To these instructions in relation to the true glory of rulers, should be added, just sentiments as to the glory of nations. Let us teach, that the honor of a nation consists, not in the forced and reluctant submission of other States, but in equal laws and free institutions, in cultivated fields and prosperous cities, in the development of intellectual and moral power, in the diffusion of

knowledge, in magnanimity and justice, in the virtues and blessings of peace. Let us never be weary in reprobating that infernal spirit of conquest, by which a nation becomes the terror and abhorrence of the world, and inevitably prepares a tomb, at best a splendid tomb, for its own liberties and prosperity. Nothing has been more common, than for nations to imagine themselves great and glorious on the ground of foreign conquest, when at home they have been loaded with chains. Can not these gross and monstrous delusions be scattered? Can nothing be done to persuade Christian nations to engage in a new and nobler race of glory, in generous competitions, in a noble conquest for superiority in wise legislation and internal improvements, in the spirit of liberty and humanity?—CHANNING.

HAPPINESS.

Happiness is much sought after, and seldom obtained. And why? Simply because it is sought for in the wrong manner. There are many, very many, that seek for happiness in revelry and licentiousness; in scenes of degradation and vice,—and obtain it not.

Does the drunkard receive pleasure or happiness by his excessive use of liquor? No,—on the reverse; he drinks deep of the bitter dregs of the cup of human misery and despair—he receives the full wages of his iniquity in horror—his days are those of sorrow—and at night he lays down his head on the pillow of wretchedness—he is the refuse of society—and his grey hairs are brought with sorrow to an untimely grave.

Contrast the life of such a person with that of a good man—with that of the venerable Murray—who went about doing all the good he was capable of doing—despised but not despising—he was meek and humble of spirit, and although beset with all the cares and anxieties of a primitive preacher, he enjoyed sweet consolations in trials, he was happy.

AGENTS. — CONTINUED.

OHIO.

Akron, Dr. E. Crosby
Ashtabula, W. Woodbury and
Rev. E. Beals
Athens, E. C. Crippen
Buzetta, L. B. Weeks
Bellevue, Rev. F. H. Johnson
Bennington, S. Hubbell
Boardman, A. Baldwin
Carlisle, Rev. D. Tenney
Chardon, E. Paine Jr., P. M., or
W. Benton
Cincinnati, E. Singer
Cleveland, W. White
Coblerly, J. C. C. P. M.
Columbus, Rev. L. L. Sadler
Concord, Zenas Wilson P. M.
Copley Centre, Josiah Arnold
Coshocton, A. McGowan
Cuyahoga Falls, B. Russell
Eden, Trumbull county, Wm.
Packard P. M.
Eldredge, J. Wheeler
Ellsworth, L. W. Leflingwell,
P. M.
Franklin Square, C. F. Best
P. M.
Fredricktown, W. M. Allen
Frostville, E. C. Frost P. M.
Fairfield, Isaac Strohm
Fowler, J. A. Viet
Ganges, J. N. Ayres P. M.
Gnadenhütten, P. Vinton
Gustavus, Philo Gates
Hebron, D. Sharer
Huntington, Isaac Sage P. M.
Huron, Charles Staudart
Johnstown, L. H. Hosford
Johnstown, L. H. Duke P. M.
Kelloggville, B. Abbott Esq.
Le Roy, E. Mullery Esq.
Lexington, S. Watson P. M.
Lyme, Pelatiah Stroug
McConelsville, James L. Gage
McIntosh, A. Craig
Madison, C. Burr P. M., or M.
Tulcott
Margaretta, Calvin Smith
Martinsburg, E. Farham
Martin's Mills, J. Martin P. M.
Martinsville, John E. Dalton
P. M.
Massillon, Amasa Bailey
Medina, Thomas Esquier
Mentor, Rev. J. Bradley
Middlebury, R. Clark P. M.
Middlefield, H. L. Bishop Esq.
Monroeville, R. K. Webber
Mt. Gilead, S. Emery
New-Haven, J. Sweete
New-London, T. Case P. M.
Oberlin, Rev. S. Hull
Ohio City, Col. W. Allen and
Rev. J. Whitney
Old Hickory, Wm. Barret P. M.
Perryburg, J. Hollister P. M.
Peru, Comfort Eaton
Portage, James Birdsall
Rome, S. Rogers, P. M.
Richmond, Landon Smith

Royalton, J. Raymond
Rutland, Charles Rickerson
Salem, O. F. Francis
Saubury, Rev. A. A. Davis
Saybrook, Rev. A. Bond
Scipio, Dr. Rufus Cowles
Sont.erland, Isaac Johnson
Springfield, L. Bancroft
Steuben, Lyman Babcock
Toledo, Leander Hill
Wadsworth, J. Pardee P. M.
Warren, J. Rawdon
Windsor, M. McIntosh
Worthington, Chauncey Cook
Zanesville, J. Dare Esq.

MICHIGAN.

Adrian, Rev. A. H. Curtis, and J.
S. Comstock
Ann Arbor, Rev. N. Stacy Capt.
C. Carter and E. Higby
Andover, Dr. A. Beach
Arnada, D. Sessions
Battle Creek, S. McCamely P. M.
Blissfield, L. Randall, N. Torry
Bloomfield, F. Patrick, Rev. E.
Gage
Borodino, R. Root P. M.
Brooklyn, A. D. Lamatta
Clinton, Dr. T. C. Adam
Cold Water, Selleck Seymour
Columbia Lake, Archer Craue
Detroit, R. E. Roberts
Dixboro, J. Gale or S. H. Haz-
ard
Farmington, L. Dory
Flowerfield, E. S. Wheeler P. M.
Goodwinville, J. E. Day
Grand Rapids, James Andor-
son
Grass Lake, D. Walker P. M.
Green Oak, C. Carter
Highland, F. W. Goodenow
Jacksonopolis, P. B. Ring
Jonesville, W. Bacon
Lapeer, R. Brenson
Lodi, O. Howe P. M.
Marshall, H. L. Phelps
Mineral Point, A. W. Comfort
Nankin, J. Mason
Niles, Chauncey C. Britz
Northville, S. Hungerford
Osego, O. Sherwood
Ore Creek, John Henry
Plymouth, J. B. Davis P. M.
Pontiac, B. Mercer
Riders, J. H. Murray
Romeo, M. Buzzell
Romulus, D. Curtis
Saginaw, Arden Noses
St. Joseph, G. W. Brittan
Spring Arbor, A. Williams
Summersfield, A. Hooker P. M.
Sweetland, J. E. Howard P. M.
Tecumseh, S. Larnard
Topton, B. Knight
Troy, L. Cone
Unadilla, U. Coulson
Utica, Dr. H. R. Schetterly
Wheatland, Elias Branch
Whiteford, J. U. Pease
Ypsilanti, W. Wilson

MARRIAGES.

In Albion, on the 20th inst., by Rev. C. Hammond, Mr. WILLIAM MUGGET, to Miss CYNTHIA LEE.

In Winfield, on the 13th inst., by Rev. M. B. Smith, Mr. SARDUS BRAINARD to Miss CAROLINE E. EMERY.

In Victor, July 25th, by Rev. K. Townsend, Mr. CHRISTOPHER G. SIMMONS to Miss LOUISA P. HATHEWAY, both of Bristol.

DEATHS.

In Boonville, July 4th, of dropsy of seven years standing, Mr. PELATIAH BALLOU, aged 67 years.

In the death of Mr. Ballou a wife and numerous family, are called to mourn their loss of a kind and pious husband and father. He sustained the reputation of an upright citizen, and a consistent Christian. His religious faith was that of Universalism, which cheered his pathway through life, and she the halo of its glory and comfort, to support him in death. The funeral was attended on the 5th, and a sermon delivered by J. A. A.

In Collinsville, August 10th, of consumption, Miss RHODA E. HORT, aged 28 years.

Intelligent, amiable and virtuous, she lived respected and beloved, and died lamented by all who knew her. Her faith was strong and unwavering in the restoration of all lapsed intelligences to holiness and happiness. If another instance of perfect resignation to the will of God, in death, and confidence in his illimitable grace, is needed to refute the oft repeated assertion that, "Universalism will not do to die by," we have it here. A few days previous to her decease, the writer called upon her, and conversed with her in regard to her departure. She said she preferred staying here if consistent with the will of God, but said she felt that, whether we live or die we are in the hands of the Lord. She had her reason perfect, and conversed cheerfully, until almost the last breath. A youthful female friend standing by her bedside in her last moments, inquired of her—"Are you willing to go?" "Yes," she answered; "I was not a few days ago, but am now—Are you ready to go, H—?" Her friend replied that she was not: to which she responded "I wish you were." To a sister who was bending over her, and whose streaming eyes told a sister's love, she said—"Don't weep sister; Do you not know to whom I am going?" Yes, was the reply. "Then," said she, "dry your tears." A few moments before her departure, while friends and neighbors were assembled around, to take their last, sad, parting view of the living clay, she spoke with much emphasis, saying that she wished all present, both believers and unbelievers to hear that she died a Universalist.

The funeral was attended, the 13th, and the consolations of the Gospel tendered to mourning relatives and friends, and a numerous assembly of sympathizing neighbors, by J. A. A.

In Hamilton, on the 5th inst., Mrs. LUCINDA HUNT, consort of Mr. Eleazer Hunt, aged 65 years. Sister Hunt was a firm believer in the final triumph of God's universal grace. She died of that too common disease, which has not yet elicited that attention and induced that precaution it demands—the consumption. For years has her life been on the threshold of death—but in God was her trust and she went out of the world cheerful and resigned. She has left an aged partner, and several children to mourn her departure, but they may confidently say, theirs is the grief, but hers is the joy. The funeral was attended on the 7th, by a large concourse of sympathizing friends and neighbors—Sermon from John xviii: 11, by Br. Boden.

In Lebanon, on July 27th, Mr. JOHN HENRY, aged 75 years. Mr. H. was one of the first settlers in the town of Lebanon, and by industry and prudence accumulated a good share of this world's goods. He has left a wife and children to mourn his departure from time—but we trust they mourn not as those without hope. Br. De-long being from home, the undersigned was called upon to speak of the kingdom to those that mourn.

The funeral was attended on the 28th ult., and a discourse delivered from 2 Samuel xiv: 14, by E. M. WOOLLEY.

In Nelson, on July 31st, Miss AMANDA WELLS, aged 33 years. In early life Miss Wells united with the Baptist church; but for 7 or 8 years past, has been a believer, hearer and doer of the word according to our holy religion. She selected the text for her funeral discourse, the hymns to be sung, and the minister to preach the word.

The funeral was attended on the 2d inst., and a discourse delivered from Psalm lxxvi: 13, 14.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, SEPTEMBER 8, 1837.

NUMBER 36.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.....NO. VII.

BY S. R. SMITH.

PLENARY INSPIRATION.

Several causes of infidelity have been already found in some of the existing doctrines of the Christian church—doctrines which neither have, nor can have, any bearing upon the truth of the Gospel, unless they can be shown to be a part of the plan of divine revelation. This, if we are not greatly mistaken, can never be successfully done, nor is it conceived to be possible to set aside the evidence which has been furnished, that the particular doctrines to which we have referred, were not originally comprised in the articles of Christian faith. And there is good reason to believe, that all other ostensible causes of infidelity, respecting the being and perfections of God—his general providence, and the revelation of his will, as recorded in the Bible—are equally unfounded in truth.

Hitherto we have seen the infidel combatting facts, which though actual and palpable, have no relation to his subject. They are the mere accidents of the Christian profession, but formed no share of the original system of revealed truth. And he might as well object that there is no such thing as a sun in the universe, because it sometimes happens to be night, or occasionally a cloudy day. He has not failed to inform himself correctly respecting the latter, and should by all means use the proper means to obtain certain information with regard to the former. For can the unbeliever think—can any man seriously think that he has no greater interest in the question, whether man has a Creator to whom he is bound by ties that death itself can not sever, than in one of mere science? Has he—can he have so deep an interest in any other subject, as in that which assures him that he is under the constant care and guidance of a benevolent Deity, who will support him through the trials of the present life, and after death, crown him with immortality and blessedness? We know not the amount of indifference which men may feel on this subject—but it really appears impossible to doubt what answer every man would give to these questions.

Every one of the subjects connected with the profession of Christianity, and which has had any influence in furnishing the materials of infidelity, is an accumulation made in the progress of the Gospel through the dark ages. They are as useless to the Christian, as would be the ancient baronial castles for defence in modern times. Both may be precious in the eyes of their respective owners, but no man ought to trust his body to the safety of one, or the keeping of his soul to the other—both are falling under the weight of years.

There are certain opinions prevailing among many Christians, which have had their full share of influence, in the production of skepticism or infidelity. Among these, the belief of the actual inspiration of every word of the Bible, holds the first rank. And though far less pernicious in its moral and relative influences, than some of the doctrines which have been noticed, it is perhaps as fruitful as any one of them in unbelief. The opinion that every part and particular of the Bible was written by the inspiration of God, was probably never known to produce despair, insanity, or suicide, whatever task it may have laid upon human credulity. Nor is there any evidence that its belief ever made any man better, or that its disbelief is productive of immorality. And as to any

obligation on the part of the Christian, to maintain and defend the inspiration of every part of the Old and New Testaments, none exists. The Bible itself, makes no such demand upon the credulity of any man. And it contains no evidence whatever, that any of the writers of that book—whether priest or prophet, patriarch or apostle, lawgiver or evangelist—ever required such an exertion of faith. All that is asked, is, that mankind should believe that their statements are true. But it requires no special discernment to perceive that inspiration can not be necessary to enable candid and honest men to tell the truth. And it is supposing the Deity officiously performing a work of entire supererogation, to maintain that he inspired men to do what could be done equally well without such aid. The idea that God especially aided with his spirit, in the performance of what any man of common honesty might and would do, in the circumstances described, is to the last degree preposterous.

But lest this should be doubted, let a few examples be taken from both the Old and New Testaments, and it is believed that full satisfaction may be gained in relation to the subject. What inspiration could be requisite to enable the historian to give a circumstantial account of the personal combat between David and Goliath, and of the subsequent battle between the hostile armies of Philistia and Israel? It plainly required no such aid to give the narration, any more than it was necessary to record the encounter between the *Horatii* and *Curatii*, or to give a detailed account of the battle of Waterloo. There was nothing supernatural in the case—and even if there had been, it would not require such aid to enable candid and honest men to relate what they saw with their eyes, and heard with their ears.

Take another instance, from the account given in the New Testament, of the apprehension, trial, and crucifixion—and even the resurrection of Christ—and then endeavor to ascertain why the special inspiration of the evangelists was necessary to enable them to relate the facts there recorded. Some of them were eye-witnesses of nearly all the transactions. It surely could not be necessary to those who were present—nor could it be to those who were not eye-witnesses, so long as they had access to all the means of information on the subject. St. Luke was one of the latter, and he expressly tells us, that he derived his knowledge of the facts from the ordinary means—the information of eye-witnesses, instead of deriving it from inspiration. And we would respectfully ask our brethren who are so tenacious of the plenary inspiration of the evangelists, whether we should believe Luke, or themselves?

The history of the accession and reign of the respective kings of Judah and Israel, contained in the Old Testament, and which is continued through a succession of ages, could not require, and evidently did not receive, the aids of inspiration. For, with the exception of the occasional incidents which attest some extraordinary interposition, and making allowance for national peculiarities, the record is in all respects, such as must appertain to every people having a regular government. And we see no reason why every part of the extended history here alluded to, might not be written without the aid of special inspiration. It is not pretended by any one of the writers, that such help was received—and why any one should now find it necessary to honor them with a distinction which they never claimed, is not understood.

There are also in the New Testament, certain

passages and disavowals which plainly forbid the ascription of the agency of the divine spirit in all that is there recorded. Such is the request made by Paul, that a young fellow-laborer should bring from a certain place, some books, parchments, and a cloak which that apostle had left behind. Nothing could be more common and natural, than this request. It is one of familiar occurrence in all communities; and it is extremely difficult to imagine either the propriety or necessity of any superhuman aid in its expression. And we are confident that setting up a claim to such aid, for such occasions, instead of doing honor to the divine spirit, and inducing respect for the claims of the Bible, is the very way of all others to produce a very different result. As it has been more than once already remarked, so it may be again—it is one of the ways by which Christians very certainly promote infidelity. For no man, not predisposed by the principles of a favorite hypothesis, can for a moment believe that the holy spirit moved the apostle to request a friend to bring him his cloak! And the consequence will be, what it too frequently is, that too many become skeptical respecting the whole Bible. It is surely enough that inspiration should be given, and there is evidence that it was given, *when necessary*; but to insist that it is universally applied to the most trifling and unimportant expression, as well as to the great purposes of prophecy, is to defeat the ends for which it is maintained. And the time will come, when the advocates for the actual inspiration of every word of the Bible, will feel grateful that there are Christians who could find and show other and more substantial reasons for the credibility of the Scriptures.

The catalogue of examples might be increased to any extent; but from those given, it will not be doubted that a vast many others might be furnished. But as every one can perform this work for himself, their introduction will be dispensed with in this place. It will be sufficient to say, that all the general history of the Hebrews as a nation—the books called Samuel, Kings, and Chronicles, in the Old Testament—and all the historic parts and epistles of the New—could no more require the special interposition of the holy spirit to enable their respective authors to write them, than such assistance was requisite to the writing of the history of Rome, the American State papers, or the letters of Washington. And it is matter of peculiar satisfaction, to feel assured that this statement, so far from favoring the cause of unbelief, is directly calculated to remove one of the reasons of its existence. And since the inspiration of every part of the Bible is no where, in that book, made the subject of faith, the Christian should be careful so to regulate his creed, as not to incur the imputation of being wise above what is written.

It will probably be asked—and the question should be distinctly answered—if direct inspiration was not required in order to the confirmation of the particular writings named, in what part or particular was it necessary? The inspiration that appertains to the Bible, relates to the *subject matter*, instead of the style or manner of expression. This is obvious, from a comparison of the general style of composition employed by different prophets. That of the Psalms and of Isaiah, is immensely more lofty and engaging, than most of the others. Yet in all, there are particular parts in which the composition accords with the sublimity of the subject. It was then, *the truth recorded* which required the inspiration of God, and *not the language* in which the record was made. The

language was one in common use, and each inspired writer was left to use it in his own peculiar way. And in its proper place we shall discover that this was by far the most suitable, both for those to whom the revelation was immediately sent, and for all after generations.

The special mission of Moses, for effecting the deliverance of the Hebrews from Egypt, presents an undoubted instance of a divine interposition. He was expressly inspired for that particular purpose, and in some instances, was instructed what words he should employ, as well as what miracles he should perform. But even here, with the exceptions named, he was left to use such language and forms of speech, as the occasion suggested. And the same remark applies, generally, to the whole of that extraordinary trust reposed in him, for bringing the Hebrews to the land of promise, and for giving them those remarkable institutions by which they were distinguished from all other nations. As a lawgiver, announcing the divine will, he adheres with punctilious exactness to the letter of his instructions. But as a man, he receives the advice of his friends, and speaks and acts as other men may be supposed to do under similar circumstances. And that he does so, is one very important evidence, that when he gave a system of moral rules for the benefit of his nation, they were, what they profess to be, given by inspiration of God.

The messages of the respective prophets, were also by divine inspiration. And the fact that they were actual prophecies of events, which for many successive ages have been gradually developing, is of itself evidence that they were dictated by the energy of the Deity. Man, by the mere unassisted powers of his own mind, is wholly incompetent to the task, which was certainly performed by the Jewish prophets—that of foretelling events with accuracy and certainty. The ample perception of a mind, which grasped a long and an immense concatenation of causes and consequences, is alone equal to such a work. And when we see it performed, we are constrained to believe that the influences of such a mind were felt by the men who looked through the involutions of human affairs, with the precision with which an astronomer, by the help of a telescope, penetrates the regions of space. But this did not affect the terms in which they communicated their predictions to mankind. They still used, and must necessarily use, the common language of their country, in making themselves intelligible to the great mass of the people; and in some instances, they employed others to write down the message which they delivered orally. The prophets were not always under the influence of prophecy—they lived and acted among men, and bore the character and sustained the relations common to other men. And in that character they neither needed nor ordinarily used the inspiration of which, at times, they were the distinguished recipients.

The whole life of Jesus, was one of continued and illustrious mental and moral illumination. From the moment of his public manifestation as a messenger from God, his conversation, his teachings, and his whole conduct, were of a character suited to the great objects of his mission. Every thing in relation to him, is fraught with the most striking and impressive tokens of the accompanying spirit and power of the divine presence. And there are the same evidences of the inspiration of God, in his words and in his works—in his life and in his death. In the apostles, the same general purposes were to be answered, and the work was to be carried on, as by their Master. And it was consequently necessary that they should receive the same divine aid. The gifts of the holy spirit of truth and power, were consequently imparted to them; and they exhibited its influence in the devoted zeal, the moral purity, the unbounded charity, the uncompromising fidelity, and the untiring labors of their lives. And yet, there are indications of something more human in their characters, than ever appears in the character of Christ; and there are times when

they are plainly left to the dictates of common sense and common discretion, in the regulation of their conduct.

From these facts, it appears that it is sufficient for all the objects and requirements of Christian faith, to believe that the great principles and doctrines of truth contained in the Bible, were given by the inspiration of God; and that those persons who were made the instruments of their revelation to mankind, were also inspired for that purpose. But the Christian need not maintain the inspiration of every part—every word of the Bible. Because in some cases, it could not be necessary—in others it could not be credited if asserted—in some it is expressly disavowed—and it is in no instance required. And however painful it may be for some professors of the Christian faith, to yield up their belief in the universal inspiration of the Scriptures, they must do so for the sake of consistency. And when they have performed this duty, they will be able to defend, not only a revelation in general, but every part of the Bible, from the assaults of opposers.

In the meantime, unbelievers will discover that the ground of controversy is changed in relation to this subject. And they can neither sneer nor frown upon the Bible, when thus presented to their acceptance, nor successfully controvert the arguments for the inspiration of those truths, which human reason could not and did not discover, and which have greatly improved both the moral and social condition of man, in defiance of the corruptions which have been incorporated with their original principles.

For the Magazine and Advocate.

CONSIDERATION OF THE WORKS OF GOD.

BY REV. A. C. BARRAY.

From a consideration of the works of God, we gather facts which are of the utmost importance to the world of man—important, because they intimately relate to its welfare and its peace. In looking abroad over the visible creation, the considerate mind discovers innumerable evidences of the goodness, wisdom, and power of God—evidences, too, which can not be successfully contradicted. Had not God been infinite and impartial in goodness, it is certain that we should not have seen so grand a display of objects, every way calculated to interest and happily a world of human beings, and so completely adapted to the circumstances and situation of man, and so closely in harmony with his different senses, instincts and feelings; but we might have looked for an entirely different construction of the material universe and of the creation of objects, which, instead of adding to our enjoyment, would have made our existence one continued routine of pain—a curse instead of a blessing.

These remarks will apply to the wisdom as well as to the goodness of God; for, had not his wisdom been unerring, he might have failed in the plan of his creation, and precisely the same evils been brought into existence. But, for aught that we can discover in the diversified objects which surround us, God is infinitely wise and good. These attributes are seen displayed in the revolving seasons, and in the rolling year; they are whispered forth by the playful breezes, and by all the orbs and suns that revolve throughout the immensity of space; and if we will but open our eyes, and look around and about us, we shall see their evidences existing in every living and creeping thing—in the physical construction of our globe—in the wonderful and mysterious organization of human beings—in a word, we shall see displayed in every thing that exists, God's wisdom and goodness!

Not only are the goodness and wisdom of Deity manifested in the works of creation, but also his omnipotence. It were folly in us to suppose that God is not almighty in power—it is displayed in "an atom, and in a world"—and when we cast our eyes upward through space, and look around upon this world of ours, we are fully assured, that our Creator and Father is omnipotent—

that the thunder of his power none can comprehend.

It is from a consideration of God's works, then, that we discover ample and abundant manifestations of his infinite goodness, wisdom, and power. These facts being undeniably true, we arrive at certain unavoidable conclusions. In the first place, God being unlimited and impartial in his benevolence, he must desire or will the ultimate, endless happiness of his children. In the second place, as his intelligence is infinite and unerring, the means which he will devise for its accomplishment, can not fail. And in the third place, as he is omnipotent—almighty in power—he will effect this great and glorious object.

These and like truths constitute a few of the many benefits which flow from a consideration of the works of God. By it we learn those things which concern us all—we gain a knowledge of the Most High, his glorious character and perfections. It strengthens our hope, and confirms our faith in the Christian religion. It serves in an eminent degree to do away all bigotry, superstition, and intolerance—to purify the mind from all gross superfluities—to give us reverential and devotional feelings, and to lead us to worship that God who is a spirit, in spirit and in truth.

Then let our minds be directed to a study and a contemplation of the works of Deity; and when we read in the volume of his revelation, of the great love which he has for his children, let us look around upon the wide-spread universe, and see this divine principle shining forth with immortal splendor, and diffusing life and joy through all the works of his hands. And whether we contemplate the glorious book of revealed truth, or the rich volume of nature, may gratitude to the great Author of our existence, be ever in our minds, and upon our tongues the triumphant exclamation—*"As for me and my house, we will serve the Lord!"*

For the Magazine and Advocate.

CONFIDENCE IN THE RESURRECTION.

BY MISS ANN BARTLETT.

Spring had returned, and with it all its attendant blessings. The earth, obedient to the laws of the Creator, had arrived at that part of her orbit where she was constantly receiving the genial rays, as they emanated from the great dispenser of light and heat. The little rills that had been prohibited for months from pursuing their course, had now burst their icy environs, and as they meandered along the vale, seemed to welcome the return of Spring. The perennial forest, that had long slumbered in Winter's embraces, had already begun to bud and blossom, that it might again be clothed in beauty. Nature, true to herself, and that knows no abatement, was actively engaged in replenishing the earth with a variegated scene of beauty. The aerial songster was pouring forth notes of praise to its Creator—when death, the cruel spoiler, came, and laid its withering hand on a tender and beloved father—one whom I had long looked to for counsel and instruction. I mourned that death was in the land; but a voice from heaven assured me, that it was the only gate to true felicity: that although sorrow might endure for the night, yet joy should return in the morning. As I wept over the grave of my departed father, I said in mine heart, Shall he not live again? and a voice, as it were the voice of an angel, answered and said, he shall live again—although friends nor physicians could save his mortal body from the grave, yet when Christ appears, this mortal shall be changed to immortality, and he shall be received to a mansion of bliss, where death can no more sever the ties of friendship. And I rejoiced that God, who presides over the destinies of man, did not afflict willingly, but for our profit; that he had prepared a haven of rest for suffering humanity, where pain, sorrow, and death can have no admission. But, alas, death has re-visited our dwelling, and took from our fond embrace our only surviving parent, one that watched over our infantile days with all the care and tender solicitude that maternal love is

capable of conceiving. As I gazed upon her lifeless form, the question came forcibly to my mind, Shall she not live again? and the same soft voice that had so recently pointed me to a risen Saviour, answered and said, Thy mother shall live again; this cold and lifeless form shall be reanimated and clothed in the rich habiliments of immortality, that shall never fade—that, when countless ages shall have rolled around, they shall not wax old by reason of age. In the language of an inspired writer, I can say, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for us"—and I trust for all. Although God in his providence, has seen fit to sever the cords that so closely bound our hearts, yet will I trust in him. Yes, orphans, although their earthly parents may be torn from their fond embrace, may still feel that they have a Father in heaven, that never will forsake them.

"I'll trust the promise of his word
Till that triumphant hour,
When every creature shall be heard,
Ascribing praise and power."

For the Magazine and Advocate

VALUE OF ACTIONS.

Br. Smith's article on this subject, published a short time since in the columns of this valuable paper, suggested to me, what, I presume, is known to almost every one, viz., the great good that might be effected by proper actions, on the part of the laity of our denomination.

Universalists in general, are a reading and thinking people, and they have in their possession books, pamphlets, papers, etc., which, when put to a proper use, will certainly exert a great and powerful influence in removing errors, and in forming correct views of religion. We can certainly do as much, if not more, for the advancement of truth and righteousness, by private intercourse with opposing brethren, and circulating our papers among them, as we can by any other means whatever. Their prejudices often keep them from attending a Universalist meeting, and from hearing the doctrine, when they will read our papers and books with much satisfaction and profit. In this way the minds of hundreds have been set on a new train of ideas, old things have appeared different, new thoughts have rushed into the mind, and the Bible has seemed to change its language.

These are small things and easily done, and from this fact, many have supposed that the consequences are also small, and not worth our attention. But this is not the case. "In the great chain of events, some links appear to us great and prominent, others seem almost imperceptibly small and insignificant, yet the greatest depend upon the least, and the absence of one of the latter would produce an alteration in the whole depending series. The fate of an empire may depend on the fall of a pebble. To how great an extent has the condition of Europe been influenced by the life of one single individual! And by how many little incidents, from his infancy to the period when he commenced his public career, may his very existence have been effected. Every such incident, then, was connected with the present state of the nations of Europe, and by this, the future condition of the whole world."*

The actions of men in this age, may, and probably will have a moral bearing and influence on the latest age of the world. Therefore, when we act it should not be exclusively for the good of the present age and generation, but for the good of all, in all coming time. The consequences of one individual believing the truth and practising virtue, are frequently very great. A parent very naturally communicates his principles and practices to his children and those around him, and they, in their turn, to their children; and thus they may

be communicated from parent to child, and borne down to the latest posterity. Take an illustration of this. Who can estimate the consequences of John Murray's embracing the truth and preaching it here in America? From the simple circumstance of one individual reading "Relly's Union" in Europe, thousands here in America, have been saved from the oppressive chains of superstition and ignorance. How many minds have been set free, by that truth which maketh free indeed! How many have rejoiced in the participations of that truth! And what a liberal and inquiring spirit has been diffused over community; and all these things we trace directly or indirectly back to the small circumstance already named.

I will trouble the patience of the reader with the relation of but one more example, showing that small circumstances are often attended with great consequences. An aged friend of mine was once travelling in Connecticut, and as he journeyed, a well appearing stranger fell in company with him. After the common ceremonies that usually pass between strangers, the conversation soon turned upon religious subjects. My friend being a Presbyterian, held to the doctrine of election, and put forth his strong reasons and Scripture in defence of the same. He was not much opposed by the stranger, but was asked if it would not be a source of great joy to him, to believe that all men would finally be saved? The reply was in the affirmative. Continued the stranger: "Could you not sing hallelujahs for such a work of mercy and grace?" "Yes, I could praise Him with all the powers of soul and spirit, and rejoice with joy unspeakable and full of glory." "Well, could you not love God?" "Yes, I could love him with all my mind, might, and strength." "Now," inquired the stranger, "what other religion is there in the world that can ever bless mankind?" Here they parted without learning each other's names; my friend going to Hartford, and the stranger to Springfield.

This short interview took place thirty years ago, but it was one not soon to be forgotten. That friend and his family are now Universalists, and the cause is to be attributed, in a great measure, to his interview with the stranger. These few questions constantly revolved in his mind, till his doctrine of election became deformed—there was not that consistency in it which he once saw as one of its prominent and beautiful features—it had lost all its charms, and he could no longer say that he had faith in it. He has seen the value of proper actions on the subject of religion, and he now practices them; and the consequences have been the salvation of many minds from error and delusion.

That friend has seen a great revolution in religious sentiments, such as no one anticipated years ago; he is now aged, but he can truly say, that his last days are his best ones, for the sun of eternal truth beams its light and glory upon his mind. The thoughts that God is his Father, and the Father of the universe, and that all mankind are his brethren, are sufficient to sustain him in the infirmities of age.

Let Universalists adopt the plan of circulating their papers among their neighbors, of inducing our opposers to attend church, and we shall soon see and feel more sensibly the value of actions.

Prompton, Pa., July 31, 1837. S. P. LANDERS.

For the Magazine and Advocate.

FAITH.

In looking over an old number of the Magazine and Advocate, (vol. 6, No 15, page 117,) I noticed an article on faith, which suggested the propriety of a few remarks. It is there stated that "it is often said, by Limitarians, that Universalists do not believe their own doctrine." This statement is true to the very letter among too many professed Universalists. I know this is so. The reason why I know it, is, because I have positive evidence of it.

Faith is known (not guessed at,) by works. "Faith worketh by love and purifies the heart."

Many there are that say they believe Universalism, and make many pretensions, when at the same time their works tell a very different story. Yes, they affirm they love, respect, and really believe the doctrine; but what is the real truth of the case? The truth is, they tell a falsehood in making the declaration—a falsehood, too, that is calculated to injure the whole denomination. This is often the cause of the mistakes made by our opposers, in judging of our faith.—"For" say they, "they pretend to a great deal of charity and love to all men, when every day, almost, they are guilty of the most shameful violations of these virtues—therefore they have no real regard for them. They pretend to love God with all their hearts; when, at the same time, every thing sacred is held in total irreverence by them." By far too many instances of this description, have come under my own immediate observation; and that, too, among standing members of Universalist societies.

It is farther stated in the article referred to, that "no person on earth understandingly believes the doctrine of endless misery." To this I do not particularly object, but one thing about it is certain; they do believe it, (if I may be allowed to modify a word to suit my own convenience,) *realizingly* if not "understandingly." Let its hundreds of victims bear witness. I ask pardon of its Rev. Author for the liberty I have taken in mentioning his article. I do it not to find fault; for I agree with him as far as realities are concerned. But there is one thing in particular that I believe ought to be constantly kept in view in these matters—i. e. a distinction between realities and appearances. By this means the minds of many may be undeceived.

Earlville, August, 1837.

TYRO.

For the Magazine and Advocate.

UNIVERSALISM IN OHIO.

Br. GROSS—The glorious cause of evangelical truth, is happily triumphing over error, bigotry, and superstition, in this part of the moral vineyard of our Master. I minister stately to respectable and constantly increasing congregations, in the following places—New London, Fitchville, Hartland, Milan, Berlin, and Florence, in Huron county; and in Brownhelm, Amherst, Henrietta, Carlisle, (west part,) and Huntington, in Lorain county. The field of my labors, you will perceive, is very extensive. "The harvest truly is plentiful, but the laborers are few." Will some of our brethren volunteer, and encounter, with me, the mud and mosquitoes of the *literal wilderness*—to aid in beautifying, by the displays of God's impartial grace in the plan of universal redemption, the *moral wilderness*? Come on, brethren; and "let the wilderness and the solitary place be glad for you, and the desert blossom as the rose." It is said "that a hint to the wise is sufficient." Is it not to the ardent lover of the cause of universal benevolence? Great pecuniary inducements, it is true, we cannot hold out at present. But the prospects are brightening. Let us have patience, at least, till "the pressure is over," and all will be well. Come, prepared to labor and suffer reproach, (the enemy is strong and malignant,) "trusting in the living God, who is the Saviour of all men; specially of those that believe."

Yours in the Gospel, H. P. SAGE.

Huntington, Lorain county, Ohio.

For the Magazine and Advocate.

BIGOTRY.

I have often thought that of all immaterial things bigotry is the most to be abhorred. Phillips' description of it would seem to justify this conclusion. But I have found one thing in the world that I abhor more, at present—that is, indolence, apathy, total indifference (call it what you please,) to the cause of benevolence and truth. Bigotry has one good quality, abstractly considered, though it is heedless and heartless—i. e. it possesses zeal or industry—while indolence seldom or never moves, and then only to somebody's disadvantage.

Earlville, August, 1837.

TYRO.

* Godwin against Atheism, page 258.

For the Magazine and Advocate.

A GOOD MAN AMONG THE HEATHEN.

It may be presumed that almost all the readers of this paper, are aware of the arrogance and self-conceit of the Abrahamic race. Like some in our own day, they believed themselves especial favorites of Heaven; and the fruits of this egregious fallacy and spiritual self-conceit were not different at that distant period and in remote Jewry, from those which we witness, from the same stock, in our own age, and among our own people. Saucy-timoniousness, combined with a neglect of "the weightier matters of the law," bigotry or the malignant feelings in every variety of shade, and arrogant presumption in every unseemly form, were then, as now, the fruitage of a sentiment which has its root as much in a perverse moral taste, as in a beclouded understanding, and perhaps more than all, in utter ignorance of the real character of the Supreme—of Him whose sun shines, and whose showers fall upon *all*—of Him who sent his Son to be the Saviour—the Regenerator and Deliverer—of the world.

One form in which this sentiment displayed itself among the Jews, consisted in a despite, contempt, or hatred of all other nations. The reader of the New Testament is familiar with the phrase "publicans and sinners," or as it would be better rendered, "tax-gatherers and Heathens." Yes! they were the holy people, and all others, though the children of the same Father, were "sinners of the Gentiles"—that is, according to an Hebrew idiom, sinful Heathens.

We need not go beyond the limits of the original records of Christianity, to find among a people "totally depraved, wholly averse to all that is good," as the modern phrase is, or among "sinners," as the Jewish phrase was, instances of characters represented in a more amiable light, or spoken of in terms of stronger approbation, than are some of the Roman soldiers. It was a Centurion—or captain of a hundred—who at the crucifixion of Jesus gave that voluntary, heart-felt and honest testimony, "Truly, this was the Son of God!" It was a Centurion who generously preserved the life of Paul, when a proposition was made to kill him after his shipwreck on the island of Melita. It was a Centurion to whom Peter was sent by the express appointment of God, to make him the first convert among the Gentiles—"a just and devout man, one that feared God with all his house, that gave much alms to the people, and prayed to God always." And let the reader of this paper refer to Luke vii: 1-10, or Matt. viii: 5-13, and he will there find an exhibition of one who had many excellencies, and whose virtues had recommended him to the esteem of some of the more candid, even among that nation which despised all others. It is an interesting little story; and it is well worthy of having its incidents again impressed upon the mind.

Observe, among the excellencies of this "sinner," this Heathen, as the Jews contemptuously would call him, one not too common among the religious bigots of ancient or modern times—humanity.* Of this he gave sufficient proof in the concern which he manifested for the welfare of his menial, slave, or servant. Not so were many of the slaves of the Romans cared for. Too commonly were they treated with cold indifference and cruelty. Generally prisoners of war, they were obliged to labor to excess, to lodge in dungeons, to be loaded with chains, to be punished without reason, and, above all, to be deserted in sickness and

* "So contracted and exclusive in its modes of feeling is the human mind, that if we converse much and long on terrible or afflictive conceptions, and heartily surrender ourselves to the impression of certain appalling facts, it is not easy to avoid becoming sullenly indifferent to the present sufferings of mankind; as if it were of little moment what those are enduring in the present life, who must endure worse in the next. Not such were the sentiments of the Saviour of the world; no insensibility of this kind affected his human sympathies: He thought lightly of no pain or want that attaches to mortality; in firmity, or anguish, or hunger, he cared for and relieved." *Fanaticism, page 322.*

old age. Yet among a people exceedingly more barbarous than our present race of slave-holders, is an honorable instance of humanity and sympathy. He puts himself to the trouble of employing some worthy men among the Jews, to go to Jesus to intercede for him, as he was an alien, and when he sees Jesus coming, he goes to him personally to ask relief for his slave, who was "grievously tormented."

Again: observe the generosity of feeling which he manifested towards a subjugated enemy. The Jews had been for some time under the dominion of the Romans. Their country was a Roman province, and every where throughout the country were stationed companies and garrisons of Roman soldiery, to keep the people in subjection and prevent rebellion. Those who have read Roman history, well know that the governors and officers in conquered provinces, behaved with oppressive tyranny, with harshness, hauteur, and rapacity. Instead of building synagogues or temples, they were more apt to seize whatever was in them that could be converted into money. But here is an officer who exercises none of this haughty insolence and tyranny, but who sympathizes and assists a distressed people—"He loveth our nation, and hath built us a synagogue."

Again: observe the Centurion's humility. He was a Roman, and thought himself unworthy to address our Lord in person—twice, therefore, did he send worthy men among the Jews, to ask the favor for a stranger. How modest, diffident, fearful of giving offence! When he saw, or was told that Jesus was on his way to his house, he then came forth to meet him; but observe, it was only to entreat to trouble himself no farther, for such exalted ideas had the Centurion of the rank or dignity of Jesus, that he thought himself not worthy that the latter should come under his roof. A rare quality this is said to be among the Romans: among all nations an amiable one.

Lastly: observe the Centurion's faith, or as I should call it, his openness to conviction, or to the force of truth: "I have not found so great faith, no, not in Israel." What was the state of matters in this respect, in Israel? The Jewish teachers had adopted the opinion that the kingdom which the God of heaven was about to set up, was to be of a temporal nature—a revival of the Jewish monarchy, with more than all its splendor in the days of Solomon; and the mass of the people—like many multitudes since, in other circumstances—passively imbibed the same opinion. (Of all labors, that of fearlessly and efficiently investigating the truth seems the hardest: is it not?) The kingdom which God did set up, and the Messiah or King whom he did send, were so different from their pre-conceived notions of what they should have been, that neither the blamelessness and beauty of his conduct, nor his speaking as never man spake before, nor the multitudinous and undeniable miracles which he performed, could make any, or but the slightest impression upon this prejudiced and deluded people. Because our Saviour's appearance did not correspond to their erroneous and preconceived idea of the Messiah—because he was not a triumphant prince, a temporal hero and deliverer; but, above all, because he upbraided them with their vices, and preached up repentance and reformation, every testimony that he could give of his divine authority and power, was rejected with scorn. In vain did he feed thousands with a handful of provisions; in vain did he send away diseases with a word; in vain did he make the graves give back their dead, rebuke the winds and the waves, and evil spirits still more unruly and obstinate than they. In answer to all this, they would say: "Is not this the carpenter's son? Does he not eat with publicans and sinners, and with unwashed hands? Does he not even break the Sabbath, by commanding sick men to carry their beds on that day?" Such were the unanswerable arguments of the blind leaders of the blind, against miracles and prophecy!

But the honest Centurion had no Judaical prejudices, and attends simply and with a single eye,

to the facts before him. Having had confirmed to him by sufficient testimony, accounts of the spotless life and sublime doctrines of Jesus, and especially of his wondrous miracles, he yields his credence to such evidence. Having heard of his powers to remove diseases, he believes that Jesus can command them to leave the afflicted even at a distance. He believes the power of Jesus over diseases is greater than his own absolute authority over his soldiers. Such was the force of truth in an unprejudiced mind! If Jesus had never met among the prejudiced Israelites, with a single instance of the testimonials in his favor producing a conviction equal to that of the Centurion, need we be surprised at the slow progress of truth in overcoming certain prejudices in our day?

We conclude by noticing the effects of *real goodness* upon even the most inveterate prejudices. The Jews hated the Romans as a superior foe; and despised them as uncared for by God. Yet behold the elders—the most worthy men among the Jews—petitioning for a Roman, yes, a Roman soldier, and testifying that he was worthy: "So may we disarm the virulence of a party spirit, and conciliate the friendship of those, who otherwise might have their eyes upon us for evil!"

A. N. S. S.

For the Magazine and Advocate.

PROBATION.

While no subjects are more frequently discoursed upon by our Partialist friends, than those of free agency and probation, it appears to me that none are less understood. They are both pressed into the support of the doctrine of endless misery—that all-important fundamental in the Partialist creed.

It appears to be taken for granted, that *this life* is a *state of probation*—that we are placed here by our almighty Father, for the purpose of furnishing evidence to be brought out on a *great trial*, which will be held on human affairs, at the "*last day*"!! "Probation," (said a clergyman who delivered a discourse upon the subject, not long since,) "always pre-supposes a *trial*—a trial always pre-supposes a *sentence*—and hence the day of judgment and our eternal happiness or misery, are the *necessary results* of our *probationary state*!" The reader will readily see that all this is built upon the supposition that this life is a state of probation. My friend took *this* for granted. But would it not have been better, had the preacher first established the foundation upon which his superstructure was erected? In my humble opinion, nothing should be taken for granted in the discussion of important subjects, but that which is so self-evident as to admit of no dispute. It is the duty of every man who values consistency, when a system which treats of the dealings of God to man is proposed for his belief, to inquire whether it is consistent with the character and attributes of God, to act as that system represents him. For instance—God is almighty, all-wise, and all-good—consequently *power, wisdom, and goodness*, are his attributes, (and this need not be taken for granted either, for it is written upon every page in the great volume of nature, in his own hand-writing.) Now, when a system which acknowledges these to be his attributes, represents him as acting in direct opposition to them, one of two things is certain—viz.: either the *system is false*, or God is inconsistent with *himself*!! And there is, in this case, but one of two things for us to do—viz.: renounce the *system*, or renounce the convictions of our own reason! Alas, alas, how many have done the latter! How many have renounced their reason, and sacrificed it on the shrine of systems, which that reason would annihilate as the fogs and darkness of midnight are scattered by the morning sun!

Now, reader, the doctrine of probation, and the doctrine of endless misery, (the *result* of that probation to *countless millions*), are fundamentals in a system which acknowledges that God is *good* and *just*! How do they harmonize? Where is the wisdom or the goodness of forcing into existence a race of beings for the only purpose of ascertaining whether, in another state of being, they are fit to

be made happy or miserable! Is it either wise or good to sport thus with the destiny of intelligent beings—beings possessed of a spirit which must date the duration of its existence co-extensive with the God who created it!

But, say the advocates of this system, "we are free agents—our destiny is in our own keeping—and whether we are saved or lost, depends upon ourselves." This, too, is taken for granted—and it is *partially* true: that is, it is true that, for a brief season, "we are clad with a little brief authority" over our own actions. "But when the body returns to the earth as it was, and the spirit to God who gave it," our power is at an end, and our future condition must depend on the character of the being into whose hands we have yielded up our lives. Now, if God possesses the character which we have supposed, (a character exhibited in his works every where,) he must delight in rendering his offspring happy—and what he delights in, I suppose no one doubts but he will do. But, if he has only allowed us a glimpse of the bright side of his character—if he has allowed his smiles to light only the brief period of mortal existence, and has reserved his frowns for *eternity*, then he alone knows what will be our destiny.

But, suppose we are, to a certain extent, free agents—and suppose we have abused our power—we cannot then be punished *forever*, for justice and mercy punish but to *reclaim*, and weep while that punishment is inflicted.

Suppose a little child should creep into the fire, would its father, should he stand by while it was writhing in agony, refuse to rescue it, because it was a "free agent," and might have kept out, if it pleased? Or, would such a plea screen him from the deserved stigma of being a cruel tyrant? Surely not. Every parental feeling would revolt at such a character, and would exert every faculty and every nerve, to rescue the little sufferer, and restore it to happiness and to health. Now, if human wisdom, human goodness, and human power would so unite to rescue one little child from misery and death, how much more will infinite wisdom, infinite goodness, and almighty power unite to rescue myriads of intelligent creatures who, but for his goodness, had never existed!

Away, then, with a system which ascribes to God a character which we should be ashamed to bear *ourselves*. And let us remember that a system which neutralizes the attributes of Jehovah, *must be false*, however plausible it may appear, or however high the authority by which it is supported.

H. T. R.

For the Magazine and Advocate.

VIRTUE.

There is no subject in the world which enlivens the mind or enlightens the understanding, more than the subject before us. It emanates from divine wisdom, is taught by all moral and religious beings, and is the very essence of social life. It was the principal object of our Saviour, throughout his short pilgrimage on earth, to promulgate and establish principles pure and undefiled, that happiness might increase as the moral faculties of the mind expanded. What can be more pleasing to mankind than the possession of this heavenly qualification, which flows bountifully from the source of all light, life, and wisdom? Virtue is the source of all happiness—the fount from whence flows all earthly bliss. When we contemplate the vast creation of intellectual beings, what inspires us with more pleasure than the virtuous mind, well stored with knowledge? It spreads around a halo of radiant light, while the smile of conscious innocence plays upon the countenance. What a difference between such a mind, and one that disregards the moral obligations due to the great Creator. When we reflect upon the happiness enjoyed by the virtuous, and the misery endured by those who are abandoned to the most vicious principles, what a contrast! The vicious lie down at night upon a bed of anguish, and awake to the misery of a guilty conscience; while the virtuous never lie down to sleep but to awake to joys un-

speakable and full of glory. Oh, what rapturous sensations enliven the mind! How delightful—how pleasant the reflection, that virtue is the harbinger of all earthly comforts. It makes all nature lovely, all associations sublime, all affections endearing. Charity and love spring from this pure crystal fountain, and charm the beholder. Possessing this, we can contemplate Deity, the vast expanse of heaven, the innumerable myriads of angels shrouded in rays of celestial light, the glorious policy of redemption, the grand creation of mankind, a redeemed and renovated world, and the glories of immortality beyond the tomb. The imagination becomes exhausted, while revolving in the mazy labyrinths of futurity; and without virtue, we sink into nothingness before the pure gaze of Jehovah.

I.
Clinton Liberal Institute, August, 1837.

For the Magazine and Advocate.

THE DEACON'S CONFESSION.

The following is a copy of a letter, *verbatim et literalim*, written by a deacon of a Calvinistic church, not fifty miles from Moriah, N. Y.

That the reader may see the gist of his acknowledgments, we remark, that the edgings (sides from boards) were brought about twelve miles—were clear stuff, worth at least twenty-five cents; and that the owner came very near chastising his children for using them before he received the deacon's letter. Could the deacon carry them twelve miles, without thinking they belonged to "any body?" Again: in sending the six cents pay, that "this little thing" might not be brought against him at the day of judgment, was he actuated by a love of justice, or by the narrow principle of selfishness and fear, thinking thereby to escape eternal misery? If the latter, he should have sent the full amount, as three-fourths of the little demand remains unpaid, and may be brought against him at that grand assize. After such a confession, was not his admonition to the owner of the boards, who was a Universalist, to prepare to meet his Judge in peace, rather supercilious and gratuitous?

LETTER.

"MR. WEATHERHEAD—SIR—I take my pen in hand to inform you what I have done, and I feel that it was wrong although it was a small thing, but if we allow ourselves to Do wrong in Small things may it, not be expected that we Shall Do wrong in Larger things. I will Say to you that when I took a Load of plank from your house there was five edgings Lay there by them, after Loading my plank I thought that I could Lay them on and Carry them as well as not and thinking that they would be Very handy for many uses I carelessly took them, not thinking at the time that they belonged to any body, and Brought them home, thought no more about it until I got home after taking them off from my sleigh it Come into my mind whoose are these, are they mine, no. was the answer. I Did not fetch them there they are Somebody's else they are probably Mr. Weatherheads. I thought that if I Come out again that I would make it Right but I have not been out and Know not that I Shall ever Come out again, I therefore Send you in this Letter Six Cents which I Suppose, will be the full worth of them. If they yourn keep the money, if they are any bodyes else and you know whose they are, Give to them, I expect to meet you by and by at the Judgment Seat of Christ, and I shall not want this Little thing Brought against me their, as time is Swiftly passing, as a friend I want to say to you that if you are not prepared to meet your judge in peace that you have no time to Lose, work while Day Lasts the night of Death will Come wherein no man Can work. this from your friend

"April 5, 1836.

J—R—"

I send this letter by request of some of your readers; and out of due respect for the author, give only the initials. Query—Might not the deacon have taken these "little things" (thinking the end would justify the means) that he might thereby

have an opportunity to evince his piety and deep sense of justice, by making satisfaction, and also to send an admonition to the owner to "prepare to meet his Judge in peace"? K. H.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Genesee Association of Universalists for 1837.

Wednesday morning.—Met according to previous adjournment, August 16th, 1837, at Perry, Genesee county, New-York, and organized the Council by choosing Br. J. S. Flagler, Moderator, and Br. T. D. Cook, Clerk.

1. Opened the business of the Council by uniting in prayer with Br. Chase.

2. Appointed Brs. H. Barton, S. Armstrong, and T. P. Abell a committee to arrange the order of public services.

3. Heard the report of the committee of discipline for the last year, "no cause of complaint"—report accepted.

4. Received and read the credentials of the delegates present.

5. Appointed Brs. Tomlinson, Skeele and Flagler, a committee of discipline for the ensuing year.

6. Appointed Brs. Tomlinson, Flagler and Lewis, a committee to receive requests for fellowship and ordination for the ensuing year.

7. Adjourned to meet immediately after the public services in the afternoon.

Wednesday afternoon.—Met according to previous adjournment, and after an hour and a half adjourned (without having accomplished any business) to meet on Thursday at 8 o'clock, A. M.

Thursday morning.—Met according to previous adjournment.

8. United in prayer with Br. Tomlinson.

9. Whereas Br. Justus Gage, 2d, has resigned his letter of fellowship in consequence of a certain resolution passed by this body in 1836, Therefore,

Resolved, that this body accept the same.

10. Whereas Br. E. D. Kennicott has resigned his letter of fellowship to this body—Therefore,

Resolved, that this body accept the same.

11. Voted that the 13th section of the by-laws of this Association, introduced at Buffalo, 1836, be *repealed*.

12. Voted that when this body adjourns, it adjourn to meet at Morgantown, Genesee county, N. Y., on the third Wednesday and Thursday in June, 1838.

31. Voted that Br. T. P. Abell, be the standing Clerk of this Association.

14. Voted that the Clerk be requested to prepare the minutes of this Association, and request their publication in the Herald of Truth, and the Magazine and Advocate.

Adjourned.

J. S. FLAGLER, Moderator.

T. D. Cook, Clerk.

Delegates present.—Parmenio Simpson and Daniel Wolcott, Wethersfield; R. Stocking and John Russ, York; H. Smith, Buffalo; L. S. Jones and A. Smith Boston; J. Sprague, Pavilion.

Ministering brethren present.—J. S. Flagler, Darien; J. Potter, Lockport; R. Tomlinson, Buffalo; O. Roberts, Lakeville; K. Townsend, Victor; J. Chase, East Bloomfield; T. D. Cook, Wolcott; L. L. Spaulding, Inman; N. Brown, Henrietta; William Queal, Bristol; George Sanderson, Rochester; T. P. Abell, Perry; S. A. Skeele, Cowlesville; H. H. Sanford, Centerville; J. Babcock, Hume; M. L. Wisner, Bath.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. J. S. Flagler. Sermon, Br. W. Queal—John iii: 14.

Afternoon.—Prayer, Br. J. H. Sanford. First sermon, Br. T. D. Cook—Rev. xiv: 6. Second sermon, Br. M. L. Wisner—Rom. v: 29.

Evening.—Prayer, Br. O. Roberts. Sermon Br. K. Townsend—Luke ii: 14.

Thursday Morning.—Prayer, Br. W. Queal. First Sermon, Br. R. Tomlinson—Acts v: 38, 39. Second sermon, Br. J. Chase—Luke ix: 55, 56.

Afternoon.—Prayer, Br. J. S. Flagler. Sermon, Br. J. Potter—Isa. xl: 31. Concluding addresses by Br. J. S. Flagler.

REMARKS.

Truly, this was a season of rejoicing to the souls of many who were present on this happy occasion. The congregations were large and attentive. Strangers were received by our friends in Perry, with a most cordial welcome; and even those of a different faith, seemed willing to extend to us many civilities. By them we were invited to share in those temporal blessings, which kind Heaven had bestowed upon them. And for this manifestation of their Christian charity they have our unfeigned gratitude.

In our Council, harmony prevailed. By the delegates from the different societies within the limits of this Association, we learned that the cause of truth was onward—that bigotry was dying away, and, consequently that our prospects are changing indeed. May it ever be so. May the flood-tide of truth divine roll onwards, bearing away every vestige of a doubt, darkness, error and superstition, until a world of intelligences shall rejoice in the knowledge of God and the Lamb.

T. D. COOK.

MAGAZINE AND ADVOCATE.

A. B. GROSS, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, SEPTEMBER 8, 1837.

CLINTON LIBERAL INSTITUTE.

The annual examinations and exhibitions of both departments of this excellent institution, took place last week. I had the pleasure of being present on Tuesday evening, at the ladies' exhibition, and on Wednesday afternoon at that of the young men. Of the examinations I saw little or nothing, and am too little versed in some of the branches studied to give an opinion had I been there; but from those qualified to judge, I learn that they were creditable alike to pupils and teachers.

The following is the order of performances at the female exhibition—the music, that of the piano.

Music.—Battle of Prague, J. E. Barker, Clinton.

ORIGINAL COMPOSITIONS.—Earth a Scene of Improvement and Pleasure, C. Willard, Whitestown. Hope, H. Wilson, Vernon. Dreams, H. Halleck, Clinton.—Burning of Buffalo, M. Smith, Williamsville. The "Far West," E. Curtiss, Clinton. Reminiscences, J. E. Barker, Clinton. Knowledge is Power, C. Smith, Williamsville.

Music.—Song, M. A. Knapp, Wisconsin T. French Song, J. E. Barker. "Fairy Favors"—A Dialogue, by C. P. Willard and H. Coe, Conn. "The Spanish Lovers," S. Pond, Clinton. "Dialogue," M. A. Knapp, C. L. Barker, Clinton. Music.—Cottage Rondo, E. Parmelee, Clinton. Song, J. E. Barker, Clinton.—Colloquy Mademoiselle, H. Wilson; Miss Douglass, J. E. Barker. Obligations, Miss Hamilton, L. P. Woodruff, Watertown; Miss Davis, E. Curtiss; Miss Woodbridge, C. P. Willard. Music.—Canadian Boat Song, J. E. Barker, M. Woodruff, H. Wilson. Sportman's Rondo, M. A. Knapp. French Extract, C. Smith. "The Lady of the Castle," E. Curtiss. "Who loves me best?" C. E. Barker. Music.—Duet, M. Smith—J. Owen, Onondaga. Song, M. A. Knapp.

ORIGINAL COLLOQUY.—Music.—Duet, M. A. Knapp—J. E. Barker.

Of these performances I have not room to speak as their respective merits deserve—nor is there much room for special commendation, when all did well. But a few general remarks can therefore be offered.

The original compositions were written in chaste, beautiful and appropriate style. If any deficiency could be named, it would be that the retiring modesty of the writers prevented a fuller manifestation of the depth of feeling which the subjects would naturally cause to breathe in the harmonious periods. They were read with unaffected ease and propriety—the more astonishing, as a densely and uncomfortably packed audience in a sultry evening, not only heated the air, but necessarily caused some noises sufficient to have discommoded and embarrassed older and more practiced speakers. My own taste would have preferred a less subdued tone and a more diversified manner of reading; for however good the model, and however closely followed, an imitation is but a copy after all—and the best education is that which develops the powers according to the peculiarities which individualize and characterize one mind from another. The manner cultivated in accordance with these mental characteristics, will be easiest to the speaker, more enduring, more effective, and more pleasing even if rather inferior, than the most polished artificial manner that can be practiced.

The air of the Free Church having lost its elasticity by the heat, and the breathing of a crowd twice too large for the room, the music of course lost much of its vivacity and spirit-stirring power. Even the insensible, unpalpating and unbreathing instrument was affected there-

by. The singers and performers deserve, therefore (and I believe obtained,) the greater credit from good judges (among whom I dare not class myself), for their scientific skill and execution. Were I to particularize, ten to one but I would pick out the simplest air, and the most artless performer, and so ruin my reputation among connoisseurs; so, for my own sake, I beg leave to look wise and say nothing.

In the recitations and colloquies, the naturalness of the speakers, was most manifest. The solemn or serious tone—the tender inflections of the voice—the brisk manner, the arch look—all were in perfect keeping with the sentiments expressed. It appeared as if the audience were gone, and the speakers were actors on the stage of real life. The by-play, particularly, kept up the charming illusion. The debate in the last colloquy was too long, by two disputants on each side, and had the speakers ever peeped into the basement story of the Universalist meeting house in this city, I might have supposed they were caricaturing some of our young Bereans in "sticking to the question" in debate. The "Miss President" proved a *mis*president in keeping order, as some other presidents before her have done. "Who loves me best," by a lisping little girl, aged about seven years, thrilled alternately over every chord of natural affection in the human heart, and closed at last in the full diapason of reverence, adoration and gratitude to our heavenly Father, "who loves us best," and first, and forever! I think I do not misrepresent the long drawn breath of the hearers, as her solemnly cheering tones died away on the listening ear, concluded by her artless courtesy to the pleased congregation. But I must not indulge in these minute descriptions, as the gentlemen deserve a notice on my limited sheet.

The dense, heated and incommoded crowd—many of whom stood during the whole evening, bearing their own and others' burdens—the consequent changes of position and stir of some in the house, and the vacant laughter and brainless, loud but small, chat of some (supposed to be little boys, but might have been large ones) outside of the doors—were drawbacks on the pleasures of the audience; but did not, for a moment, appear to disturb the serenity and attention of our fair entertainers. The evening closed without a single failure or accident to mar the joy with which memory will delight to dwell, in after years, upon the bright and cheering anniversary.

On Wednesday afternoon, the young men of the Institute proceeded with their exhibition, (also in the Free Church) in the following order—the music by the band from this city.

Music.—Prayer by the Principal, Rev. C. B. Thummel. Music.—Prologue, James S. Hart. Oration.—Characteristics of Greatness, J. S. Kibbe. Music.—German Oration—Pride, Jeremiah Karker. Oration.—Happiness founded on Moral and Intellectual Improvement, H. B. Soule. The Yankee's Narration, J. S. Torrance. Music.—Oration—Decay, John Snow.—Oration—Prosperity of our Country, George Lord.—Laudatory Oration of *Myself*, James S. Hart. Music.—Oration—Duties of American Youth, A. P. Willard.—Oration—American Character, J. T. Goodrich. Colloquy—Podology.—W. H. Griswold, Author, G. Lord, J. M. Elwood, O. M. Sheldon, Lynchers, etc. Music.—Eulogy—Patrick Henry, Joseph Clowes. Oration.—Instability of Human Greatness, P. R. Case. Harangue.—Blessings of Intemperance, H. D. Hall. Music.—Poem—Christianity, J. M. Elwood. Oration—Association, and Valedictory, F. J. Warner. Music.

The pieces, I believe, are all original—the recitations by the speakers themselves, and evinced not only a high order of literary talent, or verbal discrimination and ease; but also a profundity of reflection, analysis, and a range of chastened ideality and justness of feeling which does high honor to their understandings, moral sentiments and affections. If I were to select in a matter where tastes are so various, and where the selection may depend, perhaps, on the subject as much as on the style or manner of treating it—or on the manner of the speaker as much as on either—I would particularize as among the especial where all is very good, the Orations on Decay, the Duties of American Youth, American character,

Association, and the Valedictory, and the principal portions—very nearly the whole of the colloquy. The German oration appeared to be good; but sitting behind the speaker, and his pronunciation of some words not exactly fitting my ear, I lost now and then a portion of it. The Yankee's narrative was *rather gross* in some of its expressions, for some of the young ears that heard it—I am sorry to say that they were unnecessarily so, as the speaker was fully able to do the character justice without them. Though few, and only slightly offensive, they destroyed the pleasure the numerous excellent jokes and genuine wit and humor imparted. And after all, the fault may have been in myself; for others, older and wiser than I, seemed to relish it much, and approve it highly. So I can judge but for myself: I would rather have my children hear it without, than with those expressions. The subject for examination by the Podologist and Phrenologist, was ably, admirably delineated—one of the best that ever graced a farce or comedy—and whether its merits are to be ascribed to the author or the performer, I cannot determine. One is certainly much indebted to the other, and all who heard it, to both. The valedictory was touching—affectingly so, and I think the solemn injunction to buffet the waters of political strife and public prejudice and error, in search of truth, and to gain it, or perish in the effort, was responded to by every one addressed. But why particularize?—*all* was good as a whole—much of it *very good*; for I have pointed out all faults I noticed—even some that others may deem to be no faults at all. And the day closed as pleasantly, so far as the exhibition was concerned, (for the weather was rainy,) as heart could wish—and by this time, those bright eyes, smiling countenances, heaving hearts, and improving minds are far divided—some, until they meet in more enduring joys and affection in their Father's home above.

The house was not so crowded as on the preceding evening, and the air in the house was cooler; but towards evening, those from a distance going out, and no provision having been made to keep some little boys quiet in the intervals between the music, (all they cared to hear,) the young men were not without a little—and but a little share of noise. Should they—as is now suggested by some—hold their exhibition in the forenoon, after this, perhaps even this very trifling evil may be abated. Though as long as a house is crowded, there will be slight occasional bustle and stir.

The vacation will continue until the first Monday in October next.

A. B. G.

SLAVERY AN EVIL.

I notice by the Banner that the Massachusetts Convention of Universalists *negatived* a resolution introduced by Br. B. B. Mussey, of Boston, declaring *slavery to be an evil*! Is it possible? There must be something in such a vote more than meets the eye. Surely our brethren in Massachusetts can not believe that slavery is *not* an evil, when they have the testimony of all God's works and revelations, and of all man's experience and reasonings against them. Every Southern man of intelligence unites in declaring it such—history on every page affirms it—every document put forth by our republican governments, from the declaration of Independence down to the bills of rights and the laws of the land, affirm it to be an evil. Jefferson, Madison—indeed all statesmen declare it such. Our revolutionary struggle, and the war we now wage with mental and spiritual bondage, declare slavery to be an evil. It can not be that the resolution above named was voted down, because it was deemed false in its statement. If it was, then are our Massachusetts brethren indeed ignorant *like* of the principles of Christianity and republicanism, and richly deserve the cutting rebuke which John Randolph, himself a slave holder, once gave to a northern member of Congress who attempted to justify slavery on moral and political grounds—"From my soul I despise any man who will attempt to prove slavery to be right!"

As to the *remedy* for the evil, that is another subject—and one on which much difference of opinion may well

exist. But that an effectual remedy will at last be found and adopted by the South, I can not doubt—nor do I fear it will be the fatal and terrible one which Mr. Jefferson dreaded. As sure as it is an evil, it will be removed—and I do not believe any body of honest and intelligent men can be found to declare it *not* one—although appearances would seem to denote that the Massachusetts Convention did declare so. A. B. G.

NEW-YORK MIRROR.

The last number of this popular periodical has come to us, with the intellectual countenance of our sweetest and best of poets, Mr. Bryant, beaming upon us in its front. His chirography we commend to the notice and imitation of all who write for the press—it will make the heart of the compositor warm with affection towards the Ms. The Yellow Domino, by Marryat is a peculiarly involved and complicated plot—well developed, and full of interest. The description of the rivers Hudson, Mohawk, Chenango and Susquehanna (*not* with a final *h*) by Mr. Willis, is well and correctly drawn. It is a pity he broke off with the latter at Owego—he was just beginning to enter the vestibule of its mingled and varied majesty and beauty. Let him travel onward, and he will find it even so. He missed also, a portion of placid beauty, between Binghamton and the Otsego lake. The imposition of some of our citizens passing off the regular stage for an “exclusive extra,” and charging an extra price for it, is patiently borne. Such things are a shame to those who practice them. Taken all in all, we think the Mirror supports very well its ancient and well established reputation—and surrounded as it is with competitors for public favor, it will require continued exertion to keep its place among them. A. B. G.

THE RECORD.

CONFERENCES.—A Conference of the Allegany Association was held in Ellicottville, Cattaraugus county, on the first Wednesday and Thursday in July last, for the purpose of ordaining Br. John H. Sanford, agreeably to a vote of said Association at its last session. Br. Morton, Moderator, and Br. Lewis, Clerk. Sermons were preached by Brs. Todd, Sanford, Potter, Lewis, Skeels, Morton, and ordination sermon by Br. Potter. Seven ministering brethren were present—the congregations were overflowing—singing good and preaching excellent.

The Essex Quarterly Conference was held in Haverhill, Mass., on July 19th. Br. M. H. Smith, Moderator, and Br. Brimblecom, Clerk. Fifteen preachers were present, and sermons were delivered by Brs. P. Morse and Austin. Br. Brimblecom was selected to preach an occasional discourse at the next meeting of the Conference in Sandy Bay, on the third Wednesday in October next.

NEW PREACHERS.—In addition to those who have received fellowship as new preachers at our ecclesiastical associations, Br. Warren, of Stow, Vt., has commenced preaching to good acceptance. Br. J. P. Harris, of Waterville, Me., has lately been excommunicated from the Congregational church in that place, for publicly proclaiming that God is “the Saviour of all men.” Br. Drew says, they have not left a better character in their church.

ORDINATIONS.—Br. G. W. Quinby was ordained pastor of the society in Livermore, Me., July 12th. Sermon by Br. Gardner. The services were very impressive, and fully attended. The ordination of Br. Sanford is noticed above—his removal, below. Br. J. Shrigley was ordained, June 16th, in Essex, Mass. The sermon was preached by Br. T. Whittemore, to a crowded audience.

INSTALLATIONS.—Br. C. Spear was installed pastor of the society in Sandy Bay, Mass., June 23th. Sermon by Br. H. Ballou of Boston. Sermons were also preached by Brs. Ballou and Austin. Five preachers present. Br. J. Shrigley was installed, June 16th, as pastor of the societies of Epping and Exeter, N. H., in the latter place. Sermon by Br. T. Whittemore. Br. I. Brown was installed in Acton, Mass., July 4th. Sermon by Br. O. A. Skinner. A celebration of the day was also held at the same place—Oration by Br. T. J. Greenwood. Br. A. Bugbee was installed in Phillipstown, Mass. Sermon by Br. T. Whittemore.

REMOVALS.—Br. J. S. Sherburne, from Sherburne to South Oxford, N. Y. Br. L. Knapp, from Brighton to Royalton, N. Y. Br. A. Norwood, from Brewster to Marblehead, Mass. Br. S. Laws, from Newport, N. H. to Chester Vt. Br. B. H. Fuller, from Montpelier to

Stowe, Vt. Br. W. Bell, from Lansingburg, N. Y. to South Shaftsbury, Vt. Br. J. H. Gihon, from Norwich to Berlin, Conn. Br. J. H. Sanford, from Canaan to Centerville, Allegany county, N. Y. Br. James G. McAdam, from Delhi to Utica, N. Y. Br. W. C. Hanscom, from New-Market, N. H. to Waltham, Mass. Br. E. Hoag, from Pittsburg, Pa. to Ravenna, O.

NEW SOCIETIES.—The Second Universalist Society in Lowell, Mass., received the fellowship of the Massachusetts Convention at its last session—a fact not named in the minutes. A new society was organized in Paris, the shiretown of Oxford county, Me., in July. A new society was formed at Fork Ridge, Marshall county, Va., in May last, under the labors of Br. E. R. Crocker—and another in Ravenna, Portage county, O., in July last, under the labors of Br. E. Hoag.

CHURCHES.—A Universalist church was formed and recognized in Haverhill, Mass., June 25th. Sermon by Br. M. H. Smith. The church formed in the fifth society, worshipping in Boylston Hall, Boston, was publicly recognized on the 20th ult. Sermon by Br. L. R. Paige. Br. O. A. Skinner, pastor. After the recognition, two hundred persons participated in the eucharist. The service of plate presented to the church by a lady, cost four hundred dollars.

NEW MEETINGHOUSES.—One is going up in Weare, N. H., where Br. Bartlett labors one half the time. Another has been commenced in Springfield, Ohio, 40 by 50 feet, with a basement story. New houses are about being erected in Akron and Brimfield, Ohio, where Br. Loring, late of New Hampshire, labors. New houses are also being erected in Eddington, Me.; and in Dover, N. H. The society in Sterling, Mass., have resolved to erect a meetinghouse soon.

DEDICATIONS.—The new meetinghouse erected by the Universalists in Edwardsville, Ohio, was dedicated by Br. Rogers, on the third Sunday in June last. Another in Southold, Long Island, was dedicated by Br. A. C. Thomas, 10th ult. Sermons were also preached by Brs. Lefevre and Sawyer—and a Concert of Praise held by Brs. Thomas and Miller—all of which were well attended.

SUNDY ITEMS.—Br. Otis Warren has engaged to labor two-thirds of his time with the society in Newfane, Vt., and the remainder in Dover, N. H. Br. Joseph Skinner has engaged to labor the whole time with the society in Hollister, Mass.; and Br. Charles Galacca, in the West Parish, in Gloucester, same State. Br. S. Cobb has resigned the pastoral care of the society in Malden, and accepted the agency of the Middlesex county Temperance Society. Br. S. R. Smith, of Clinton, has received and accepted an invitation to become the pastor of the Universalist Society in Albany, and will remove there in the course of the Fall—probably before the 1st November. This would have been noticed earlier, but that the consummation was so distant—and not so early, but that some of our papers have noticed that his removal would be in September—the present month.

A memorandum of items for the Record has been mislaid; if any thing is omitted, I will be thankful for the necessary information. A. B. G.

UNITED STATES CONVENTION.

The Delegates from this State are, Brs. Job Potter, A. B. Grosh, G. W. Montgomery, and C. F. Lefevre, Ministers; B. Ellis New-York, P. P. Hayes, Poughkeepsie; S. Van Schaack, Albany; E. S. Barnum, Utica; David Brown, Oxford; and William Berry, Homer; laymen. Those who can not attend and can find trustworthy persons who will attend, had better appoint their several substitutes in season. When the delegation meets in Philadelphia, they will have power (by the minutes of our State Convention) to fill all vacancies by selecting such persons from this State as may be present, and as they deem proper.

The names are published, and these remarks made, in order to remind those who may be forgetful in such matters. The time is at hand for action. A. B. G.

BOOKS.

We have often resolved (but for reasons of delicacy, and regard to the cause have refrained from saying) that we must utterly cease from sending any books out on commission. The risk attending parcels, the loss of a chance to sell them at home, our deficiency of capital and the necessity of keeping within bounds, and also keeping our little stock within our entire and immediate control—these and other reasons compel us to refuse from this time forth, sending any books to any person on commission.—

Those who have lately sent us orders, will please write again, and order only what they are willing to purchase.

It is with reluctance we take this stand, but we must do it, or by the embarrassment a contrary course would involve us in, run the risk of “stopping payment.” It would require a capital of many thousands to supply all orders for books on commission—and a heavy profit to meet the loss of having books returned on our hands, after the time for selling them at home had gone by. A. B. G.

The proceedings of the Niagara, Allegany, and Chautauque Associations will appear in our next. I regret that through my inability to think of and remember every thing in its proper time, the two former were not sooner published—especially as, in relation to the first, Br. Hammond has seen proper not only to address me a friendly note, (for which I thanked him in our last,) but also to punish me by a tart public notice of my delinquency in the Herald of Truth at the same time—for which latter I can not feel thankful, deeming it an act of supererogation. One was sufficient—at least until he knew the first would not be attended to. A. B. G.

CONCERT.

The Universalist Musical Association connected with the Universalist society in this city, intend giving a Concert of Sacred Music in the Universalist meeting-house in Utica, on Thursday evening, September 14th. The proceeds of the Concert will be devoted to defraying the expenses of the Choir, salaries of the leader, organist, etc.

Those who have lately attended our meetings in this city, and noticed the improvement of our choir under the efficient care and labors of Mr. Lane, need not be informed that the musical treat here proposed will be worth their patronage; and when we add that several other eminent vocalists will be added to the choir in the concert, we feel certain no lover of good sacred music, well and properly performed by well attuned voices and instruments, will willingly remain absent on the occasion; especially as there will be a full moon about that time, to light them to the feast of sweet sounds. A. B. G.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. McAdam at Norwich Corners, and in Sauquoit in the evening—Br. T. J. Smith and M. B. Smith will exchange on the same day.

There will be preaching on the third Sunday inst., by Br. S. R. Smith in the Callowhill-street church, Philadelphia city—Br. Britton in Brownville village—Br. Grosh in Russia—Br. D. R. Biddlecom in Springwater—Br. O. Roberts in Slab city, Wheatland.

There will be preaching on the fourth Sunday inst., by Br. D. R. Biddlecom in Lewistown—Br. Williams in Adams.

Br. McAdam will preach in Frankfort village on Wednesday evening, 13th inst.

The meeting-house recently purchased by the Universalists of Rochester, will be dedicated to the service and worship of “God, the Saviour of all men,” on Wednesday the 30th of September next. Services to commence at half past 10 o’clock, A. M. Ministering brethren that can make it convenient are invited to attend. There will be three discourses delivered during the day and evening.

The Cayuga Association of Universalists will hold its annual session at Scipio Centre, on the last Wednesday and Thursday (27th and 28th) of September. Any friends from a distance, who shall come on Tuesday preceding, will please call at the Baptist meeting-house, place above mentioned, where they will find friends in readiness to see them supplied with accommodations.—Ministering brethren are particularly invited to attend. H. BOUGHTON.

The Hudson River Association meets in Duanesburg on the second Wednesday and Thursday—13th and 14th of September;—and

The Ontario Association meets in Victor on the same days.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper

G T B, Moriah, for O B, and J T—J M, Hamilton, for J B, and A W—C B, Tiffin, (O.) for self and H K—Rev. J L, Boston for T O, Z H, J K, S J, J C, S and B H, and L A—P M, Clinton (Mich.) for T C H—G W, Eldredge, (O.) for O N, and S C—Rev. A W, Ellisburg.

POETRY.

For the Magazine and Advocate.

DISAPPOINTMENT.

BY MISS S. C. EDGARTON.

"The pitcher, broken at the fountain." Eccl. xii: 6.

A child of bright and laughing eye,
With dimpled arm upraised,
Upon a tempting rose, hung high,
With eager wishes gazed.

A gracious zephyr bent it down—
He grasped it with a shout;
But ere he called the flower his own,
Its leaves all scattered out!

A youth a gentle maiden loved,
With truth and constancy;
And every passing year, but proved
His love's intensity.

The very eve that would have made
That gentle girl his bride—
Just when the sky began to fade—
That very eve, she died!

A warrior in the pride of life,
With glory for his boast,
Went forth in steel, to join the strife,
And slay a mighty host.

Before his comrades' rushing steeds,
The vanquished army flies;
That proud one heeds it not, but bleeds
Low on the ground—and dies!

An old man looked upon his son,
Robust in youth and health;
He was his first, his only one,
The heir of all his wealth.

That son disgraced the father's name,
And drank the fiery cup;
Guilt of a darker dye than shame,
Soon filled the measure up!

O! why not give these lessons heed,
Nor future blessings count?
For oft the "pitcher" will indeed,
"Be broken at the fount!"

Shirley village, Mass.

THE WORLD TO COME.

If all our hopes and all our fears
Were prisoned in life's narrow bound;
If, travellers through this vale of tears,
We saw no better world beyond;
O! what could check the rising sigh?
What earthly thing could pleasure give?
O! who would venture then to die—
Or who would venture then to live?

Were life a dark and desert moor,
Where mists and clouds eternal spread
Their gloomy veil behind, before,
And tempests thunder overhead;
Where not a sunbeam breaks the gloom
And not a floweret smiles beneath,
Who could exist in such a tomb—
Who dwell in darkness and in death?

And such were life without the ray
Of our divine religion given;
'Tis this that makes our darkness day,
'Tis this that makes our earth a heaven!
Bright is the golden sun above,
And beautiful the flowers that bloom,
And all is joy, and all is love,
Reflected from the world to come! BOWRING.

PIETY OF THE NEZ PERCES INDIANS.

The following extract is taken from Washington Irving's Rocky Mountains. Some who make the loudest professions of piety would do well to practice some of the virtues of these uncultivated inhabitants of the forest.—After describing the resignation which they manifested while suffering from hunger, to which the whole camp had been unfortunately reduced, the writer says:

"The necessities of the camp at length became so urgent, that Captain Bonneville determined to despatch a party to the Horse prairie, a plain to the North of his cantonment, to procure a supply of provisions. When the men were about to depart, he proposed to the Nez Percés that they, or some of them, should join the hunt-

ing party. To his surprise, they promptly declined.—He inquired the reason for their refusal, seeing that they were in nearly as starving a situation as his own people. They replied that it was a sacred day with them, and the Great Spirit would be angry should they devote it to hunting. They offered, however, to accompany the party if it would delay its departure until the following day; but this the pinching demands of hunger, would not permit, and the detachment proceeded.

A few days afterwards, four of them signified to Captain Bonneville that they were about to hunt. 'What!' exclaimed he, 'without guns or arrows; and with only one old spear? What do you expect to kill?' They smiled among themselves, but made no answer. They prepared for the chase with a natural piety that seems to have been edifying to the beholders. They performed some religious rites, and offered up to the Great Spirit a few short prayers for safety and success; then having received the blessings of their wives, they leaped upon their horses and departed, leaving the whole party of Christian spectators amazed and rebuked by this lesson of faith and dependence on a supreme and benevolent Being. 'Accustomed,' adds Captain Bonneville, 'as I had heretofore been, to find the wretched Indian reveling in blood, and stained by every vice which can degrade human nature, I could scarcely realize the scene which I had witnessed. Wonder at such unaffected tenderness and piety, where it was least to have been sought, contended in all our bosoms with shame and confusion, at receiving such pure and wholesome instructions from creatures so far below us in all the arts and comforts of life.' The simple prayers of the poor Indians were not unheard. In the course of four or five days they returned, laden with meat. Captain Bonneville was curious to know how they had attained such success with such scanty means. They gave him to understand that they had chased the heads of buffalo at full speed, until they tired them down, when they easily despatched them with the spear, and made use of the same weapon to flay the carcasses. To carry through their lesson to their Christian friends, the poor savages were as charitable as they had been pious, and generously shared with them the spoils of their hunting; giving them food enough to last for several days.

A further and more intimate intercourse with this tribe, gave Captain Bonneville still greater cause to admire their strong devotional feeling. 'Simply to call these people religious,' says he, 'would convey but a faint idea of the deep hue of piety and devotion which pervades their whole conduct. Their honesty is immaculate, and their purity of purpose, and their observance of the rites of their religion, are most uniform and remarkable. They are, certainly, more like a nation of saints than a horde of savages.'

In fact, the antibelligerent policy of this tribe, may have sprung from the doctrines of Christian charity, for it would appear that they had imbibed some notions of the Christian faith from Catholic missionaries and traders who had been among them. They even had a rudimentary calendar of the fasts and festivals of the Roman Church, and some traces of its ceremonies. They have become blended with their own wild rites, and present a strange medley; civilized and barbarous. On the Sabbath, men, women and children array themselves in their best style and assemble round a pole erected at the head of the camp. Here they go through a wild fantastic ceremonial; strongly resembling the religious dance of the shaking Quakers; but from its enthusiasm, much more striking and impressive. During the intervals of the ceremony, the principal chiefs, who officiate as priests, instruct them in their duties, and exhort them to virtue and good deeds.

'There is something antique and patriarchal,' observes Captain Bonneville, 'in this union of the offices of leader and priest; as there is in many of their customs and manners, which are all strongly imbued with religion.'

The worthy captain, indeed, appears to have been strongly interested by this gleam of unlooked for light amidst the darkness of the wilderness. He excited himself, during his sojourn among this simple and well-disposed people, to inculcate, as far as he was able, the gentle and humanizing precepts of the Christian faith, and to make them acquainted with the leading points of its history; and it speaks highly for the purity and benignity of his heart, that he derived unmixed happiness from the task.

'Many a time,' says he, 'was my little lodge thronged, or rather piled with hearers, for they lay on the ground one leaning over the other, until there was no further room, all listening with greedy ears to the wonders which the Great Spirit had revealed to the white man. No other subject gave them half the satisfaction, or commanded half the attention; and but few scenes in my life remain so freshly on my memory, or are so pleasantly recalled to my contemplation, as these hours of intercourse with a distant and benighted race in the midst of the desert.'

FALSE PATRIOTISM.

"It is a natural and a generous impulse of nature to love a country which gave us birth, by whose institutions we have been moulded, by whose laws defended, and with whose soil and scenery innumerable associations of early years, of domestic affection and of friendship have been formed. But this sentiment often degenerates into a narrow, partial, exclusive attachment, alienating us from other branches of the human family, and instigating to aggression on other States. In ancient times, this principle was developed with woful energy, and sometimes absorbed every other sentiment. To the Roman, Rome was the universe.—Other nations were of no value but to grace her triumphs, and illustrate her powers, and he, who in private life, would have disdained injustice and oppression, exulted in the successful violence, by which other nations were bound to the chariot wheels of this mistress of the world. This spirit still exists. The tie of country is thought to absolve men from the obligations of universal justice and humanity. Statesmen and rulers are expected to build up their own country at the expense of others; and in the false patriotism of the citizen, they have a security for any outrages, which are sanctioned by success."

CHANNING.

DEATHS.

In Victor, on the 25th of August, CAROLINE M., wife of William C. Dryer, and daughter of Thomas Wright, aged 22 years. Mrs. Dryer was very extensively known, and wherever best known most highly esteemed. Possessed of a remarkably meek and quiet spirit, she discharged the duties of a wife, daughter, sister, neighbor and friend in such a manner as to secure the approbation of all.

She bore the pains of a lingering consumption with the fortitude and resignation of a Christian, and met death with a firm confidence in a blessed immortality for the great human family. Her husband, her parents, her relatives, in short all of us have sustained an irreparable loss, a loss which they deeply feel and will ever remember.

On the day following, which was Sunday, the funeral services were performed by the writer, and the immense concourse which attended on the occasion filled our large meeting-house in every part to overflowing. May the blessings of the Almighty richly rest upon the bereaved relatives, and may the excellent example of our deceased friend be long remembered, stimulating all to a proper discharge of the duties and obligations of life. K. T.

In Newark, Wayne county, on the 13th of July, MISS SAMANTHA FORD, aged 22 years.

The deceased was a peculiarly amiable and interesting young lady, and had endeared herself to a large circle of friends, who deeply mourn her early departure.

She bore her sickness with exemplary patience, and her decline and departure were cheered by an unwavering and steadfast confidence in the final salvation of all mankind. This faith robbed death of its terrors and disarmed him of his sting, and enabled her peacefully to resign her spirit to her Creator. After request the writer attended her funeral on the 20th of July, and a large circle of acquaintances and friends united with the sorrowing relatives in performing the sad offices of respect.

May our lives be as blameless as hers, our departure as peaceful, and our deaths as triumphant. K. T.

ANOTHER SOLDIER OF THE REVOLUTION HAS GONE.—In Victor, on the 19th of July last, Mr. JAMES HILL, a soldier of the revolution, aged almost 84 years. On the Sabbath following, a discourse adapted to the occasion was preached by the writer, in the Universalist meeting-house in Victor. May God bless the relatives of the deceased, and enable them to copy all the virtues of their aged relative. K. T.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, SEPTEMBER 15, 1837.

NUMBER 37.

For the Magazine and Advocate.

A SHORT SERMON ON THE SONSHIP OF CHRIST.

BY REV. JOHN GREGORY, MONTPELIER, VT.

"I believe that Jesus Christ is the Son of God" Acts viii: 37.

Universalists as a denomination, believe in the Sonship of Christ. They are, therefore, Unitarians in this respect. But they do not think it necessary to make it the great point in almost every discourse, to prove what is so plainly set forth in the Bible, viz., that "Jesus Christ is the Son of God." Our preaching, therefore, differs from the preaching of the Unitarians. Their greatest aim is to prove the Sonship of Christ. Ours, that Jesus will make an end of sin, and bring in everlasting righteousness. We think the question whether all men are finally to be made holy and happy, is of all others, the most important subject that ever engrossed the attention of mankind. On it hangs the eternal weal or woe of a world of intelligent beings. I never could see the importance of endeavoring to prove, every Sunday, that three are more than one, and one less than three, and keeping the people in the dark upon every other subject. It is a common remark, that you may sit under the preaching of Unitarians, year after year, and you will not be able to ascertain their true sentiments in relation to man's final destiny. Now men will not always be put off in this way. They are inquiring beings, and will not consent to remain in the dark.

If men are on the broad road to hell, for mercy's sake, cry aloud and warn them of their danger. Speak out with a voice as loud!

"As the eternal thunders of the deep,"

and wake up the human family from their stupid lethargy! If heaven is their final home and everlasting resting place, oh, let us inform them of that fact, that they may spend their days in happiness and peace.

"Man wants but little here below,
Nor wants that little long."

But he will not be satisfied, unless firmly convinced in his own mind that all will be well with him, after passing these shores of time. If there be no such place in the universe of God as an endless hell, and if salvation be the happy portion of every son and daughter of Adam's race, we cannot be too zealously engaged in publishing such sentiments to the world. But these are questions never discussed by Unitarians. They may feel justified in the course they have taken. Perhaps they are, but "we have not so learned Christ." We are commanded to proclaim salvation to the children of men. The angel of God set us an example. "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people." I propose, however, at this time, to test the doctrine of the trinity by the light of revelation.

"I believe that Jesus Christ is the Son of God." This brief but comprehensive confession of faith, was made by the Ethiopian, preparatory to his receiving baptism. As he was riding in his chariot, reading the Scriptures concerning the humiliation of Christ, he found favor with God, who sent the apostle Philip to be his instructor. Taking for his text the passage which he found the eunuch reading, "Philip preached unto him Jesus." And as they passed on their way, they came into a certain water; and the eunuch said, "See, here is water, what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart thou mayest." The answer was, "I believe that Jesus Christ is the Son of God." The noble man

was then baptized. Here we have the confession of faith that caused Philip to baptize the eunuch. Hence, we have the following doctrine, "Jesus Christ is the Son of God."

Many are the instances in Scripture in which Christ is called the Son of God. And in still more instances God, the God of Israel, is emphatically called the Father of Christ. We have no authority for understanding the words Father and Son only in the most proper sense. There is not the slightest intimation in the Bible, but what Christ is as really and personally the Son of God, as Isaac was the son of Abraham. Christ is called "God's own Son," "His only Son," "the only begotten Son," and "the only begotten of the Father." This language settles the point, and places the doctrine of the Sonship of Christ beyond the least possible doubt. Strange, indeed, that professing Christians, are not willing to take these plain declarations of Scripture, without attempting to look up some figurative or allegorical meaning to this language!

Did the prophets of the Old Testament, know anything about the mysterious puzzle of the holy trinity? That God existed in three persons? Let us examine the declaration of Moses. "O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt, with a mighty hand. Remember thy servants, Abraham, Isaac and Jacob. Look not at the stubbornness of this people, to their wickedness, nor to their sin, lest the hand which broughtest us out say, because the Lord was not able to bring them unto the land which he promised them, and because He hated them, He hath brought them out to slay them in the wilderness. Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm." In this prayer of Moses, recorded in Deut. ix, God is addressed as one person only. The song of praise, sung by Moses and the children of Israel after passing the Red Sea, shows what ideas they had on the subject before us. "I will sing unto the Lord, for he hath triumphed gloriously, the horse and the rider, hath he thrown into the sea; the Lord is my strength and my song, and he has become my salvation. He is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: The Lord is his name." Ex. xv. Now if a "man" is but "one person" only, God is here represented as but one person. All the prayers and songs recorded by the prophets are similar to those we have quoted. Consequently, we have testimony that Moses, at least, was not a trinitarian. He knew nothing of a "three-one-God," or a "triune God." The modern "three-one-God," has been invented since his day.

The book of Psalms, contains prayers and songs unto the God of Israel. From them we can learn whether the Jewish church had heard of such a being as "God in three persons." "Give ear to my words, O Lord; consider my meditation—hearken unto the voice of my cry, my kingdom, my God; for unto thee will I pray. My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and look up. For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee." Ps. v: 1-14. "I will praise thee, O Lord, with my whole heart. I will show forth all thy marvellous works! I will be glad and rejoice in thee. I will sing praise unto thy name, O thou Most High." Ps. ix: 12. In the one

hundred and tenth Psalm the Messiah is brought to view, not as a person of the one God, but as one whom Jehovah would exalt. "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool."

Thus we discover that in every prayer and song of praise, the Deity is addressed or spoken of as one person, only. The Messiah is always mentioned as a person distinct from Jehovah; as much so, as Isaac is mentioned as a being distinct from Abraham. The language of Christ himself, in relation to his dependence on God, is proof positive of his Sonship. "If I honor myself, my honor is nothing. It is the Father who honoreth me, of whom, (said he to the Jews,) ye say that he is your God." John viii: 54. "I can of mine own self do nothing." John v: 30. "The Son can do nothing of himself." John v: 19. "All things are delivered unto me of my Father." Matt. ix: 20. "He hath given to the Son to have life in himself." John v: 26. "I have power to lay down my life, and power to take it again. This commandment have I received of my Father." John x: 18. Do not these sayings of Christ prove to a demonstration that all his sufficiency was by the indwelling, and by the gift of God—and that he received his power from his heavenly Father, without whom he could do nothing?

Again—the language of Scripture proves the Sonship of Christ, by his exaltation. We read—"Who endured the cross despising the shame,"—that "he is forever to sit down at the right hand of the Majesty in the heavens." Likewise that "God hath made that same Jesus, whom the Jews crucified, to be both Lord and Christ." That "God hath exalted him to be a Prince and a Saviour." "Given him all power in heaven and in earth"—and "committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father," who himself says to the Son, "Thy throne, O God, is forever and ever." John saw "ten thousand times ten thousand, and thousands of thousands," paying honor to the Son of God, "saying with a loud voice, Worthy the Lamb that was slain." And every creature in heaven, earth and sea, was heard to exclaim, "Blessing, and honor, and power, unto him that sitteth on the throne forever and ever." All of which harmonises with Paul's Epistle to the Philippians, 2d chapter, "Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In this account Christ is spoken of as a being distinct from God; and consequently the Sonship of Christ is proved, by his exaltation.

No candid, reasonable man, we think, can reflect upon the above and following passages, without being convinced that the doctrine of the trinity is without foundation in truth. "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time." "To us there is one God, the Father; and one Lord Jesus Christ"—"The God of our Lord, Jesus Christ." "God who brought again from the dead our Lord, Jesus."

Enough Scripture has been quoted to prove the Sonship of Christ. I would now call the attention of the reader to a few passages which I have selected to compare with the common approved notion of the trinity. I shall quote a passage in the Bible as it strictly reads, and then place in connexion with it the doctrine of trinitarians.

Rom. v: 6. "In due time *Christ* died for the ungodly."

In due time, "*The Most High God*," died for the ungodly.

Rom. v: 8. "But God commendeth his love to us, in that, while we were yet sinners, *Christ* died for us."

But God commendeth his love to us, in that, while we were yet sinners, "*The only wise God*" died for us.

Rom. v: 10. "For if, when we were enemies, we were reconciled to God by the death of *his Son*."

For if when we were enemies we were reconciled to God by the death of "*The Supreme Deity*."

1 Cor. xv: 3. "For I delivered unto you first of all, that which I also received, how that *Christ* died for our sins."

For I delivered unto you first of all, that which I also received, how the "*God of Gods*" died for our sins.

Heb. v: 8. "Though he were a *Son*, yet learned he obedience by the things that he suffered."

Though he were "*Jehovah*," yet learned he obedience by the things that he suffered."

Heb. ix: 14. "How much more shall the blood of *Christ*, who through the eternal Spirit, offered himself without spot to God," etc.

How much more shall the blood of "*The great and dreadful God*," who through the eternal Spirit, offered himself without spot to God," etc.

Rev. v: 12. "Worthy is the *Lamb* that was slain."

Worthy is the "*Lord God Omnipotent*" that was slain.

We might extend the comparison still farther, but these contrasts will be sufficient, I think, to show you the shocking absurdity of the doctrine of the trinity. Are you not now, rationally convinced of the utter fallacy of that mysterious puzzle? O how glaringly ridiculous does that dogma appear, when contrasted with the holy Scriptures! Come forth ye votaries of a "three-one-God," and throw some light on this subject; for we confess it appears inconsistent and dark to us benighted mortals. Explain to our understanding how three can be only one! Hark! a trinitarian is about to speak. Give ear, O ye men who doubt the glorious doctrine of the "three-one-God," and he will make it appear as plain and palpable to your understandings as the simplest rule in mathematics. "You must not pry into the secrets of the Almighty. This matter of the trinity is a holy mystery, and can only be understood by its believers. Believe in it, and then it will appear plain and consistent."

Well, kind reader, we are as far in the dark on this subject, as we were previous to making the inquiry. What course shall we next take? I will relate a circumstance that I once read, and perhaps before getting through with it, the light of reason will dawn upon our understandings.

A lawyer in making out a deposition, introduced some words in a "*mysterious sense*," which rendered one of the sentences perfectly unintelligible. On reading the form, the witness exclaimed, "Sir, I do not understand that sentence." "Neither do I," said the lawyer, "but then all good witnesses testify in this manner, and you must do so too, or your testimony will not be received." The witness supposing all was right, and wishing to follow the *good old rule*, subscribed to the whole form. The court arrived, the deposition was read, and the witness was present. The attorney on the opposite side, suspected some fraud, and requested liberty to question the witness. On being closely questioned, the witness owned that he did not understand that mysterious sentence when he swore to the truth of it. The attorney then endeavored to set aside the whole deposition—pleading that the testimony of a man who would swear to the truth of a proposition, when he did not understand the meaning of the term, ought not to be admitted in any court of justice, and added that the witness ought to be indicted for perjury. But the judge

being of a discerning and compassionate character, perceived, as he thought, marks of honesty in the witness, and suspected improper management on the part of the lawyer who wrote the deposition. On inquiring he found that it was by the art and influence of the lawyer, that the witness had been brought into such an unpleasant situation. He admitted so much of the deposition as the witness appeared to understand, but severely reprimanded the lawyer, for the wicked and disgraceful part he had acted.

In a short time the affair was reported abroad, and the witness reproached. He happened to be a member of a church under the care of a trinitarian clergyman, and the lawyer was a resident of the same parish. The minister being informed of the circumstances, felt wounded, and reproached the lawyer. The lawyer replied in a firm but mild tone of voice—"Sir, is it *only* in the solemn affairs of religion that you allow church members to trifle with God, with truth, and with conscience? I have but followed your example. You first seduced the witness yourself, by leading him to subscribe to an article of faith, in which words were used in a "*mysterious sense*," the very thing for which you have reproved me. I did it to open your eyes, to the astonishing impropriety of your own practice. But *once* have I been guilty of such behavior! Can you, Sir, say the same?"

This lawyer might have said to him, in the language of Jesus, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The priest compelled the people to subscribe to a mysterious something, they knew nothing about; and the lawyer but acted on the same principle. And on the whole, the lawyer acted as consistently, as do those who force people to acknowledge that they believe in the riddle of the holy trinity, before they are fit candidates for the church! The Lord deliver me from subscribing to a thing that no one can understand!

The illustration, therefore, shows us the shocking impiety of subscribing to the doctrine under consideration. Because no one can understand it; and saying that we believe it, when we have no knowledge of its meaning, and consequently no faith respecting it, only proves that we are inconsiderate, and supremely ridiculous. Oh, were it possible, I would sound an alarm through Christendom, and awaken the attention of my fellow-men to the enormity of a custom by which millions have been seduced—a custom that would sap the foundations of civil justice, destroy all confidence between man and man, introduce universal misrule into the empire of Jehovah, dishonor God, and violate every principle of social order. May God in his infinite mercy, save us from the contaminating influence of *trinitarianism*!

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER V.

BY REV. J. M. AUSTIN.

AMUSEMENTS.

This is a subject fraught with difficulty. Man-kind are furnished with many faculties that are capable of bestowing much amusement; which "sufficiently shows us," says Addison, "that Providence did not design this world should be filled with murmurs and repinings, or that the heart of man should be involved in gloom and melancholy." That it is proper, yea, necessary, for the young to seek occasional amusement, is a subject which admits of but little dispute. The bow must frequently be unbent, to retain its elastic spring. So the body must obtain relaxation from labor, or it speedily wears out—and the mind must be occupied, at proper intervals, with lighter and more diversified topics, than a constant grapple with abstract sciences, and the cares and perplexities of life, or its delicate and wonderful machinery becomes disordered. To be healthy, the body must frequently change its posture—to con-

nue sound, the mind must unbend from its high vocations, and seek rest by a resort to the powers of the imagination.

There is a thought connected with this topic, of which the young should be aware. Amusement cannot be obtained except at the *expense* of experiencing something of a contrary character. Without weariness you can never realize the enjoyment of rest—without hunger and thirst, you can not know the satisfaction of partaking of food and drink. And be it remembered, that without application to business—without industrious exertion in some occupation which is more or less painful—you can not possibly find amusement, properly speaking, in any thing. It is alone by *contrast* that amusement possesses attractions. Destroy the contrast, and the amusement is destroyed. How often, in the midst of some scene of amusement, does the wish escape the bosom of the young—"O that I could always remain engaged in these gratifying pastimes!" Alas, ignorant youth! know that were these seasons of amusement to continue without interruption, soon would they become as irksome and painful as labor—soon would they lose all their charms, and be distasteful and insipid! Those who are enabled by wealth to make pleasure, as it is termed, the whole occupation of life, find it far more difficult to obtain *amusement*, than people in the humbler walks of life. Pleasure is their *business*, their *trade*; and it often becomes as onerous and irksome to them, as any occupation does to others. The young should, therefore, remember that *they cannot obtain amusement from any source whatever, without they are prepared for it by previous industry, labor, and deprivation*. As well can food be grateful to a stomach already overloaded and surfeited.

While it is universally conceded that amusement is proper to youth, the character of that amusement is a serious and important question, in regard to which there exists a diversity of opinion. Such is the infirmity of human nature, that whatever is pleasing and gratifying for a season—made so by previous deprivation—we are liable to indulge in to such excess, that it becomes an evil, generating pain and wretchedness. From the very nature of the subject, the young must be left, in a good degree, to the guidance of their own judgment and discretion, in regard to their recreations. Their parents and guardians can not always be with them in their amusements. They must, therefore, bring to bear that self-control which will restrain excess, or the evil will be upon their own heads. There is as much need of *temperance* in amusements, as in relation to any other subject. Without a temperate forbearance, the most harmless amusements become the sources of unhappiness. The very circumstance that we have too much of a good thing, makes it good for nothing—makes it an evil rather than a good. Young men should, therefore, exercise caution and circumspection, and much forethought, in selecting their amusements. They should choose those that possess the least liability to lead to excess and ruin—if possible, they should select those which both please and instruct.

"Pleasure, or wrong or rightly understood,
Our greatest evil, or our greatest good."

Card playing is often resorted to by the young, for amusement. Although the act of card playing for recreation, when considered simply in and of itself, is not injurious, yet as its associations and tendencies are dangerous, and as it occupies hours that might be spent more profitably, the practice should be avoided. There is nothing in this amusement that can be beneficial. It affords no useful exercise for the mind—stores it with no valuable ideas—not even admitting of conversation to any extent, except upon the trivial subject of the game. It is one of the most unmeaning, unprofitable, and fruitless employments to which the mind can well be directed. But the great objection to card playing, is its *dangerous tendency*. An expertness in this practice, is liable to induce a desire to venture a small hazard at the gaming-

table, and then a larger and larger still, until a *thirst* for gaming is acquired, which leads to poverty and wretchedness. I would, therefore, advise young men to avoid card playing entirely. It cannot possibly bestow any benefit upon them; but it can lead them into the most sinful practices; it can lead and has led to the dungeon and the gallows! Who is willing to run this hazard, for the sake of the little amusement this practice can impart?

"*Dancing*, for those whose occupations are of a sedentary character, such as students and many classes of mechanics, would be an appropriate exercise, if it were not perpetually abused. But by assembling in large crowds, continuing it late at evening, and then sallying out in a perspiration, into the cold or damp night air, a thousand times more mischief has been done, than all the benefit which it has afforded would balance." And besides, as dancing assemblies are usually conducted, they become, to many young men, the nurseries of intemperance, prodigality, and indolence. "It were greatly to be wished that this exercise might be regulated by those rules which human experience has indicated, instead of being subject to the whim and caprice of fashion. It is a great pity an exercise so valuable to the sedentary, and especially to those who sit much, of both sexes, should be so managed as to injure half the world, and excite against it the prejudice of the other half."* As it is, however, young men who wish to preserve good moral and physical habits, should wholly refrain from mingling in those routs, balls, and assemblies, where dancing is continued to a late hour, and where the intoxicating beverage is freely circulated. Amid such scenes, inclinations, tastes and habits of the most deleterious tendency, may be formed—the germs of vices may there be obtained, which lead to utter wretchedness and degradation.

Theatres are another source of amusement to which young men often resort. That theatres *might* be made instructive—that they might be made schools of morality and virtue—is undoubtedly true. But that they are such, all know to be false. As they are now managed, they become the fountain, the very hot-bed of immorality. Every vicious habit, and every sinful propensity, there finds a stimulant. Lewd songs, lewd dances, gestures and expressions, are constantly brought to the attention of the audience. And it must be, that theatre-going people, of both sexes, are fond of these indelicate exhibitions, or actors, whose interest it is to cater for the public taste, would not dare to indulge in them. Were these immoralities to be indignantly frowned down by the audience, upon every representation, they would soon be banished from the stage. But as long as they are received with evident marks of approbation, these streams of pollution will still continue to send their contaminations into the hearts of thousands.

No young man can be in the habit of attending theatres, without extreme liability to become corrupted in every principle. Dr. Griscom, of New-York, in a report make a few years ago, on the causes of vice and crime in that city, says—"Among the causes of vicious excitement in our city, none appear to be so powerful in their nature, as theatrical amusements. The number of boys and young men who have become determined thieves, in order to obtain the means of introduction to the theatres and circuses, would appal the feelings of every virtuous mind, could the whole truth be laid before them." Rosseau, Sir John Hawkins, Archbishop Tillotson, Bishop Collier, Sir Matthew Hale, Burgh, Dr. Johnson, Lord Kaimes, with a multitude of other distinguished writers, all bear testimony against the demoralizing and highly corrupting influence of theatres. They are among the most dangerous places to which young men can resort for amusement; and the safest course is to abstain from them entirely. The love for this amusement, like that for alcohol,

grows imperceptibly, until the heedless youth becomes its slave and its victim. And, therefore, as in regard to intoxicating drinks, the only point of security, respecting the evil influences of theatres, is *total abstinence!*

Young men need not lack for proper amusement. By an enlightened discrimination, they can find an abundant supply from sources not only innocent, but instructive. Recreations in the open air, for those whose occupations are sedentary—the perusal of interesting books and other publications—the frequenting of well conducted reading rooms, and an attendance at lyceums, and other meetings for public lectures—all afford amusement combined with useful instruction. Social parties, and a frequent entrance into the various family circles of your friends, are prolific sources of innocent recreation. And I can not forbear urging young men (if, indeed, it is necessary to urge them) to frequent, in their leisure hours, the company of intelligent and virtuous females, of the class with whom they associate. Nothing tends more to polish a young man, and to refine his tastes and his manners, than the society of the virtuous of the other sex. In such company, vulgarity and profanity will be rebuked, and a guard will be placed upon the lip and the actions, that can not but exercise a salutary tendency.

In conclusion, I would repeat that, in regard to amusements, much depends upon the discretion, the self-control and good sense of young men. You desire to be respectable, prosperous, and happy. But bear this truth in mind, that you can not become so, except by your own exertions, your own forbearance and discretion. Your interests and enjoyments are vitally involved in the character of your amusements. Deeply fix the resolution in your mind, to indulge in no recreation that is not of an innocent nature, and of a strict moral tendency, and you will exhibit a wisdom productive of immense benefits.

For the Magazine and Advocate.

DO WE STAND FOR OUR RIGHTS.

Is it not a fact that most of our public Libraries are liberally supported by Universalists? And is it not also a fact that liberal books are excluded from the most of these libraries? If these are facts, are not Universalists guilty of an unpardonable neglect of a duty which they owe to themselves, to their children and to their fellow-men?

When it is so evident that the present degeneracy of the age, arises from a mistaken view of the character of God, the nature of the Christian religion, and of the real objects of existence, will our own sense of right allow us to contribute to the circulation of books calculated to perpetuate such views, where such books as we believe will tend to root up these errors are prohibited? Ought not every Universalist, every true Philanthropist to contribute a share towards promoting the spread of that knowledge which is calculated to liberalize the mind, instead of aiding in administering a poison where no antidote will be allowed? Brethren, think of these things.

A UNIVERSALIST.

For the Magazine and Advocate.

OMNISCIENCE OF GOD.

"Thou God seest me—thou understandest my thought afar off." DAVID.

There is no thought with which we are more familiar, than that of God's omniscience; yet, perhaps, there is none which is less influential upon our conduct. Nevertheless there is not any single truth better fitted to exercise a ceaseless and powerful influence over the whole current of our thoughts, as well as the general tenor of our actions. If we would habitually realize the presence of God, not only as a witness of our external conduct, but also of our inward thoughts and motives—did we habitually regard him as the dispenser of our pains and pleasures, thus testifying his fatherly interest in our avoidance of evil and pursuit of that which is good—would not such thoughts give se-

riousness to our character and deportment?—would it not make us watch with anxiety what things please him?—would it not give a dignity and importance to our behavior, to which we are strangers without a sense of the presence of our exalted Parent? Is this, or any thing like it, the effect produced by the truth we are considering, on the minds of all who professedly believe it? On the contrary, is it not abundantly evident that with a large proportion of mankind, this truth has no practical influence whatever?—are not many avoiding it as the most unwelcome of all truths?—while all admit it in words, do not almost all deny it in reality? Is not practical atheism the most common of all errors in religion?

Let him who doubts or denies the habitual forgetfulness of God, try to hold him in remembrance during the distractions of only one *whole day*. Let him try it again and again. As he will assuredly find the task difficult, so may he find an ample reward!

A. N. S. S.

From the Herald of Truth.

MINUTES

Of the proceedings of the Niagara Association of Universalists, convened at Clarendon, on the 7th and 8th of June, 1837.

1. Council convened at the session room at the appointed hour, and chose Br. J. S. FLAGLER, Moderator, and Br. T. P. ABELL, Clerk.
2. After uniting in prayer with Br. Potter, proceeded to transact business.
3. Received credentials and letters from societies and delegates.
4. Voted, that the society at Lockport be received into the fellowship of this Association.
5. Appointed Brs. J. Potter, William Andrews and Charles Lee, committee of fellowship and ordination.
6. Appointed Brs. E. Farewell, Clarendon, D. Knapp, Royalton and Elliott Lewis of Lockport, committee of discipline, for the ensuing year.
7. Elected Br. C. Hammond, Standing Clerk for the ensuing year.
8. Br. Hammond gave notice that he had drafted a new Constitution to be adopted in lieu of the old one.
9. Voted, That the old and the new Constitutions be published with the minutes of this Association.
10. Appointed Brs. L. Knapp and W. Andrews, clergymen, and Charles Lee and Zimri Murdock, laymen, delegates to the next New-York State Convention.
11. Voted, That the above delegates be empowered to elect their substitutes in case of their inability to attend the said Convention.
12. The committee on fellowship and ordination, reported in favor of granting a letter of fellowship to Br. William Hulinger of Shelby. Report accepted.
13. Voted, That Br. Sanderson receive and prepare the minutes of this Association for publication, and that he insert them in the Herald of Truth.
14. Voted, That Br. John Hiscock of Parma, be invited to participate in the deliberations of the Council.
15. Voted, That Br. Andrews be appointed to deliver the next occasional sermon.
16. Adjourned to meet at Lewiston, on the first Wednesday and following Thursday in June, 1838.

Ministers present.—J. S. Flagler, Darion; C. Hammond, Royalton; Job Potter, Lockport; George Sanderson, Rochester; A. Kelsey, Stafford; W. Hulinger, Shelby; Alvan Dinsmore, Morrisville; S. Barnes, Saline; N. Brown, Henrietta; T. P. Abell, Perry; Orrin Roberts, Lakeville; A. C. Barry, Victor; W. E. Manley, S. S. Spaulding, Fairport; R. Tomlinson, Buffalo; W. Andrews, Gaines.

Lay delegates.—David Calkins, Zimri Murdock, Ridgeway; Elisha Smith, Charles Lee, Barre; John Greig, Elliot Lewis, Lockport; Harrison Hatch, Eldredge Farewell, Clarendon; S. B. Morehouse, Jacob Zimmerman, Shelby; Samuel Shepherd, Joseph Emerson, Riga; Chauncey Woodworth, Gaines.

ORDER OF SERVICES.

Wednesday morning.—Prayer by Br. W. E. Manley. Occasional sermon by Br. J. Potter: Text, 1 Sam. xv: 22.

Afternoon.—Prayer by Br. A. Dinsmore. Sermon by Br. W. E. Manley: Text, Matt. xi: 7.

Evening.—Prayer by Br. O. Roberts. Sermon by Br. A. C. Barry: Text, Num. x: 29.

Thursday morning.—Prayer by Br. T. P. Abell.—Sermon by Br. R. Tomlinson: Text, Eph. iii: 19.

Afternoon.—Prayer by Br. G. Sanderson. Sermon by Br. J. S. Flagler: Text, Pet. i: 20, 21.

Customary addresses by Br. J. Potter.

PERSECUTION.

The following letters disclose a course of most wicked and ungodly conduct—mean as cowardly, and cunning as malicious—in a church of professed Christians—toward an innocent and afflicted female. Having been crafty enough to evade the letter of our country's laws, it becomes our duty to arraign them before the bar of public opinion, and unite with their consciences in teaching them that "the wicked shall not go unpunished." God grant that it may lead them to repentance and reformation. Br. Sanford, who furnishes the article, says:

"The subject of the following narrative is a very respectable female, residing in the town of Gainesville, Genesee county, N. Y., and a truly devoted Christian, the wife of Mr. A. B. Cravath, one of your subscribers in the place, who is ranked among the respectable and wealthy of that town. Sister Cravath has long been a member of one of the popular churches of the place, which she attended until she fell a victim to the paralyzing hand of sickness, which of course vacated her seat in the church, when her husband, being of a disposition to provide for his own, and especially for his own household, remained at home also, endeavoring to ameliorate the condition of his tender and afflicted partner; and instead of contributing as largely as formerly, for the support of the priest, he used his spare change in the discharge of the 'physician's bill.' She walked with them in peace and love, and no one was better than Sister Cravath; but neglecting to pay the preacher, called down upon their devoted heads the contempt of the church, although Br. C. had never belonged to them, but for the sake of his amiable companion, attended with her—secured a pew in their house at a goodly price, and was not behind, perhaps, the best of them. But during the protracted illness of his wife, he gave 'attendance to reading,' and the Magazine and Advocate fell into his hands, which was an instrument in opening his eyes. He was pronounced heretical, and his wife suspected of having caught the contagion, and slanderous falsehoods were circulated against her character on suspicion of her having become a Universalist; for not one of the church had even been to visit her in all of her afflictions; and they continued to treat her with one abuse after another, until she was constrained to conclude that the church was not a place of safety or source of consolation to her in adversity, and she asked for a dismission from them, and was denied the privilege of withdrawing."

The remainder of their conduct is fully disclosed in the letter—except that they abused Sister Cravath for entertaining Br. A. Peck in a hospitable manner, when her husband had invited him to their house—saying, "she had done very wrong, inasmuch as she had neglected to kick Br. PECK out of doors!" Is it possible that these people "know what manner of spirit they are of"? Will they find a precept in the Bible requiring a female Christian to kick a man out of doors! And these people call themselves Christians—the followers of Jesus—the imitators of his conduct who had "compassion on those that are out of the way"! But to the letters.

* * Br. Sanderson will please copy them.

A. B. G.

Gainesville, Genesee county, N. Y., July 24th, 1837.

Messrs. EDITORS—Although personally unacquainted with you, yet judging from what I have seen of your works, that you are the friends of equal rights, and willing to defend the cause of those who are suffering under the galling yoke of priestly usurpation, I offer no other apology for thus intruding myself to your notice, than that I consider myself a sufferer, and look to you and the public for relief. If, therefore, you will give this article a place in the columns of your invaluable paper, you will confer a favor upon an injured female, who will be ever grateful for your friendship.

In the days of my youth I became alarmed for the welfare of my soul, and fled for refuge to lay hold of the hope set before me, in the bosom of the Presbyterian church, where I reposed comparatively secure, and for many years enjoyed, as I

supposed, all the blessings of the church of Christ. After having walked with them in perfect harmony and love for about fifteen years, it pleased God to give unto me to drink of "the cup of affliction," and in consequence of extreme and protracted ill health, I was prohibited from meeting with the church for a considerable time; being advised by my physicians to avoid, as much as possible, all places where crowded congregations might be expected. But being a believer in the doctrines of the church, and feeling the necessity of associating with those with whom I had enjoyed many comfortable seasons during the days of my health and prosperity, as soon as I considered my health sufficiently recovered, I attended public worship with the church; which caused a relapse of the disease, and I was again for some time unable to attend—but at length supposing my health sufficiently recovered, I met with them again, and again was attacked by the disease, attended with fainting and convulsions; which convinced me that it was my duty to abstain altogether from public assemblies. But at length there being a Methodist camp-meeting near my residence, and riding being productive of good effects upon my health, and the day being fine, my husband prevailed upon me to ride with him to the place, and listen to a sermon in the open air, which was attended with no disadvantages.

At length my husband's mother, a member of the same church, called and informed me that the deacon, Mr. Dunning, had told her that the church were about to take up a labor with me on account of my absence from church, and having attended a Methodist camp-meeting, and for speaking against the church. This labor, however, was to be suspended until some of my particular friends should have removed from the place! My husband called on the deacon, and asked for a specification of the charges preferred against me—what the accusations were, and why the labor should be postponed until my friends should be absent. His reply was, that he did not know as the church had any thing against me, but he had heard something said about me, and had thought of coming to see me and talking with me himself, for his own satisfaction. This being done, I told him that my absence from church was on account of ill health, and that all that I had spoken against the church, was, in substance, this:—They had neglected me in my sickness, and the Universalists, or "world's people," had been kinder than they. The deacon expressed himself perfectly satisfied. Some grievous contradictions existed between the deacon and my husband's mother, to which he pleaded not guilty, saying that he had been misunderstood, and said he would settle it and clear the accusations up; but this he never attempted.

Time passed away—we heard no more of the discord for some time, and my husband and I thought all was well. But at length a sister of the church called, and told me that she felt it her duty to tell me what they were doing with me in the church, and requested me not to tell them that she had told me, for, said she, "they will curse me for it." She then informed me that the Rev. Mr. Cook, the pastor of the church, had circulated a report that I had renounced the doctrines of the church, and had embraced those of Universalism; and accordingly my name was to be cast out of the church, who designed to keep the matter secret, and let me know nothing of it until it was accomplished. I being then confined at home by sickness, my husband went to the elder, and requested him to come to our house and see me face to face. He did so, and professed to have obtained perfect satisfaction on his part, and acknowledged that he had circulated the report, and thought it was true, for it was told by a Methodist brother to a sister of his church, and that sister told him; and he agreed to talk with the church, and request them to call and see me for themselves; and requested me to rest satisfied. The church, however, carried on the affair, and a time was appointed for the trial of the heretic, and the parson refused to give the names of those who had originated and circulated

the report, saying he would sooner bear it himself. The time of the meeting arrived, and the business was postponed. I was importunate in calling upon the parson for the names of mine accusers, and at length he concluded to give them, when, lo! he stated that the author of the accusation was my husband's mother! who told it to the sister of the church!!! Thus the Methodist brother had, according to the language of the priest, become my mother-in-law!!!

This same preacher circulated reports of the most degrading and slanderous kind against my character, and when called upon for his author, he said to me that he had heard that I was a Universalist, and that was the character of that denomination, and they must bear it, and I must sustain the same character with them. I was not then a Universalist, and so told him, and he said, "since I have talked with you, I see you are not a Universalist, and I am sorry I have circulated the reports." Yet, in a speech to the church on this subject, he said he did not know but he had done wrong in circulating those reports about me, but he did not consider himself to blame for it!

At the time of the above meeting, concluding that the church was an unsafe place for me to continue in, I asked for a letter of dismission, which was denied me; but they requested me to remain with them, saying "the church is small, and we have nothing against you; and you had better not be in haste, for we know not how to spare you." I answered, that I did not wish to walk with the church any longer, which had become full of contentions, and if they would not grant me a letter of dismission, I would withdraw. Elder Cook, finding himself involved in numerous difficulties from which he could not easily extricate himself, gathered up his effects, left the business with the deacon for adjustment, and took his leave of the place.

Many were the solicitations of myself and husband to Deacon D. and the church, for the accomplishment of the business—the subject was mentioned and postponed, from time to time, until at length the church passed a resolution—"That no member of that body should have a letter of dismission therefrom, unless they were going to remove from the bounds of the church." Then I was told that they could not grant my request. My answer to this was, that my only alternative was, then, to withdraw from them. But, said they, "this you cannot do; for you have agreed to walk with us through evil report as well as good." I then drew up a written statement of my feelings, in the form of a withdrawal from the church, which was taken by my husband to a public meeting of the church, and when the meeting was dissolved, or at the close of service, he called the attention of the congregation, and commenced reading it; (having asked liberty to read it at the close of the sermon, which was not granted;) but he had not proceeded far, before the preacher, Mr. Wilcox, (who succeeded Mr. Cook,) interrupted him, and told him to stop, for, said he, "the congregation are uneasy!" and it was said that the article was of so pernicious and blasphemous a nature, that they could not hear it. The priest left the house, and the congregation followed him, some of them exclaiming in the most bitter terms against the blasphemies contained in the withdrawal of Sister Cravath.

I then sent my withdrawal to the clerk of the church, requesting him to incorporate it with the records. But he threw it aside, saying, "it is unworthy of our notice, and we will have nothing to do with it." It has since been returned to me, and I have been frequently summoned to appear before the church, and show cause why I refuse to walk with them. And having been credibly informed that it is the mind of some of them to have me cut off, or excommunicated therefrom, and pronounced a heretic, for the crime of attending on the preaching of the doctrine of "the restitution of all things," I am therefore induced to lay before an enlightened public a brief statement of my case, together with my withdrawal, blasphemous as it is, that the world may judge of its merits, and know that I con-

sider myself free from all connexion with that church, and not amenable to any ecclesiastical tribunal: for "whomsoever the Son has made free, he shall be free indeed." BETSEY CRAVATH.

To the Second Congregational Church in Gainesville:—

However painful to my feelings the measure which I am about to take may be, and however severely my motives for it may be censured, it is one which the peculiar circumstances of the case, the harmony of the church, my own peace of mind, and a just regard for my character, seem to me imperiously to require.

Being resolved to sever the connexion by which I have been so long united to the church, so far as my own act can affect my relation to it, it is due, perhaps, to those who feel an interest in the case, as well as to myself, to state the causes which have led me to the resolution which I have taken.

After uniting myself with the church, for quite a number of years I enjoyed all the satisfaction and happiness which might be expected to arise from a belief in its doctrines, and the practice of the precepts of our religion; and I believe that nothing occurred during that time, which interrupted, materially, the harmony and good fellowship which I flattered myself existed between myself and the members of the church. It would have been gratifying to me if this state of things had continued to exist; but it seems to have been otherwise ordered.

About four years since, in consequence of my extreme and protracted ill health, I was ordered by my physicians, in reference to the state of my lungs, to avoid as much as possible all places where crowded congregations might be expected. Acting in pursuance of this advice, and not from any disinclination to attend public worship, I reluctantly remained absent. Rumors were soon industriously circulated, that my absence was occasioned by other causes. These rumors, increasing in magnitude by continual repetitions, at length engaged the serious attention of the church, some of the members of which called on me to expostulate with me on the subject, but finally expressed themselves satisfied with my explanations.

This matter was hardly disposed of, when I learned that Mr. Cook, (who then had the pastoral care of the church,) as well as many of the members, were engaged in propagating a report that I had renounced my former principles, and had adopted those of Universalism, and that my case was about to become the subject of church labor. Mr. Cook, at my request, called on me before the time appointed by the church for the consideration of the subject, and after some conversation, professed to be convinced that the charges against me were erroneous, and he afterwards made a statement to the church meeting to the like effect—the consequence of which was, that no definite disposal was made of the subject at that time.

Under this state of things, believing that my further connexion with the church would be attended with no beneficial results either to the church or myself, I made application for a letter of dismission. The decision in relation to my application, was postponed from time to time, until, as I am informed, a rule has been adopted by the church, precluding the possibility of granting a letter to any, except those who wish to remove out of the bounds of the church. At present, I am informed, the same rumors are circulated—and in addition, it is added as a charge of *serious importance*, that I have visited with families who are *Universalists*, and have received visits from them! This charge I do not pretend to deny, nor affirm. If it be a sin to exchange the common courtesies of life with persons of fair fame and good moral character, merely because they happen to differ with us in religious sentiments, then I must acknowledge my conceptions of the subject to be entirely wrong. And if it be required of me, for the same reason, to treat with coldness and neglect those whom I have abundant reason to esteem and love, I have only to answer, that I have not so learned my duty. And I have yet to learn that the best means of im-

pressing neighbors with a sense of the excellence of our doctrines, is to make a different belief in them, a pretext for shunning their society, or treating them as being without the pale of *social intercourse*. Nor can I consent longer to remain in a society which makes such requirements of its members.

But it may be said that I have not the power to separate myself from the church consistently with its rules, and that any attempt to do so, is an infraction of the covenant entered into on my part with the church. To these objections I answer, that I consider the covenant binding on me no longer than it continues to be observed in good faith by the members of the church towards me. And that, in circulating and giving credence to reports injurious to my character as a professor of Christianity, and in spreading them, not only through this, but in other towns, without informing me of their existence, many of the members of this church have, as I conceive, broken that part of the covenant by which they promised "to watch over me with meekness and love; and by counsel and prayer to help me forward in the way to heaven." And the steadiness of purpose with which this course of detraction still seems to be persisted in, furnishes sufficient evidence to me, that it is no longer safe for me to remain a member of the church.

I do, therefore, hereby renounce all connexion with "The Second Congregational Church of Gainesville," and declare myself to be, to all intents and purposes, free from its authority and discipline.

BETSEY CRAVATH.

Dated at Gainesville, this 19th day of December, 1836.

REMARKS.

It appears by what I have been able to learn of the case, that the withdrawal of Sister Cravath from the church, was not altogether because they accused her of being a Universalist, or of renouncing her former sentiments, although those, together with the charge of visiting with those of that "sect which is every where spoken against," were the only accusations laid before the church against her; for although she does not profess to be a Universalist, yet she does not oppose the doctrine, nor neglect those who believe it. She is a regular reader of the Magazine and Advocate, and attends the preaching of the doctrine at all convenient seasons, and appears to be a devout worshipper, and is universally esteemed by the most respectable of the community in which she resides—so far at least as I have been able to ascertain. But because her husband was known to be a believer in liberal Christianity, she was *suspected*, also; and when he withheld his support from the church, they knew that he was out of their power, but began to persecute her. And it seems by the course of conduct pursued by them, that their main object was, after all, to awe her into subjection, and keep her in the church, that they might obtain from her husband, on her account, a little more of that ingredient, the love of which is "the root of all evil." Neither was the manifestation of avaricious principles the cause of her coming out from them, for Br. Cravath has enough, but when they found that the first accusations did not bring her into subjection, they began to slander her character by circulating falsehoods about her, too degrading to mention; and to escape a just retribution, the priest took his leave of the place in rather an unbecoming manner. And there being no legal manner by which she could get redress, the church keeping all things as dark as possible, she was induced to leave them; but this privilege they denied her, and have suffered her case to remain undecided from year to year, that they might watch her with the eyes of their jealousy, until they could find something whereof to accuse her, and finally fix an indelible stigma upon her character, by having an opportunity to publish to the world, that Sister Cravath has been excommunicated from the fellowship of the church of Christ, for immoral conduct. When, lo! after all, the only accusation which is brought against her, is, the foul crime of neglecting to abuse

her husband's guests, and going to hear the Gospel preached by those who "publish peace," and "say to Zion, thy God reigneth." Query—Which people bears the nearest resemblance to the followers of the Lamb of God which taketh away the sin of the world, "the Church of Gainesville," or those whom he represented by whited sepulchres, being full of dead men's bones and all uncleanness? Who would walk with a people who would one day be engaged in circulating the most disgraceful falsehoods about him, and the next day say to the belied, "You had better stay with us, for we have nothing against you"? Who would not rather come out and be separate from among them, and touch not the unclean thing? We congratulate Sister Cravath on her emancipation from the chains of Partialism, and the iron yoke of bondage, worn by the devotees of the Presbyterian church, and humbly hope and pray that she may "go forth with joy, and be led forth with peace," and "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." And to all who wish to enjoy civil and religious liberty, we would say, "Go thou and do likewise." J. H. S.

Centreville, August, 1837.

For the Magazine and Advocate.
MINUTES.

Of the proceedings of the Chautauque Association of Universalists for 1837.

1. Met according to adjournment, in Sheridan, August 23d. and after uniting in prayer with Br. Paine, chose Br. R. Eldred, Moderator, and Br. T. C. Eaton, Clerk.
2. Appointed Brs. Eacker, McDonald and Eaton a committee to arrange the public services—and Brs. Paine, Eldred and McDonald a committee on fellowship and ordination.
3. Received the first Universalist society of Harmony, Chautauque county, into fellowship.
4. Appointed Br. T. C. Eaton, Standing Clerk, *vice* Br. A. Williams resigned—and Brs. Paine, Eldred and Gowdy a committee of discipline.
5. *Thursday morning.*—Prayer by Br. Billings.—Heard and accepted the report of the committee of discipline—"no cause of complaint."
6. Appointed Brs. Paine and Eaton, ministers, and Brs. L. Harrington and J. I. Eacker, laymen, delegates to the State Convention in May next.
7. Appointed Br. Paine to preach the next occasional sermon.
8. On motion of Br. R. Eldred, Resolved, that we unite with the Central Association of Michigan, in requesting "Br. Nathaniel Stacy to write a memoir of his life, and a history of our rise and progress" of Universalism.
9. Resolved that the next Conference be held at Columbus, Pa., on the fourth Saturday and following Sunday in September [inst].
10. Appointed Br. Eaton to prepare the minutes of this Association for publication in the Magazine, and Herald.
11. Adjourned to meet in Fredonia, on the fourth Wednesday and Thursday in August, 1838.

R. ELDRÉD, Moderator.

T. C. EATON, Clerk.

Delegates present.—S. S. Raymond, Columbus; E. Wigham and G. S. Gowdy, Panama; L. Harrington and T. Treat, Chautauque; R. Eldred, — May o, and B. Radford, Sheridan and Hanover.

Ministers present.—L. Paine, Panama; J. Lewis, Boston; T. C. Eaton, Dunkirk; C. Morton, Conango; J. Todd, Ellentown; J. Babcock, Hume; L. Harris, J. Billings, Springfield, Pa.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. Babcock. Occasional sermon, Br. Eaton. Acts xvii: 25.

Afternoon.—Prayer, Br. Paine. First sermon, Br. Billings, Phil. ii: 12. Second sermon, Br. Lewis, Isa. li: 13.

Evening.—Prayer, Br. Babcock. Sermon, Br. Paine, Psalm cl: 2.

Thursday morning.—Prayer, Br. Todd. Sermon, Br. Babcock, Matt. xvii: 13, 14.

Afternoon.—Prayer, Br. Lewis. Sermon, Br. Paine, Acts. xvi: 30. Addresses by the same.

REMARKS.

Our cause is evidently gaining ground in this section of our Master's heritage. Many a heart was made glad with a holy joy and a devout gratitude, at our interesting meeting. I can not but believe that much good was done in the name of the meek and lowly Saviour.—

We ardently hope those who came to hear the word of life and salvation, received into good and honest hearts the truths of his Gospel, and imbibed its heavenly spirit, and that they will be merciful and fruitful in good works and thus display the holy influence of their sentiments, to the world, in their daily intercourse with their fellow-men.

Brethren—remember that the works most acceptable to God, are those which bring the greatest joys to the heart, and promote the greatest good of all. Cold indifference is no ingredient in the Christian character, nor will neglect to store the mind with the great and precious truths of Heaven, form one of excellence. No Universalist can live a life too pure, and no well informed one can be too much engaged in the promotion of God's impartial grace. The practical exemplification of these two last particulars, can alone promote the interests of our cause in this vicinity. Go on, then, brethren, and Heaven will approve your exertions; and duty bless, and success crown your efforts. And although there are some who see no merit in your good works, but represent all as performed from wicked, selfish motives, still you will have the approbation of God, and the smiles of a conscience pure before the world. And you will bear in mind that the time has come when that class of Christians, who like the Jews, arrogate to themselves all virtue on earth, and all happiness in heaven, and who represent others of superior attainments in Christian virtues, as performing their duties from evil, selfish motives, will appear in the eyes of an enlightened community, very much as the Pharisees of old did in the eyes of our Saviour—the most insignificant, and the least calculated to advance the interests of society.

Great praise is due our Methodist brethren, who freely gave us the use of their house. This Christian kindness will be duly appreciated by our friends, who will ever reciprocate the good Christian feelings manifested towards us by them! The friends from a distance were hospitably entertained by the brethren in Sheridan, who abundantly provided for their wants. These kind offices and deeds of Christian benevolence are treasured in grateful hearts.

This was truly a time of rejoicing. There were on the last day seven or eight hundred people present.—Harmony and friendship prevailed throughout our deliberations, and in all our meetings. The most cheering news from the different societies respecting the prosperity of our Zion, saluted our ears. The cry for more preachers was gladly heard. It is confidently believed two more preachers may be supported in this county. Surely the field is large and the laborers few.

T. C. EATON.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, SEPTEMBER 15, 1837.

ASSISTANT EDITOR.

For the purpose of enabling the principal Editor to attend more especially to the improvement of the paper, and of occasionally supplying, as far as may be, the place of Mrs. Skinner and Smith, in the Editorial department, during their absence from this section, we have engaged the services of a gentleman as Assistant Editor, whose labors in preparing communications, generally, for the press, and the production of whose pen in the Editorial department, will, we believe, be very gratifying to our correspondents and readers, as well as highly useful to the great cause in which he, as well as we all, are mutually engaged. GROSH and HUTCHINSON.

EVIDENCES OF CHRISTIANITY.

The Universalists have entered on this field of labor with great ardor and success. It is probable to my mind, that they will be kept in it for many years to come. The opponents of Christianity, though unable fully to conquer Partialist and Trinitarian defenders of divine revelation, have not been fully conquered by them. There always remained to them some fastnesses in the mountains of error, which they could successfully maintain against the weapons commonly used to assail them, and from whence they could sally forth, from time to time, spreading gloom and doubt, perplexity and dismay over common minds. True, to the reflecting and searching Christian, the balance of testimony and argument seemed clearly in favor of Christianity; but still, science presented some obstacles to the common views of the sacred text, and reason and humanity would revolt and stag-

ger under the arguments addressed to them against some doctrines in the popular creed. These views and doctrines were indefensible—the Christian could only say, "I believe the others are irrefutable, and I therefore hope these may be so, also, although I cannot tell how they can be; but if the system is true, its parts must also be true." This might pacify, but could not fully satisfy doubts which the skeptic was continually stirring up into clouds of darkness and perplexity.

But the time has come, under the providence of God, when these last strong holds of the skeptic are to be levelled to the ground, or exploded into the air, and when the smoke of the battle waged by him will cease to darken the religious skies. And, under Heaven, Universalists are destined to be foremost in the glorious and blessed work. Partialists have done all they can do, and what in the very nature of things, they can not perform, must be done by others, or infidelity must continue to divide, with Christianity, the empire of reason and humanity.

Br. Pickering's lectures on the evidences of Christianity, are out of the market. They have been followed by Br. Thayer's Christianity *versus* Infidelity, principally a compilation, it is true, but one freed in general from the objectionable opinions which have so long blunted many of the best weapons aimed at skepticism. Br. Williamson's Argument for Christianity, appeared at about the same time, and leaving the historical testimony, already so ably adduced by others, proved the truth of the great doctrines and precepts taught in the New Testament. Br. Smith's series of articles, (now being published, and destined to appear in book form before next Spring,) followed closely after, clearly showing that the portions of the popular faith so successfully opposed by the opponents of Christianity, were no part or parcel of our holy religion, and that, consequently, skeptics have been beating to pieces, and Partialists been vainly defending, a man of straw! It is a refutation, therefore, of the indefensible parts of the popular system of Christianity, as well as of the skepticism based upon them. Infidelity can only live upon error, and when the carcass of corruption is consumed, the unclean bird and worm must cease to be, or find food elsewhere than in the church of Christ. I mean no disrespect to our erring brethren of either party, nor do I apply these terms to any thing but their systems—thus applied, I believe my language correct—founded in fact and in truth—and affectionately and earnestly invite the attention of both parties to the subject in general, and especially to the works here named. They will find much worthy of their attention, while the feelings of neither will be outraged by abuse, where candor, courtesy and argument alone should be used.

A. B. G.

UNIVERSALIST SOCIETIES.

How many Universalist Societies in the State of New-York are provided with society libraries?

How many have Institutes connected with them, where the young of either or both sexes can meet once a week for mutual moral and intellectual improvement?

How many have Sunday schools connected with them, which afford recreation, amusement and the proper instruction to the "young lambs of the flock"?

How many have Bible classes connected with them, where religious inquiry may find exercise and gather its rich harvests, while mutual instruction makes all partakers of the gathered store?

How many have sewing and reading circles, or other social and charitable societies within them, where the females especially can congregate at regular periods, to form acquaintances, and become attached to each other, and thus increase good-will and charity among the congregation?

These questions are asked, that our negligent societies may see how much may yet be done to advance each others' happiness, by very trifling efforts. We certainly are not yet zealous enough in sociality. Our efforts to improve ourselves are too solitary, and, I had almost said

misanthropic, to merit the approbation of genuine Universalists; and we are too careless of improving each other's happiness and virtues. At least such is the humble opinion of the writer. It appears to me that our real strength would at once be doubled, without a single addition to our numbers, if every Universalist society in New-York would at once establish means by which every member could become intimately acquainted with the others, and by which each one could be made the *helped* and the *helper* of each other on the way to mental and moral improvement. If so, brethren and sisters—parents and children in our Israel, *let us double our strength!* Oh, what a preparation would this measure be to the conversion of thousands of our opposers, who are watching to see the effects of our principles on us, before they will embrace them themselves!

One word more.—We have societies in which some one or more of the measures here named, have been adopted and practised. I believe there are others who would adopt and practice them, if they knew how to set about it; or were convinced of the great benefits resulting from them. Will some brother give the information? We want (and I want) some such articles, on precisely such subjects. Let no one wait for another to write them—even two or three articles on each subject will not be too much, if concisely and clearly written. And I am confident that thereby will great good be done.

A. B. G.

NEW PUBLICATIONS.

"Proceedings and Constitution of the Universalist Sabbath school Association; with the Report of the Committee on the best method of conducting Sabbath schools, and the Sermon delivered before the Association." Boston: Abel Tompkins, publisher—pp. 24.

I am indebted to the kindness of Br. Hosea Ballou, 2d, for a copy of this interesting pamphlet. The Report is an able one, and the sermon all we should naturally expect from Hosea Ballou, 2d. The following is a brief outline of the Constitution of the Association:—

Title—"The Universalist Sabbath school Association." Objects—to concentrate the efforts of Sunday school societies—aid each other in their duties—disseminate useful information on the subject—examine and recommend suitable books, and encourage the establishment of schools. Officers—H. Ballou, 2d, President; O. A. Skinner, G. Noyes, Z. Thompson, J. M. Spear, J. M. Austin, M. B. Ballou, Vice Presidents; T. F. King, Secretary; L. R. Paige, Corresponding Secretary; B. Whittemore, Treasurer; B. Reynolds, South Boston, Abel Tompkins, Boston, R. Frothingham, Jr., Charlestown, S. Cobb, Malden, H. Bacon, E. Cambridge, Directors—the whole to constitute a Board of Managers, seven of whom shall be a quorum. Members—regularly ordained Universalist ministers, and two lay delegates from each Sabbath school which shall report its condition to the Association at least two weeks before the annual meeting. Annual meeting—the last Wednesday in May. The Constitution to be altered by two-thirds, and all alterations to be proposed at a previous meeting.

Of the Proceedings we will speak when we make out our next Record—they properly belong to that department of our paper.

"A Reply to the main arguments advanced in a discourse delivered by Rev. L. Beecher, D. D., President of Lane Seminary, Cincinnati, in the First Presbyterian Church in Auburn, on the evening of August 20th, in proof of Endless Misery, and against the Restitution. By Geo. W. Montgomery, Pastor of the First Universalist Society in Auburn." Allen and Lounsbury, Printers—pp. 24.

Some eight or ten years ago, Dr. Beecher moved to Boston, the head quarters of Universalism, as it was called, for the purpose of annihilating this growing doctrine, by crushing its head between the weight of his arguments. He labored faithfully in his vocation—the Universalists requested his lectures on the subject for the press, promising to publish a large edition free of charge to him—but then as now, he deemed them better for the desk than for the press. He toiled hard, and Universal-

ism flourished as well—yea, better than ever. Like the old lady who was determined out of spite, to destroy her neighbor's peach trees, by pouring lie—I mean, *lie*—around their roots, he was disappointed in finding himself unwittingly made the instrument of advancing the faith he would have destroyed. For met at every point, his perversions exposed—his misrepresentations corrected, and his sophistry and ridicule turned against his own faith, the public said, What manner of doctrine is this; for even the giant Beecher prevails not against it?

Since then Dr. Beecher has let Universalism alone. But some of his Auburn friends, less wise than himself, have again prevailed on the theological giant to take his two-handed sword and his weaver-beam-like lance, and again tilt against the Rock of eternal Truth. And again has he demonstrated the weakness of human might when arrayed against the omnipotence of truth—again will he hoe up *dirt* to smother the seedlings of Heaven, and they will but grow the better for it, rising in perennial brightness above the rubbish he has heaped around them.

After a hasty perusal of the pamphlet before us, I think every candid mind will give Br. Montgomery the credit of great candor, kindness, and charity—all clothed with the habitual modesty of the man—in exposing so mildly the unprovoked perversions, errors and misstatements of Dr. Beecher. As to the merits due the arguments, they belong to the subject. Even Dr. Beecher must fail when he has a bad cause, and a man much less gifted than Br. Montgomery could scarcely fail to refute the ablest opponent under similar circumstances.

The following extract is selected for its beauty, as much as for its cogency. It is, perhaps, as good a selection as could be made to show the power and ingenuity of Dr. Beecher even in a bad cause, and the equal power and ingenuity as well as ingenuousness of Br. Montgomery in replying to it. The expression, "the ocean, that mighty heart of the earth whose pulsations speak the sublimity of God," is a beautiful, highly poetic expression. There are several others of nearly equal beauty, in the pamphlet. The following is the extract referred to:— A. B. G.

"In the course of his sermon, Dr. B. alluded to the idea, that the murderer would wake up in the resurrection and *instantly* stand upon the same footing with the most righteous man; an idea, by the way, no Universalist believes or ever did believe. The Dr. objected to this idea, and brought forward an illustration, which, in his opinion, touched the views of Universalists. Two rivers were referred to. One flows along from the plains, pure, limpid and refreshing, until suddenly it disappears from sight around a point. Is it supposable that as soon as it disappears, it will become muddy and impure? Is it not rather obvious that it is as pure after it disappears as previous? The other river pours down from the mountains in thunder; its waters, black with death and destruction, wither every thing in their course. Suddenly it falls down a precipice. Is it supposable that the moment it falls, it will become pure and sweet? The conclusion drawn from this illustration, is, that the righteous man will forever roll onward in his holiness beyond death; while the wicked, beyond the same point, shall rush along in the black waters of vice and pain.

There is truth in this illustration, but that truth will bear upon a fact little pleasing either to Dr. B. or his friends. Had Dr. B. stood by two great western rivers and looked towards the North, he would have beheld the waters of the Mississippi rolling onward in purity—had he turned his eyes towards the West, he would have beheld the waters of the Missouri pouring out in turbidness; and there, within sight, he would have seen limpid waters so instantly becoming impure as to leave a distinct trace of the point of their mingling. And if Dr. B. would only visit the protracted meetings of his New School brethren, he would there find men whose lives were once the black waters of vice, suddenly, by a miraculous agency, becoming pure and fitted for heaven in the opinion of the church. And if such black waters of vice are thus suddenly changed in a protracted meeting, he can not object to some such changes after death.

But so far as the Universalists are concerned, the illustration is pointless. If a river whose waters are black with death, thunders down a precipice, we must not stop there—we must trace it onward until it enters the ocean, and then ascertain what becomes of it. It may flow into the ocean charged with destruction, but does it retain that destruction and become more death-like than ever? Certainly not. It assimilates with the waters of the ocean, that mighty heart of the earth whose pulsations

speak the sublimity of God, it becomes purified and fitted to be borne in the reservoirs of the clouds over climes and continents on the wings of the wind, to fall upon the land of the just and unjust. So a sinful man, at death, falls into the ocean of eternity. What becomes of him? "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccle. xii: 7. Does he return to God to be made worse than ever? "As in Adam all die even so in Christ shall all be made alive." 1 Cor. xv: 22. "Therefore if any man be in Christ, he is a new creature." 2 Cor. v: 17. "That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth; even in him." Ephe. i: 10. The waters become pure on entering the ocean—the spirit on returning to God, is renovated with the influence of heaven."

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.—This is the title of a monthly publication, edited by William A. Alcott, with William C. Woodbridge for foreign Correspondent. It is published in Boston, by Otis, Broaders and Co. Each number contains 48 octavo pages. Terms—three dollars per annum in advance—twelve dollars for five copies, and twenty dollars for nine copies. I have seen but a few numbers at various times; but those few numbers have impressed me with a favorable opinion of the work, with very few exceptions. Works of this kind should be more widely circulated than they now are—teachers and school committee men, especially, should be provided with one or more of the best periodicals devoted to education, as well as one or more of the cheaper kind. It is urged that many can not afford the expense—and the plea is strong but not an insuperable one. The district would gain more than ten times the amount of their cost, by supplying every school-house with a copy of two or more such publications for the use of the larger pupils, the teacher, and the trustees or committee. And until teachers are remunerated for their labors with somewhat more than a mere living, the people are in justice bound to supply them with the means for acquiring an increased knowledge of their duties, and the mode of well performing them. As to those public servants, the committee or trustees, surely they should be well instructed in their business—enabled to know the best modes of constructing and furnishing school rooms, and of teaching their inmates—or else be provided with pay for their services which will allow them to provide themselves with such instruction. But to add such publications to the library of each school, (and every district school should have a constantly increasing library,) is certainly the cheapest as well as the most useful mode to effect the desired object. May we not hope, then, that the people will take the matter in hand, and instruct their trustees or committees to subscribe for such works—to study them faithfully—from time to time adopt the suggestions contained in them, and see that such adoption is faithfully and steadily carried onward?

It is a disgrace to the empire State—that part I have visited—to say what is nevertheless true, that I never knew common schools in a lower condition, and their teachers more meanly requited among "the ignorant Germans of Pennsylvania," (as they are commonly termed,) even before any General system of Education was adopted in that State, than they are in this State, at this time. Pity it is this declaration is so very true, and grieved am I to make it; but I speak of what I *know* and my words are not only those of sorrow, but of "truth and soberness." A. B. G.

NEW-YORK MIRROR.

NEW VOLUME—NUMBER ELEVEN.

The following are the literary contents of the New-York Mirror, published on Saturday, the ninth of September, viz.:

EMBELLISHMENT.

I. Indian Parents at their Child's Grave—Designed and Drawn by Mr. Weir—Engraved by Mr. Linton Thorne.

LITERARY PAPERS.

I. The Countess with Two Husbands—Concluded.
II. Touch my Honor Touch my Life—a Tale for Duellists.

III. Scraps from the German of Jean Paul:—1. Authors; 2. The Whereabout of the Virtues; 3. A Rabbinical Calculation; 4. Slander; 5. Souls and Bodies; 6. Satire; 7. Fortune.

IV. Poetry:—The Pelican on the Sea of Galilee—by Mrs. Sigourney.

V. The Family Circle:—1. Shakspeare and the Bible; 2. Courage; 3. Oppression the Cause of Revolution.

VI. Poetry:—To a Young Friend who said, "I will never change."

VII. Passages in Real Life.

VIII. The Carousals of Count Baranoff.

IX. The Painter's Revelation.

X. Vagaries of Imagination.

XI. Desultory Selections:—1. A Lyric for Lovers; 2. An Eccentric Character; 3. Radically Wrong; 4. An African Fable; 5. Strange Phenomenon; 6. Brunswick; 7. The Modern Germans; 8. Dining Alone; 9. Good Toast; 10. The Origin of Genius; 11. Dead Men's Thoughts; 12. Prince Blucher; 13. The Queen; 14. Dandy selling out his Stock and Trade; 15. Non Sequitur; 16. All for Love; 17. A Desirable Locality; 18. Prophetic; 19. Curious Sign-boards; 20. The Majesty of the People; 21. A Painter's Reply; 22. A Physician's Motto; 23. Satisfaction; 24. Dry.

XII. An Epistle to a Little Girl.

XIII. Sonnet.

XIV. To Readers and Correspondents.

XV. Editorial Remarks:—1. The Good Old Times; 2. Our Corporation; 3. Boz and Washington Irving; 4. Crossing the Alleghenies; 5. Mock Turtle; 6. The Family Magazine.

XVI. Poetry:—I've lived upon thy Memory.

XVII. The Drama.

XVIII. Poetry:—Moonlight—By the author of "Clinton Bradshaw."

XIX. Original Scraps.

NEW SOCIETY.

Br. Townsend, in a letter to the Editors, says—"A society has been formed in Arcadia, Wayne county, under the name and title of the 'First Universalist Society of Arcadia.'

"Our friends in that vicinity, have resolved to erect an elegant brick church, 44 by 56 feet. They have not only resolved, but have selected the site, and proceeded to put their resolutions into practice. The contracts are taken, the work is progressing, and it is expected that the basement will be ready to be occupied for meetings this Winter. The whole church is to be fully completed by the 1st of July next.

"With the consent of the society in Victor, I have preached a few Sabbaths in Newark, in the town of Arcadia. Our meetings have been well attended, and Br. Ackley has supplied my place here, much to the satisfaction of our friends.

"The friends in the town of Arcadia and its vicinity, are worthy of all praise. They have put their hands to the work with a spirit which renders success certain, and I trust that all who are friendly to the cause, in that section, will come forward to the work, give their aid in the cause, and share the triumph of success."

By the same letter we learn, that Br. K. Townsend has received and accepted the invitation of the Universalist Society of Arcadia, to become their pastor. He will close his engagement with the society in Victor, on the fourth Sunday in September, and upon the following Sunday will enter upon his duties with the brethren of Arcadia.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. D. R. BIDDLECOM in Lewistown—Br. WILLIAMS in Adams—Br. Sias in Case's school-house, Sandy Creek, at 10, A. M., and near Br. Ferguson's, in the Pine woods, at 3, P. M.

There will be preaching on the first Sunday in October, by Br. BARCOCK, in Dunkirk, and in Salem in the evening—Br. EATON in Springfield—Br. Sias in the shingled school-house in Palermo, and at Jennings' Corners in the evening.

Br. Sias will preach on the evenings of September 23th, in Parishville—29th, in red school-house, Hastings—October 2d, Hannibalville—3d, Wheeler district—4th, as Br. Mason Pierce may appoint—6th, as Br. Sanford Douglass may appoint.

A TOUR.—Br. LEWIS appoints to preach on Sunday at the usual hours, and on week-days in the evening at early candle-light, as follows: Sunday, September 17th, at Yorkshire, and at Annis' Settlement in the evening; Monday, 18th, at Muchias; Tuesday, 19th, at Franklinville; Wednesday, 20th, as Br. Todd may appoint; Thursday, 21st, in Plato or vicinity, as Br. Mason may appoint; Saturday and Sunday, 23d and 24th, attend the Conference at Otto, (alias Waverly); Monday, 25th, at Conowango; Tuesday, 26th, at Clear Creek; Wednesday, 27th, at Nashville; Thursday, 28th, at Perryburg; Friday, 29th, at Sociality; Sunday, October 1st, at Lodi; Monday, 2d, at Zoar; Tuesday, 3d, at Collins Centre; Wednesday, 4th, near Esq. Laudon's; Thursday, 5th, at Eden Valley; Friday, 6th, at Abbott's Corners; Sunday, 8th, at Boston, and at Knapp's settlement in the evening.

N. B. Br. L. expects to have with him Universalist books and pamphlets for sale, especially the Universalist Register and Almanac for 1838.

POETRY.

For the Magazine and Advocate.

TO A BRIDE.

BY MISS S. C. EDGARTON.

Light of thy father's home! Thou vesper star,
That made the twilight of his years so bright!
Thy gentle love—beaming as soft, as star,
O'er wave and flower, as the unsullied light
That streams from heavenly fountains, thro' the bowers
Of citra and of orange, o'er the glades,
And thro' the grottoes dim, where else no flowers
Had smiled—late from its better course had strayed
And given sunshine to a path of shade.

Fair bride! they miss thee at thy childhood's home!
When purple clouds are fading in the sky,
And the red sun first lights the azure dome,
They miss the purer brightness of thine eye!
Thy little feet, with music in their tread,
Now speed our mission to another's heart;
Around his home, the light of love is shed,
And *there*, alas! has lost its better part;
Surely, his spell had more than magic art!

She misses thee, that enter of thy youth!
Thou star of that dear home, whose lovely peace
Sifts the type of a celestial life, where truth,
And love, and joy, will never, never cease!
Beautiful creation! How her warm, fond heart,
Must grieve to lose thy presence and thy care;
Flowers of one stalk! you henceforth bloom apart;
But Heaven will every broken link repair—
Flowers rived on earth, will bloom together there!

Brightness is ever round thee, dear one! joy,
Such as a heart like thine, disposed to look
On light rather than darkness, will employ
In deeds of good to others, making the book
Of life, rich with many a page of love,
Where thou hast written! Be thy new path bright,
And full of roses! Wisdom from above
Guide thee in truth and meekness, and in light
Over all the dreariness of sorrow's night!

Shirley village, Mass.

THE SCHOOL MASTER.

Look at this picture—a might be true universally. It is a morning in spring. The air is alive with birds, and the odor of flowers; the eye is greeted on every side by the green blades of grass, and the expanding leaf; nature is rejoicing in her youth. Upon a gentle rise of ground, fronting a lake, and shaded by venerable elms, stands a building as peculiar in its form, and as sacred in its uses, as a church. It is the school-house of pedagogy, where he dispenses rules of grammar, rules of decorum and morality, and a rule of life. His disciples are scattered upon the green, awaiting his approach, at their guns or at their studies, upon the benches under the trees. He comes. He is greeted with a universal smile. He wakes on, not before nor behind, but along with his pupils to the house, chattering pleasantly as he goes of their games, or of the morning. Perhaps he discounts of the good reas of God, in creating so beautiful a world for his creatures; or perhaps he is engaged in examining a bunch of flowers, just presented to him by a blushing boy, whose neat dress and classical face already begin to show the empire of mind over matter. Their places are taken not in sneaking fear or in riotous confusion, but politely, as one would enter the house of a gentleman. The morning thanksgiving is said and duty proceeds; for duty began at the door and on the way. Our pedagogue is in the midst of young friends who love him and depend upon him. His heart gives back a sympathy. He learns, himself, while he teaches others. He discovers a new beauty, or runs into a new vein of thought, before he is aware. Mind is glowing about him. The soul is there is mind. The world and its cares are silent. He forgets that there are other beings in the world except himself and his pupils; so absorbing is this communion of minds. He feels with Hazlitt, that the study of classics is a discipline of humanity; it gives man a better view; it accustoms the mind to take an interest in things foreign to itself; to love virtue for its own sake; to prefer fame to life, and glory to riches; and to fix the thoughts on the remote and permanent, instead of narrow and fleeting objects. It teaches us to believe that there is something really great and excellent in the world, surviving all the shocks of accident and fluctuations of opinion, and raising us above that low and servile fear which bows only to present power and upstart authority. The duties close, and free from the rack of business, the concern for stocks and ships, and accidents by flood and field, with a mind happy and elevated by a consciousness of duties faithfully discharged, he may devote himself as taste or inclination way prompt. If any occu-

pation approaches the *otium cum dignitate* it is this; for occupation, of some sort, there must always be, to keep the faculties healthy and vigorous. Every man, if he knows his own interest, however wealthy or independent, will have some fixed, regular pursuit, that shall employ fixed hours; and then his faculties will be systematized to enjoy rationally the remainder of his time. It is the privilege of the pedagogue that he enjoys this aid. His labors but fit him the better, by governing others, to govern himself; by explaining minutely to others, he gains and fixes habits of minute investigation in his own private pursuits. But, more than all, he has golden views of his profession. He feels that he is giving impulses to the world in the persons of his pupils, though their effect may be seen long after he himself shall be forgotten. Perhaps he may be mentioned after he is dead—the thought makes him grateful—as having assisted in forming the mind of some village Hampden or of the future historian or saviour of his country; but for this he is not anxious.—*Knickerbocker*.

PLEASURES OF LIFE.

"The beautiful age, for a frivolous being is youth; for the ambitious, maturity; for the recluse, old age; for a reasonable man each age; for heaven has reserved peculiar pleasures for each."

So writes a French philosopher—a real one, too.—His remarks are worthy remembrance. How many on earth are always dissatisfied with the present, but look forward with strong and impatient desire for happiness in the future! Mistaken souls; they might be happy in the present time, could they only realize the value of the present. The young and gay imagine happiness when certain years have passed over them. These years roll on; they look forward still, or else with their young hours back again. But happiness comes not; and the only reason is this, they have forgotten that pleasure may be realized now, and thus life be rendered always happy. We must first learn to be happy with ourselves—to desire our own company in preference to all others, so that we never shall be alone. If we can not do this, then there is a deficiency somewhere within, which needs filling up. They who commune with their own hearts, and strive to be happy by being virtuous and free, will find pleasures all the way along their journey of existence. They will find, as above stated, that for a reasonable man each age is one of pleasure. Will the young think of this?—*Star in the East*.

A WONDERFUL SIGHT.

A jolly Jack-tar having strayed into Atkins' show at Bartholomew fair, to have a look at the wild beasts, was much struck with the sight of a lion and tiger in the same den. "Why Jack," said he to a messmate, who was chewing a quid in silent amazement, "I shouldn't wonder if next year they were to carry about a sailor and a marine living peaceably together! 'Ay,' said his married companion, "or a man and wife."

When Queen Elizabeth died, 3000 dresses were found in her wardrobe—all very costly and splendid. She wore a new one almost every day and never gave them away. It cost George IV. \$25,000 a year for his robes, and when he died his old clothes were sold for \$75,000!

DEATHS.

In this city, on the 5th inst., HELEN A., daughter of Thomas L. Kingsley, aged 15 months.

In East Bloomfield, August 20th, JULIETTA M. PIERCE, daughter of Stephen and Lydia Pierce, aged 14 months. The funeral was held upon the same day in the Universalist meeting-house, and an address delivered by Br. O. Roberts.

In Concord, Erie county, August 5th, Miss ORDELIA WOODWARD, daughter of Ira Woodward, aged about 16 years. Sermon by Br. Lewis.

In Verona, on the 11th ult., Miss SARAH MARIA PECKHAM, aged 14 years, daughter of William and Henrietta Peckham. Nursed in the doctrine of the restitution, she bore the sufferings of the consumption with patience, and died without fear, in the hope of future life and peace. Her parents are sustained under this bereavement by the faith of the ultimate salvation of the human race.

A discourse was delivered at her funeral to a large concourse of citizens and friends of the family, from 2 Cor. x: 20. *Con.*

In Nelson, on July 31st, Mrs. LUCY MORY, aged 70 years. Her husband, Richard Mory, long since departed this life, and was gathered to his fathers and the prophets. He left a large estate to his widow and children—but her eyes are now closed in death, and we trust she has gone to a better world than this. Sermon by Br. Woolley, from Isaiah 1: 10, 11.

AGENTS.—CONTINUED.

ILLINOIS

Atlas, George K. Watson
Bellville, R. F. Huggs
Bennington, J. Harris
Bloomfield, J. Van Fleet
Chambers, Maucet Falcott P. M.
Chicago, S. G. Frobridge and
N. A. Boley
Clear Lake, B. Barney P. M.
Clio, John Buswell
Commerce, N. Berthel
Dixon's Ferry, J. Whipple
Dupage, R. Draper
Galena, L. Gilmore
Henderson, B. Brewer
Henderson, Rev. A. H. Gardner
Highland, J. H. Goodwin P. M.
Homer, J. H. Howe
Jacksonville, F. Grimesley
Joliet, N. H. Cutter
Liberty, J. Haussaker
Lower Alton, S. W. Robbins
Middle Grove, E. Rose P. M.
Naperville, W. W. Dean
Ottawa, A. D. Butterfield
Pleasant Vale, J. Jackson, P. M.
Peoria, D. Stinson
Pittsfield, S. Pettis
Quincy, John P. Robbins
Stevenson, W. Carr
Sauganook, P. Darrel
Vernonville, W. R. Coca

INDIANA

Columbo, Z. French
Fort Wayne, I. Slater
Greenville, D. P. Porter P. M.
Home, J. Larmore
Jacksonville, Dr. P. S. Sage
Leavenworth, Rev. E. B. Mann
Laporte, W. C. Falcott and J. S. Chapman
Madison, N. Lodge
New Harmony, O. D. Chaffee
Painesville, G. Cunn
West Point, W. M. Porter

MISSOURI

Boonville, B. F. Hickox
SOUTH CAROLINA.
Ruckshead, A. Feaster
Double Branches, Rev. A. Fuller
Lexington, Dr. J. H. Souter

VIRGINIA

Carlton's Store, J. Ragsley
Elizabethtown, Rev. E. R. Crocker
Grave Creek, W. Baldwin
Kamardin, G. H. Patrick
Matthews, C. H., E. Barnum
Norton, M. Bonny
Richmond, M. L. Cary
KENTUCKY.
Louisville, G. Chapin
Flat Rock, J. Wilson
Simpsonville, W. Welch

NEW HAMPSHIRE.

Clarendon, Rev. J. G. Adams
Portsmouth, Rev. M. Ballou
Washington, Rev. S. Laws
Westmoreland, T. Stimmer

PENNSYLVANIA.

Athens, Rev. G. S. Ames
Beaver, Ovid Pinney
Bethany, A. Swart
Brooklyn, Col. F. Bailey, Rev. T. S. Bartholomew
Coffee Creek, S. Dutton Esq.
Cussewaga, R. Temple
East Hempfield, Rev. J. Myers
Erie, R. Cochran P. M.
Friendsville, C. Lent P. M.
Great Bend, S. Huch
Hannington, E. H. Webster
Harrisburg, B. Skiff
Harbor Creek, John Dodge
Holidaysburg, J. G. Constock
Little Meadows, D. Barney P. M.
Marietta, Hon. J. Grosh
Meadville, J. Hastings

MEAD'S CROOK, GEORGE PATCHES

New Bedford, B. H. Foot
North East, S. Averil
Northville, L. E. Beach
On Creek, H. Goodrich
Penn Line, L. Wright
Philadelphia, Revs. A. C. Thomas, S. W. Fuller
Pompton, E. Jenkins P. M., Rev. S. H. Lamers
Reading, Rev. J. Perry
Sheshequin, J. Kingsbury P. M.
Smithport, W. Smith
Sugar Creek, S. Crouch
Sullivan, A. D. Forbes
Williamsville, E. M. Howard

WISCONSIN TERRITORY.

Cassville, Marcus Clark
Green Bay, B. G. Plumb
Mural Point, Josiah Pierce
New Berlin, W. Field Jr., P. M.
Platteville, E. S. Wheeler
Racine, L. Muel R. Smith
Sinsinawa, L. Gilmore

ALABAMA.

Jonesboro', Dr. J. Kelly
Mount Meigs, Wm. Montgomery
MASSACHUSETTS.
Boston, Abel Tompkins, Marsh
Capeau and Lyon, Trumpet office
Brimfield, T. Field
Cheshire, C. Haman or P. M.
Cummington, West village, H. H. Cushebro
Cabotville, A. Chapin Ed.
Danvers, Rev. J. M. Austin
Dudley, Rev. J. Boyden
Florida, D. Thayer P. M.
Haverhill, Rev. M. H. Smith
Lynn, E. Thompson
Monroe, Rev. J. Barber
Palmer, C. Chase
Petersham, C. W. Miller
Plymouth, Rev. A. Case
Provincetown, J. H. Mason
Sandy Bay, Rev. C. Spear
South Wareham, B. H. Gurney
Stockbridge, Rev. A. B. Manley
Woburn, J. V. Pierce

VERMONT.

Bennington, James Bushnell
Brandon, L. C. Lawrence
Burlington, J. Pennel
Corrers, R. Strow
Fannyville, Rev. H. Gifford
Guilford Centre, W. Martin
Montpelier, Rev. J. Gregory
South Shattisbury, D. B. Allen
Stow, D. T. Allen, Rev. E. Ballou

CONNECTICUT.

Berlin, Rev. J. H. Gihon
Canterbury, R. W. Robinson
Danbury, Rev. S. C. Bulckley
Hartford, Rev. A. Moore
Newtown, Rev. F. Hitchcock

MAINE.

Baring, M. Fowler P. M.
Hiram, Rev. T. J. Tenny

RHODE ISLAND.

North Scituate, A. B. Mowry
Providence, Rev. W. S. Balch

TENNESSEE.

Church Grove, W. S. Flenning

CANADA.

Bath, John Dean P. M.
Bayham, H. Smith P. M.
Brockville, A. B. Dana
Chippewa, S. Wheeler
Delaware, A. Ladd
Godmanchester, J. S. Lewis
Gosfield, J. Strong
Hamilton, C. Mitchell
Kempville, L. Clothier Jr.
Sturteville, Dr. E. R. Church
St. Thomas, J. Chase, 2d
Toronto, A. Milne
Van Kleeks Hill, J. Griffin
Waterford, L. W. Flint and A. Murphy P. M.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, SEPTEMBER 22, 1837.

NUMBER 38.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED...NO. IX.

BY S. R. SMITH.

NATURE OF INSPIRATION.

The reader probably feels desirous, by this time, to know how many *causes of unbelief* he may yet have to wade through, before he arrives at the subject proposed—the internal evidences of Christianity. And as it is reasonable that he should receive an answer, he is assured, that when the utter fallacy of all the causes of infidelity which originate not in the doctrines of Christianity, but in its corruptions, has been shown, the subject shall receive due attention. We would see the ground cleared of the rubbish, which has been accumulated by negligence or folly, so that however small or incomplete our humble edifice may be, it shall have a foundation which we think secure. Every error that can be removed from the Christian's creed, annihilates one cause of skepticism or infidelity. And hence this examination will be continued somewhat further, because we are satisfied that it may be beneficial to two classes of persons—whose opinions, feelings, and prejudices are the most opposite imaginable—the one, a Christian who believes too much, because more than the Scriptures require of him; and the other, a skeptic who doubts every thing, or an infidel who believes nothing. Neither of these, probably, will approve of this interference with their favorite theories; but still, if the errors of the one produce, as is believed, those of the other, neither ought to complain of an attempt to set both in the right. What has been said thus far, was with that express view—and the same course will be persisted in, so long as there is found a remaining item of any consequence, which constitutes a "loop to hang a doubt on."

One important consequence of maintaining that every word of the Bible was dictated and written by the positive inspiration of God, is—that it involves an objection to the credibility of the Scriptures, in the question, why did not the evangelists record the same facts, and in precisely the same language? It is well known, that unbelievers avail themselves of this, with much apparent satisfaction. Nor is it by any means easy to perceive why, if the divine spirit dictated both the matter and the manner in which it should be communicated, the facts should not be related in all respects alike. But that the several evangelists have not recorded the same facts in all instances, nor, in every case, used the same language, is undeniable. Nor have we ever seen a satisfactory reason for this circumstance, on the supposition that they wrote by immediate inspiration. Parallels drawn from profane history, do not reach the case; they may perfectly illustrate every thing concerning it, except what relates to the agency or energy by which the writers were influenced. The attention of different individuals as men, might be directed to different objects, and of course partial differences might occur in their statements respecting any general truth; but this is no criterion by which the same men must act, when expressly inspired to record a train of given events. It seems most natural to suppose, that they would make the relation with minute uniformity in every particular.

Hence it appears, that if the Christian maintains the positive inspiration of every part of the Bible, the discrepancies in the evangelical history, may be urged as incompatible with such influences. If, on the other hand, he attempts to vindicate

these by parallels drawn from secular writings, it may be objected that the cases do not admit of the comparison. Thus, which ever way the advocate of the entire inspiration of the Scriptures turns, he seems destined to take a position calculated to induce the skeptic to reject both the Bible and the creed together.

Under these considerations, we may be allowed to ask—would it not be a favor alike beneficial to the believer so situated, and to the unbeliever, that a system of divine truth, based upon the plainest maxims of common sense, and supported by the testimony of revelation, should be presented—one which neither involves the difficulties above noticed, nor can encourage, even remotely, the objections of the skeptic? Such a system was presented in the last preceding article of this series—in which it was shown that many parts of the sacred writings required no inspiration, and made no pretensions to any; and that where inspiration was obviously given, it related to the *matter*, or general truth, and not to the *manner* in which it was communicated. It is believed that this is the true state of the subject, and that it places the Scriptures on their native ground of fitness and consistency, and at the same time beyond the reach of any well-founded objection to the inspiration of their fundamental doctrines. For it leaves every writer of the Bible, at perfect liberty to relate the truths committed to him, in his own peculiar way, and to use such forms of expression as were congenial with his habits of life, or the state of his education.

From these causes, some are more particular than others, even in their account of the same transactions. Some wrote in lofty, some in chaste, and all in the earnest, simple, and unaffected style of honest men, whose chief concern was to state the truth. They never appear solicitous about the result of their statements, and never, in any instance, court the belief of a single fellow-being. The evangelists, especially, relate in simple and unostentatious terms, facts to which they were eye and ear witnesses, or of which they had "perfect knowledge from the beginning." This is the grand reason of all the discrepancies of which we hear so much, and concerning which, those who object to them generally know so very little. And yet, we venture to say that were it not for those very discrepancies, we should hear a much more confident voice of objection against the New Testament, than infidelity has yet dared to raise.

Let it be supposed that the four evangelists are witnesses on the stand, in one of our high courts of judicature. And let it be further supposed, that the presiding judge is one of those who object to the Gospel history, because there is not a circumstantial and verbal agreement in the statement of all the writers. Now let it be also supposed that these four persons bear witness in a given case, as they have done in the New Testament—each one relating in his own peculiar manner, the facts which came under his own observation, or of which he had acquired a full knowledge from unquestionable sources. Would not that judge think better of such testimony, and would he not so inform the jury, than if he had been in all respects precisely the same? No man can doubt this; and it is believed that none will venture to deny, that this is the true course of procedure, as well as the most consistent. And such is the actual and daily course, in which even infidels as well as all other men proceed, in all the transactions of common life. They are constantly doing this, without once finding fault, or so much

as suspecting that there is any occasion of complaint. Nay, more—they would resent as readily, and with as much warmth, any attempt at impeachment of the purity of their motives or veracity, under these very circumstances, as any other class of men in the universe.

For shame, then—what is all this noise about some trifling discrepancies in the Gospel history—these pertinacious endeavors to invalidate the testimony of the evangelists! The great and only important subjects which they have recorded, afford no instance of disagreement; nor any pretext on which to suspend a doubt, either of their own integrity, or the truth of their statements. No doubt some unbelievers would be pleased to have had the same account *verbatim*, from each of the evangelists—they would then have had something to countenance their cavils. But as it is, they must make the best of it, and so keep up their complaints, because, forsooth, it is not more to their liking. We have heard of a petulant husband, who determined to quarrel with his better half, whether she did right or wrong. True, he preferred to have her do wrong, because it kept him in countenance; but still, he could and would find fault, even when she did right, because such was his fixed determination. Such seems to be the disposition of some unbelievers—they have unfortunately acquired the habit of fault-finding with the Bible, and with those who believe in its truth; and they have become too testy and precipitate to ascertain with much care, whether their objections are well or ill-founded.

From the considerations here offered, it seems difficult to imagine any ground of serious objection to the truth of the Gospel history; since uniformity in every particular, is not to be expected where a number of men relate, independently of each other, the important facts of any given train of events. For it is too well known to require proof, that different minds are variously constituted, and that they are, in consequence, differently influenced by the same facts, and same general circumstances. And so great is this difference in mental constitution, that there are innumerable examples in which men draw very dissimilar or even opposite conclusions from the same general premises. The religious opinions of mankind, who appeal to the same records in vindication and support of their respective theories, may be taken as a prominent illustration of this general truth. It is not singular or extraordinary, then, that the various incidents which occurred during the ministry of Jesus, should affect the minds and feelings of his followers in a different manner. It is rather to be wondered at, that there should be so general, and in all important respects, so entire a uniformity in their statements. Each one evidently set down those particulars, which most forcibly impressed, or most deeply interested him, apparently overlooking some incidents which, in turn, struck some other mind as worthy of special regard and consideration. What was omitted by one, is thus naturally and properly supplied by another—and that, without any impeachment of the candor or veracity of either.

We are fully aware that these views are not ascertained by many—perhaps a majority of professing Christians. But surely, as Christians, we are under no moral obligations to believe what the Bible, the only legitimate rule of faith, never requires. And especially, when such belief involves very serious objections, and actually induces many to reject the Scriptures as a system of revelation. It may be, and no doubt is true, that un-

as we, may judge with lenity her writings. We have no Juvenile department, so called; but are happy at all times to publish articles calculated to amuse, interest and instruct our little brethren and sisters, and make them early acquainted with "the way, the truth, and the life" of our holy religion. A. B. G.]

"As you have no Juvenile department, I am afraid this will appear rather simple. As I never had the self-confidence to urge the publication of any of my writings, I shall be always as gratified at the suppression of a piece as at its appearance; nor need you fear wounding my feelings by so doing, for it is my motto when I fail, to try again. Nor should I wonder if I always failed, and perhaps you would not if you knew the disadvantages under which I have labored. I have been the victim of disease for 28 years, and it is owing to a recent attack, that the letter I send you is so miserably written, as my strength was not sufficient when I began it. My health is now amending, and I trouble you with this scrawl, partly as an apology for the pooriness of that writing. Perhaps most people would advise me throw aside my pen, since it is evident that I am not qualified to wield it with success. To such I might say, that my superficial knowledge, is not owing to a lack of spirit or diligence, but rather a lack of means. Providence cast my lot in the vale of poverty, and at the age of seven years I lost my father, and fell a victim to severe disease, which deprived me of the advantages of education, other than I might obtain from books alone. After the age of 16 I attended school five months, and this is the amount of my education, except what I attended in the summer season before the age of 7. I read fluently at the age of 4. You may ask what is all this egotism for? It is merely asking charity of you; that is, that you will exercise lenity in judging of me and my productions, and not think that I write to gratify a vain pride. The truth is, I write for pastime, though I feel that my mind is cramped—that to me the fountains of knowledge are sealed."

"Ma" said a little lad of ten years of age, after sitting thoughtfully for some time, "Mr. D. says God is angry with me, and that I shall be tormented in fire and brimstone when I die, if I do not get religion."

Mother. Well, my love, did he tell you what to do in order to get religion?

Boy. Yes. He said I must go to meeting and be prayed for; and then God would not be angry with me any more.

M. Has God ever caused you any misery, that should make you think him angry? Has he not blessed you with kind parents and friends to protect you in childhood, and given you sight, hearing, and taste, to relish all the varied bounties of nature?

B. Yes. But Mr. D. did not say that God would ever hurt me in this world, but when I died, would shut me up in everlasting misery.

M. Well, my child, the Bible says no such thing. Do you not remember how Cain was immediately banished from the presence of the Lord because he slew Abel? How Korah, Dathan and Abiram were destroyed by an earthquake, because they rebelled against the Lord? and Annanias and Sapphira were struck dead for lying, not to men but to God? And now, tell me how you feel when you are revengeful. Do you think you feel as you ought?

B. No, ma, for I ought not to wish any body harm; but when I am revengeful, I always strive to hurt the one I am angry with.

M. You must remember that the Scriptures represent the Deity as being perfect in all his attributes, and if it were true that God is revengefully angry at any one, it would certainly be right for you to desire revenge, when any one ill-treated you. But it is never right for you to be in a passion for then you lose command of yourself, and are very likely to perform some mischief that will cause you sorrow when you come to reflect upon it. And if it were right to do so, you would feel no remorse for it. Beside this, you are always unhappy when in a passion; you are the sport of an evil spirit for the

time, who is deceiving you with the idea that you will gain happiness by gratifying a revengeful disposition; when the fact is, there is no real enjoyment in anything that is not pure and good. You will perceive as you grow older, that it does not look reasonable to suppose that the Creator of the universe, who is infinite in wisdom, power and goodness, should create a race of beings constitutionally frail, and then revengefully judge them to endless torture for crimes which he knew they would commit if they were created.

B. Is there no harm, then, in sin? And will not God punish mankind for sinning?

M. Most certainly there is harm in sin, and God will punish men for all the sins they commit; but revenge does not belong to justice but to malice—whereas love and goodness require that adequate, not endless punishment shall be awarded to each crime. He who can not err has declared that though hand join in hand, the wicked shall not go unpunished; and the Bible joins with all past experience in teaching, that in keeping the commandments of God there is great recompense of reward. Such punishment is for the good of the sufferer—not for revenge. Be just in all you do, be merciful to every creature, follow truth with all men, and never allow passion to take the reins from reason; and you shall have peace of mind, which is better than a feast.

For the Magazine and Advocate.
THE PHYSICIAN.

No avocation is fraught with greater difficulties than the physician's. The multifarious and heart-rending scenes he has to encounter in the routine of his professional career, are many and various, and known only by experimental knowledge. Yet, amid all the dismal and soul-depressing series of events, by which his life is characterized, there occurs, occasionally, some action which "lights up a smile on the aspect of woe." When wearied and oppressed by the cares incident to his occupation—when assailed by the contumely of an unfeeling and selfish world—it is then the heart sinks under its burden, and the mind despairs. Still, in these hours of mildew and blight, a ray of consolation is found. The consciousness of having done our duty, will calm the ruffled water of life, and assuage the bitterness of adversity.

Accompany the physician to the bedside of the sick and dying—hear the groans of his patient, the lamentations of friends, the solicitude of relations; behold him watch with never-ceasing care, the critical period which will terminate either in recovery or death. Language is inadequate to convey the thrilling sensations which, at such times, agitate the physician's bosom. All are looking up to him with anxious eyes, and expect from his hands sympathy and relief!

Oh, how often have I then implored the assistance of my Redeemer! I have been willing to lay down my life, many a time, as a recompense, provided I could relieve one soul from death—even that of my most bitter enemy. For if there is any thing that will soften the heart, and melt it down into humanity, that thing is a death-bed scene. All revenge and enmity will be laid aside—the mind be absorbed in the intensity of feeling and and thought—thoughts of death, eternity, and salvation. It is then we are more deeply impressed with the vivifying influence of that Religion which is good tidings to all people. It is of great utility to the distressed, and equally so to the comforter. It is the *sine qua non* of consolation. All consolatory efforts of the physician would be paralyzed, were it not for the glorious assurance, that we have A PHYSICIAN who is able and willing to restore all mankind from the impurity of the flesh, and clothe them in robes, washed and made white in the blood of the lamb.

A PHYSICIAN.

QUERY—If earthly suffering, which is but momentary, excites such pathos in the breast of us mortals, can it be possible for that Being whose soul and essence is Love, to consign any of his offspring to endless misery?—"Can man be more pure than his Maker?"

South Venice, August, 1837.

MINUTES

Of the proceedings of the Allegany Association of Universalists, for 1837.

1. The Council convened at the Court House in Ellipticville, according to previous adjournment, and proceeded to business, by closing Br. H. P. Mason, of Ellipticville, *Moderator*, and Br. T. P. Abell, Clerk.

2. United in prayer with Br. Sanderson.

3. *Voted*, That Brs. L. Paine, S. St. John, and L. Vinton be a committee for the arrangement of the public services during the present session of this Association.

4. *Voted*, That Brs. L. Paine, J. Lewis and S. St. John, of Otto, be a committee on letters of fellowship and ordination.

5. *Voted*, That Br. P. P. Fowler, act as Standing Clerk in room of Br. Paine, resigned.

6. *Voted*, That Brs. J. Babcock, Luther Woodworth, of Rushford, and S. St. John, of Otto be the committee of discipline for the ensuing year.

7. The former committee of discipline reported—no cause of complaint. Report accepted.

8. Elected Br. J. Babcock to deliver the occasional sermon before the next session of this Association.

9. The ministers and delegates in Council convened, *Voted*, unanimously, the passage of the following resolution:—

Resolved, That this Council recommend to each society within the limits of this Association, to take up a collection at any time within three months preceding the meeting of the New-York State Convention, for the purpose of defraying the expenses of delegates to attend said Convention from this body, and that the funds thus collected be immediately remitted to the Clerk of this Association.

10. The committee on fellowship and ordination reported in favor of granting a letter of fellowship to Br. James Billings, and of conferring ordination on Br. J. H. Sanford at such time and place hereafter as he may choose.

11. *Voted*, the passage of the preamble and resolution drafted by Br. Sanderson:—

Whereas the cause of Universalism is languishing within the limits of this Association, not for the want of ability to support the ministry in places now destitute, but for the want of efficient measures to secure the aid of that ability, therefore,

Resolved, That this Council recommend that one or more ministering brethren, as circumstances may require, be encouraged to visit those places within the limits of this Association, desirous of, but destitute of preaching, and ascertain how much can be raised for the support of preaching, in each of said places, and in case the sum is not sufficient without the help of others, that he or they make a report to each ministering brother in the Association at the expiration of each quarter of the amount of the deficiency, together with the state of the cause in the region of his or their labors, and that the brethren receiving such reports be requested to read the same to their respective congregations and take up a collection to make up said deficiency, and the amount thus collected be paid over for the benefit of the minister or ministers making the reports.

12. Elected Brs. J. Babcock, and P. P. Fowler, *ministers*, and Brs. J. D. Stuart of Nunda, and L. Vinton, of Ellipticville, *laymen*, delegates to the New-York State Convention, with power to choose substitutes in cases of their inability attend.

13. *Voted*, That Br. Sanderson prepare these minutes and publish them in the Herald of Truth.

14. *Voted*, That when this Association adjourn it adjourn to meet at Centreville, Allegany county, on the 4th Wednesday and following Thursday in June, 1838.

Resolved, That Brs. Babcock and Fowler, *ministers*, and Br. Mason *layman*, be a committee to make such alterations or amendments in that part of the Constitution of this Association which relates to letters of fellowship and ordination, and report the same to the next meeting of this body.

B. P. Mason, *Moderator*.

T. P. Abell, Clerk.

MINISTERS PRESENT.

Linus Paine, Panama; J. H. Sanford, Centreville; J. Babcock, Hume; G. Sanderson, Rochester; N. Brown, Henrietta; P. P. Fowler, Ellipticville; J. Lewis, Boston; J. Billings, Springfield, Pa.; L. L. Spaulding, Itinerant; T. C. Eaton, Dunkirk; J. Todd, Ellipticville, T. P. Abell, Perry.

ORDER OF SERVICES.

Wednesday morning.—Prayer, Br. J. Billings. Sermon, Br. J. H. Sanford—2 Cor. vii: 1.

Afternoon.—Prayer, Br. L. Paine. First sermon, Br. N. Brown—Ps. l: 2. Second sermon, Br. T. P. Abell—Matt. xix: 6.

Evening.—Prayer, Br. J. Babcock. Sermon, Br. J. Lewis—Ps. ciii: 18-20.

Thursday morning.—Prayer, Br. T. P. Abell. First sermon, Br. L. L. Spaulding—Phil. i: 17. Second sermon, Br. T. C. Eaton—2 Pet. i: 17.

Afternoon.—Prayer, Br. P. P. Fowler.—Sermon, Br. George Sanderson—Titus ii: 11.—Herald of Truth.

For the Magazine and Advocate.

ROMANS 1:20.

BY REV. N. DOOLITTLE.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

Every rational human being knows that he did not create himself, and consequently must have had a Creator. In our bodies, which are fearfully and wonderfully made, as well as in the arrangement and operation of the vast machinery of nature, we see evidence of a forming hand and a contriving mind. Contrivance and design evince intelligence. Hence the Being that ushered all worlds and beings into existence, must be intelligent. This being we call God. We adore him as the Creator and moral Governor of the universe. We revere him as the Preserver and Benefactor of all that live. Hence, as the foundation of all pure religion, we believe in the existence of one God. We ascribe to him all possible perfection. We regard him as worthy the everlasting gratitude and homage of all moral beings—by whom and for whom all are and were created.

We look upon the page of nature. There God in fairest characters has written the evidence of his divine attributes. Among the crowning glories of the high and holy one, we recognize power, wisdom, and goodness.

Do you ask proof that God is almighty in power? Contemplate the stupendous globe—its lofty mountains, extended plains, majestic rivers, and mirrored lakes—listen to the rumbling of the earthquake, and the roar of the distant thunder—go, stand upon the shore of the wide-rolling ocean, behold its mighty billows tempest-tossed to the skies—go out in the stillly silence of night, and lift thy eyes to the heavens, the handywork of the great Architect—reflect upon that countless system of worlds which whirl their appointed rounds in the regions of endless space. Surely that Being who reared the sublime pillars of the universe—who spake and it was done—who said "let there be light, and there was light"—who gave existence to all worlds, and life and breath to the innumerable variety of beings that inhabit them, must be infinite in power.

Do you want evidence that God is infinite in wisdom? It is seen in the vegetable world—in the organization of the animal kingdom—in the adaptation of the faculties of each to the end designed; moreover, of each department to its respective elements—in the laws by which each is controlled—also in the order and harmony pervading the planetary system, each orb moving on in that path marked out in the beginning.

"In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing, as they shine,
The hand that made us is divine."

Do you ask for the proofs of his goodness? Analyse the constitution of man. See with what infinite skill each faculty is fitted for its use, and made conducive to the happiness of the individual. What abundant evidence is discovered in every department of animated nature, that existence was bestowed upon all, that existence might prove a blessing. How beautifully is this world fitted up for our present habitation. How many objects has God hung out on the fair face of his creation, to excite in our minds emotions of sublimity and delight. He adjusts the striking points of the landscape, and hangs the snowy cloud upon the distant mountain. He alternately clothes the earth in the garments of Spring, in the robes of Summer, the gorgeous habiliments of Autumn, and the snowy dress of Winter. How excellent, O Lord, is thy loving-kindness in the sunshine, in the rain, and fruitful seasons! With an unsparing hand the great and beneficent Parent supplies the returning wants of all in air, earth, and ocean!

Is farther evidence wanted of his power, wisdom, and goodness? Go to the record of his truth. Attend to the sublime teachings of the Son of God, appointed to reveal the moral perfections of his

Father and our Father—of his God and our God—to impart that light which nature failed to afford—which sages and philosophers sought, but never found. Mark the energies of that power which in vindication of his divine mission, gave speech to the dumb, sight to the blind, strength to the lame, health to the sick, and life to the dead. Reflect on the potency of that word which enabled the foolish to confound the wise and mighty—which brought the erring and polluted children of men from darkness to light, and from the power and dominion of satan to the service of the living God. Behold the wisdom of God in its adaptation to the moral wants and circumstances of mankind in every clime. That Being alone who gave man his moral constitution, and consequently knew what was in him, must have inspired the word of truth, the Gospel of our salvation.

Be not faithless, then, but believing, Adore and serve the King eternal, immortal, invisible, and only wise. Rejoice in that goodness that dictated the glorious and wonderful plan of redemption.

"The showers and dews in all their store,
Drinking the pastures o'er and o'er,
Are not so copious as that grace
Which sanctifies and saves our race."

What conclusions shall we draw from these premises? Inevitably the following: God being infinitely wise, he knows all things—he ordained the end from the beginning. The end can never be different from his divine determination. For infinite power being a divine attribute, the designs of infinite wisdom cannot be frustrated. The counsel of Jehovah must stand, and he will do all his pleasure. Infinite wisdom would not create without a design. And God being infinite in goodness, his design in giving existence to all sentient and moral beings, must be good, and consequently all must finally be made happy.

But we have a sure word of prophecy: "God having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and on earth, even in him." "Who worketh all things after the counsel of his own will." The glorious work will be done—let all heaven and earth rejoice!

"No sigh, no murmur, the wide world shall hear;
From every face he'll wipe off every tear;
In adamant chains shall sin be bound,
And hell's grim tyrant feel the eternal wound."

If these things are so—if God has created us, and not we ourselves—if to him we are indebted for all those blessings which have afforded us light, and hope, and joy, and peace—if he designs to guide us through this imperfect world, and finally to purify us from all earthly corruption and moral pollution—to give us a new and heavenly constitution—to crown us with glory, honor, immortality, and eternal life—it follows, clear as light, that it is our duty to love him as our almighty Father, Friend, and Benefactor; because he first loved us—to conform our lives to his most holy will—to perform what he has required, and abstain from what he has forbidden. "If there be any virtue, if there be any praise, think on these things."

Oxford, August, 1837.

For the Magazine and Advocate.

"CONSIDER THE LILIES, HOW THEY GROW."—Jesus.

I was lately walking through a field of pasture with a gentleman who pointed out to my attention several patches, in which the leaves of the grass had been picked by the animals which grazed there, while the seed-stalks or stems had been left untouched. This, we both agreed in thinking a provision of Nature—that is Nature's God—to secure the clothing of the fields with grass, so that there might be enough for man and beast. While the leaf is eaten, the seed is preserved to propagate the plant for another year. This observation must have been made often, I doubt not; but with the subject under my eye, and with an intelligent

companion, the remark of my friend had all the freshness and force of originality.

I mention the occurrence in the hope that many who read it, may be led into such a train of thought, as shall result in some pleasing and profitable reflections—that many may be induced to consider the grasses, how and why they grow."

A. N. S. S.

For the Magazine and Advocate.

MINUTES.

Of the proceedings of the Chicago Association of Universalists for 1837.

1. Met according to adjournment, in Lisle, Broome county, August 30th, and after uniting in prayer with Br. A. Green, chose Br. G. Messenger, Moderator, and Br. E. E. Guild, Clerk.

2. Read credentials of delegates, and letters from the different societies.

3. Appointed Brs. C. S. Brown, A. Landers, and R. Hinman a committee to arrange the public services.

4. Appointed Brs. G. Messenger, C. S. Brown, and N. Doolittle, a committee on letters of fellowship and ordination.

5. Appointed Brs. A. G. Clark and E. E. Guild, ministers, and Brs. Edmund G. Per Lee of North Norwich, and Ezra W. Corbin, of Bainbridge, laymen, delegates to the State Convention, in May, 1838, with power to appoint substitutes.

6. Voted that when this Association adjourns, it be adjourned to meet on the first Wednesday and Thursday in September, 1838.

7. The following resolution was proposed by Br. N. Doolittle, and unanimously adopted—

Resolved, that in the opinion of this Council, the organization of a society for the relief of the widows and orphans of deceased Universalist ministers, as proposed at the last annual meeting of this body, would fail of meeting the object contemplated; and therefore we deem it inadvisable, under present circumstances, that such a society should be formed.

8. The committee of discipline for the last year made the following report, which was accepted.

Whereas Oliver E. West, at the last session of this body, received a letter of fellowship as a preacher of the Gospel, with the understanding, from information then received, that said West possessed the requisite qualifications—and whereas convincing evidence has been received by the committee of discipline, that said West was at that time unworthy, and destitute of the proper moral qualifications for the ministry, therefore in our opinion fellowship should be withdrawn from him."

9. The committee on letters of fellowship and ordination, reported in favor of granting letters of fellowship to Ichabod B. Sharp, Samuel P. Lauders, and William Rounseville. Report adopted.

10. Appointed Brs. C. S. Brown, N. Doolittle and E. E. Guild a committee of discipline for the ensuing year.

11. Appointed Brs. A. G. Clark, N. Doolittle, and E. E. Guild, a committee to receive requests for Conferences.

12. Appointed Br. J. S. Sherburne, to preach the next occasional sermon, with power to appoint a substitute.

13. Appointed Br. E. E. Guild to prepare the minutes for publication in the Universalist periodicals in this State.

14. Adjourned to meet in North Norwich, on the first Wednesday and Thursday in September, 1838.

G. MESSINGER, Moderator.

E. E. Guild, Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. A. Green. Occasional sermon, Br. Messenger, Gal. v: 9.

Afternoon.—Prayer, Br. Rounseville. First sermon, Br. Bartholomew, Jeremiah xxii: 8. Second sermon, Br. Guild, John vi: 21, 22.

Evening.—Prayer, Br. Sherburne. Sermon, Br. De-long, Gal. vi: 7, 8. Address, Br. A. Green.

Thursday morning.—Prayer, Br. H. Green. Address to youth, Br. Landers. Sermon, Br. Doolittle, Rom. xiv: 17.

Afternoon.—Prayer, Br. Guild. Sermon, Br. Bullard, Rom. vi: 15. Addresses, Br. Doolittle.

A meeting was held on Wednesday evening at Taft-town. Services were conducted by Br. Sharp.

A Concert of Praise was held on Thursday evening in the meeting-house. The time was occupied in exhortation, prayer and praise. Brs. Brown, Sherburne, A. Green, H. Green, Bullard, Doolittle and Guild took part in the services.

* I do not like to alter a resolution, or comment on it, but feeling confident this does not express the meaning of the Council, I notice it. It does not withdraw fellowship from Mr. West, but only expresses the opinion of the Council that it should be done. I believe they meant to do it. What says the Standing Clerk's Record? A. E. G.

Ministers present.—G. Messinger, South Bainbridge; W. M. Delong, Lebanon; N. Doolittle, Oxford; J. S. Sherburne, South Oxford; E. E. Gudd, Walton; T. S. Bartholomew, J. S. Palmer, Brooklyn, Pa.; Archelus Green, H. Green, Virgil; W. Ballard, Cortland; W. Rounsaville, Harford; C. S. Brown, A. G. Clark, Lisle; S. P. Launders, Prompton, Pa.; I. B. Sharp, Pharsalia.

Delegates present.—E. W. Corbin, R. Kirby, Bainbridge; J. Perkins, H. Sherwood, Oxford; S. Eells, Walton; W. H. Burdette, E. E. Frost, McDonough; O. Winsor, J. Hazard, South New-Berlin; C. L. Bebee, A. Hall, Pitcher; E. Tarbell, R. Beadle, Smithville and Greene; K. Hinman, A. Landers, Upper Lisle; E. Gorton, North Norwich.

REMARKS.—Our meeting was truly a joyous occasion—a time of refreshing from the presence of the Lord.—We had a large congregation, the house, especially on the last day, being filled to overflowing. The glorious Gospel of the blessed God was there proclaimed in all its purity and glory; and it rejoiced our hearts to see the fixed attention which was paid by the congregation, to the words of life, as they were proclaimed by the messenger of glad tidings. The duty and importance of Universalists living on the principles of their doctrine, was earnestly and powerfully insisted on. Joy was depicted in every countenance. All seemed to feel the spirit-stirring power of that Gospel which is “glad tidings of great joy, which shall be to all people,” and which brings “peace on earth, and good will to men.” Our Council was conducted with perfect unanimity of feeling and sentiment, and no root of bitterness was there to mar that perfect union and harmony which ought to exist among brethren.

May our common Father and Lord of all bless the means which were then employed for the furtherance of the Gospel, to the extension of Christ's kingdom on earth. Amen. EVERET E. GUILD.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, SEPTEMBER 22, 1837.

STATISTICS OF UNIVERSALISM.

IN THE STATE OF NEW-YORK—FOR 1837.

To prevent the crowd of documents connected with the proceedings of the United States Convention, I anticipate their publication, so far as this State is concerned, by giving the statistics already in my possession. A condensed account of the statistics forwarded to me by the several Standing Clerks who have obligingly attended to my call for information, has been made out and forwarded to the General Convention; but as the minute information given by the Clerks themselves, will be most interesting and satisfactory to our readers generally, I here publish all the information I have received. Our brethren of the press can choose which they please, when they come to publish the Proceedings of the United States Convention.

I will here remark, that it would be best if the Standing Clerk of each Association would forward to our State Convention, at its annual session, a full statement of every item immediately connected with the history of each Association. Much that will be very interesting to our State Convention, is so in but a very trifling degree to the U. States Convention. Besides, there is not time in the United States Convention for reading a long, minute report from each State Convention. If the plan here proposed was adopted, the person appointed to prepare the annual report to the United States Convention, would have the materials of his task at a day early enough to make out the letter without inconvenience to himself.

I tender my thanks for the assistance derived from the writers of the several letters, from which I have derived the following statements. A. B. G.

CENTRAL ASSOCIATION.

The doctrine of the final salvation of the whole human race, was introduced to the notice of the religious community in western and central New-York, in the Fall of 1802. Previous to that time, the labors of the few preachers of Universalism who occasionally visited New-York, had been confined to the city, and the region on the east of the Hudson.

In the Fall of 1802, Mr. Edwin Ferris, a min-

ister in fellowship with the General Convention of Universalists, visited, and the following year settled in, the town of Butternuts, Otsego county. The next year (1804) another preacher from New-England, (M. T. Woolley,) settled in Hartwick, in the same county. And in June, 1805, Mr. N. Stacy visited and preached in several places in Oneida and Chenango counties, and formed societies in Whitestown and Hamilton. A society had, in the mean time, been formed in Hartwick, a few weeks previous.

In July, A. D. 1805, a General Conference of Universalists was held in Burlington, Otsego county, at which it was—“Resolved, That considering the present prospect of the growth of Universalism in this country, it is proper to organize an Association; and that application be made to the General Convention of Universalists of the New-England States and others, for counsel, and to organize an Association, should it deem proper.” Messrs. Woolley and Stacy were appointed a committee to present this resolution to the Convention, which approved of the proceedings of the Conference, and appointed Messrs. H. Ballou, W. Farwell, and J. Flagg, to assist in the organization of the Association.

Accordingly, on the 5th day of June, 1806, being the first Wednesday in the month, the committee from the General Convention, the ministers from the vicinity, and delegates from the societies in Whitestown, Hamilton, and Hartwick, assembled in the town of Columbus, Chenango county, and proceeded to organize “The Western Association of Universalists in the State of New-York.”

At this time, the Association comprised but the three societies named; and its limits embraced the whole extent of country West of the Hudson river, in New-York, and the contiguous parts of Pennsylvania. Fellowship was granted to a society in Stamford, Delaware county, and one of the preachers (M. T. Woolley) was suspended from membership at this session.

At the session of the Association in Sherburne, Chenango county, 1814, a request was made and granted, for the organization of a branch association, to embrace the country west of the Cayuga Lake, and extending across the State. This branch was duly organized in August following, and entitled the “Genesee Branch of the Western Association of Universalists.” Societies were now scattered throughout the whole extent of country, from the Hudson river to the vicinity of Lake Erie, a distance of 300 miles. And the Western Association embosomed in its fellowship, fifteen churches and organized societies. But among these, there was not one that owned a meeting-house—and there were but two or three Union houses in which they claimed any particular right. Fellowship had been given to ten or twelve preachers, and nearly an equal number had removed from New-England and located themselves in different parts of the State. Several young men had commenced as evangelists, and some six or eight preachers from the Baptists and Methodists, were now preaching the Restoration.

It was recommended at the session of 1822, to the friends in Jefferson county, and to those of Chenango county and vicinity, to form branch associations in their respective sections. Accordingly in the Fall of 1823, three branch Associations were formed, viz.: the Chenango, the Black River, and the Cayuga Associations.

At this time, notwithstanding the Genesee Branch had existed eight years, the Western Association comprised forty-nine organized churches and societies, thirty-two preachers, and but four meeting-houses, viz., in New-Hartford, Clinton, Otsego, and Madison.

The limits of the Association were now diminished by the counties of Delaware, Broome, and Chenango on the South, by those of Lewis and Jefferson on the North, and Onondaga and Cayuga on the West. Its territorial extent was, however, immense, and still subjected some of the delegates to a journey of one hundred or two hundred miles. By the organization of the three

branches this year, about fifteen societies were set off within their respective limits, and nearly the same number of preachers.

On the organization of the State Convention, in 1825, a committee was appointed to fix more precisely the limits of the Association. Their report was made to the Council at the session of 1826. In the mean time, the name of the “Western Association” was changed to that of *Central*, and its limits fixed to the counties of Madison, Oneida, Otsego, Herkimer, Montgomery, Schoharie, and Schenectada. In the course of the preceding year, the “Hudson River Association” was formed, and comprised the counties adjacent. By this arrangement, the number of societies was reduced to about twenty, and that of the preachers, to twelve or fifteen, within the Central Association.

In the course of this year, (1826,) the “Conventional,” now “Mohawk River Association,” was formed, and comprised parts of the counties of Oneida, Herkimer, and Lewis. And in 1832, by setting off the “Otsego Association,” the Central Association was reduced to its present limits—the county of Madison, and that part of Oneida lying South of the Mohawk river. It now (1837) has fifteen societies, ten preachers, and nine meeting-houses.

S. R. SMITH,

Clerk of Central Association.

ONTARIO ASSOCIATION.

Br. K. Townsend, the Standing Clerk of this Association, says—“The present limits of the Ontario Association, (formerly Genesee,) include all west of Cayuga and Seneca counties—east of Genesee river—north of the south lines of Genesee, Bristol, Livingston, etc.; and on the north is bounded by lake Ontario.” It was organized in 1814 as the “Genesee Branch of the Western Association”—“in 1831, its limits were fixed as at present, and in 1835, its name was changed” to that it now bears.

The number of meeting-houses, etc., within its limits at its organization, is not known—but it must have been few of either. “There are now eight houses for public worship, two more are being erected, and one has lately been purchased. There are also eleven preachers now in its limits. The increase during the past year, has been—of preachers, none; societies, two, perhaps more; meeting-houses, the two now being erected, and the one purchased. Six societies are supplied with preaching the whole time; four, one half of the time, and one, one quarter.” “The number supplied with occasional preaching, is not certainly known—it is considerable, however. Neither can it be ascertained what number is destitute of preaching.”

“There are a number of places where we have a few friends, and where occasional preaching is required—in one place they have preaching one half of the time, where they have no organization.”

“This account does not include the labors of Brs. H. Roberts and Miles, and is undoubtedly below the truth—in other words, there is more preaching in societies than I have mentioned.”

NIAGARA ASSOCIATION.

In giving the information received respecting this Association, I prefer doing it in the words of the Standing Clerk.

Revolution Centre, August 22d, 1837.

Br. Grosh—In answer to the circular, addressed to the “Standing Clerks” of the Universalist Associations in the State of New-York, I shall observe the order marked out by you in your request, and comply with the same as far as possible.

1. The limits of the Niagara Association comprise within its territory, the counties of Niagara, Orleans, and that part of Monroe west of the Genesee river; being 70 miles in length by about 20 in breadth.

2. This Association was formed in the year 1831, at which time it embraced all of Western New-York west of the Genesee river. In October, 1833, it was again divided, and reduced to its present limits.

3. At its organization, there were no churches. There were, however, (I speak now of its present

limits.) I believe, three societies and only two preachers, Br. Whitnall and myself. Members and attendants on meeting, not known, but small congregations; in some three or four places, a moderate sized school-house full in good weather.

4. There was only one meeting-house in this Association when formed, and that not used. This was located in Parma. We had no legal claim on any other.

5. The present number of churches is three—one at Clarendon, one at Shelby, and one at Ridgeway; societies ten, and one or two dead ones. Two of the ten are rather sickly—have the ague, but no fever. Congregations every where we can find time to preach, I may say in every school district. Preachers, at present located in this Association, eight—one of whom is superannuated—two that do not preach at present, being out of employ, or not able to support themselves by preaching—one, just commenced, preaches a part of the time—the rest steadily. Members of societies, not known—attendants, not known, any farther than to say very good, a great increase.

6. The number of Universalist meeting-houses is five—Union none.

7. The increase of churches, three; societies, say seven; congregations, not known; preachers, six; meeting-houses, four, since the Association was formed. Increase during the last year, one church, one society, one preacher, and two meeting-houses.

8. The number of societies that have preaching all the time, fifteen; the number that have preaching half of the time, three; and the number that have preaching a quarter, two—the remainder have only occasional preaching.

Our friends in Lewiston have a fine meeting-house, and though not organized into a society, intend to support preaching all the time, as soon as convenient or possible. Yours, C. HAMMOND.

CHENANGO ASSOCIATION.

The report of the Standing Clerk of this Association, is also so full and explicit as to speak for itself. I give it entire.

Br. GROSH—In accordance with your call on the Clerks of the several associations for information, I make the following report.

The Chenango Association was organized in August, 1823. It then included the territory embraced now by the Susquehanna Association. It now includes only the counties of Chenango, Delaware, and Broome. It originally included within its present bounds, but five societies and six preachers. It now has fifteen societies and ten preachers.

The Society in Oxford is composed of sixty members—have a meeting-house, and employ a preacher all the time. Bainbridge, one hundred members, own one-half of a Union house, have preaching one-half of the time. New-Berlin, thirty-three members, own one-half of two Union houses, (Great Brook and White Store,) have preaching one-quarter of the time. Columbus, thirty members, employ a preacher one-quarter. Norwich, members dependent saith not—preaching occasionally. Second Universalist Society in Norwich, ninety members, have erected and are now completing a meeting-house, have preaching one-quarter. East Pharsalia, forty members, have preaching one-quarter. McDonough, forty members, preaching one-quarter. Smithville and Greene, seventy members, preaching occasionally. Vestal and Union Society, thirty members, employ a preacher one-quarter. Hamden, employ a preacher one-quarter. Walton, twenty members, preaching one-quarter. Otsego, twenty members, preaching one-quarter. Preston, twenty-three members, no preacher. There is a society in Stamford, Delaware county, how many members I know not; they have occasional preaching. There are many believers in various parts of Delaware county, who have occasional preaching in their respective neighborhoods, but have not yet organized into societies. The sum total of the members of the above societies, I am of opinion, does not embrace more than one-third of the believers in the Abrahamic faith within the limits of this Association.

On the whole, our denomination was never in a more prosperous condition in this part of the heritage, than at the present. Never has there been the time when our friends were more awake to the importance of being perseveringly engaged in the advancement of our cause, than now.

N. DOOLITTLE.

Oxford, September 8th, 1837.

OTSEGO ASSOCIATION.

I am indebted to Br. M. B. Smith, the Standing Clerk of this Association, for the following particulars. They are less definite and full than could have been desired, but he promises in another year to make himself more intimately acquainted with the rise, progress, present state, and future prospects thereof, and then give a more explicit statement.

"The Otsego Association was formed out of parts of the Central Association, in September, 1834, and is bounded on the north by the Mohawk river, on the west by Madison and Chenango counties, on the south by Delaware county and on the east by Albany and Schoenectady counties." A meeting-house in Cooperstown, and another at Richfield Springs, have been erected since the Association was formed. [Query, and a Union house at Newville?] "The First Society of Universalists in Otsego, (Fly Creek,) own a meeting-house, and have preaching one-quarter. The Second Society, (Cooperstown,) a meeting-house, preaching all the time. East Richfield, meeting-house, preaching one-half. Fort Plain, meeting-house, preaching the whole time. Burlington, one-fourth of a Union house, preaching one-quarter. Cedarville, meeting-house, preaching one-half. Hartwick, no house, no preaching. Otsego, no house, preaching some. Warren and Springfield, unknown. Middlefield, unknown." The number of preachers at present residing in this Association, is believed to be six—making a total of six preachers, ten societies, and six meeting-houses—probably more of each rather than less.

NEW-YORK ASSOCIATION.

The following full and explicit statement was reluctantly condensed in my report to the United States Convention. It is here given in full, as it appeared in the Universalist Union.

DEAR BROTHER—I avail myself of this opportunity and take this method to respond to your call upon the Stated Clerks of the various Associations in this State, for information relative to the condition of our cause within their respective limits.

The New-York Association embraces within its limits the following counties: Ulster, Dutchess, Sullivan, Orange, Putnam, Westchester, Rockland, New-York, Kings, Queens, Suffolk, and Richmond, together with so much of the State of New-Jersey as shall find it agreeable and convenient for the time being, to act in concert with it. It was formed on the 10th of June, 1835, by division of the Hudson River Association, which had hitherto embraced its territory. Owing to its great extent, it was found necessary to divide, and a special session of the H. R. A. was held in New-York for that purpose, on the day before-mentioned. The number of societies now within the Association is eight, viz.: New-York 2, Newark, N. J. 1, Mt. Pleasant (Sing Sing) 1, Peekskill 1, North Salem 1, Poughkeepsie 1, Southold 1, and Huntington 1. Of these, 6 have churches. The Society in Poughkeepsie occupies the court-house of Dutchess county. That of Mt. Pleasant is destitute of a church, but occupies a large school-house, or such other place as may be most convenient.

The churches are owned exclusively by Universalists, with the exception of that in Peekskill, which, I think, is a Union house; but much the greater part of it belongs to our friends.

The number of preachers within the limits of the Association is six, viz.: C. F. Le Fevre and myself, New-York, L. C. Marvin, Newark, N. J., S. J. Hillyer, North Salem, I. D. Williamson, Poughkeepsie, and Thomas Miller, Southold, L. I. During the past year two churches have been erected, and one preacher, I. D. Williamson, has removed within our limits. Of our societies, four enjoy the constant services of their respective pastors, viz., the two societies in New-York and those of Newark and Poughkeepsie; and to this number will probably be added immediately, that of Southold. The society in North Salem has the services of Br. Hillyer one-half of the time; the

other half he spends at Long Ridge, in the town of Stamford, Ct. The society in Huntington, has hitherto had preaching about one-quarter of the time, but will probably have more at the completion of its church, which will take place before the General Convention. The other societies are at present supplied only by occasional preaching.

Besides the societies now mentioned, we have many active and valuable friends, scattered over the whole territory of the Association. At many places preaching has been had, at some regularly for a considerable period, at others only occasionally, and at others still only a few times, or perhaps but once or twice. For instance, we have friends at Brooklyn, Hempstead, Babylon, Riverhead and Oysterponds, on Long Island; and in the counties along the Hudson there are many villages where our faith has been preached and received into good and true hearts. In those neighborhoods Br. Hillyer has travelled much, and would be able to give you more definite information than is in my power.

Altogether, our cause is more prosperous within the limits of this Association, than it has ever before been. Our congregations are generally steadily increasing in numbers, and would not suffer in point of respectability and worth in comparison with those of any other denomination.

Perhaps I ought to mention a small congregation of Dutch Universalists at a place called the Ponds, seven miles from Patterson, N. J. They are the descendants of the early Dutch settlers in that neighborhood, and now speak their native language, though most of them also read and speak the English. They are a worthy class of people, and seem strongly attached to the faith once delivered to the saints. A few of them have been Universalists for some years, but most of them would date their acquaintance with the doctrine within three or four years. They have a very convenient room on the second floor of a large school-house, where they have often enjoyed occasional preaching.

At Hightstown, N. J., on the rail-road, about half way between New-York and Philadelphia, there is also an interesting congregation. They own a church, and generally have preaching about one-quarter of the time. Neither of these societies is in fellowship with this Association, but as they are embraced in the limits of nobody in our connexion, I have taken the liberty of mentioning them.

There are many other items of information that I might furnish you, but I presume they would not be of such a nature as to contribute anything to the object you wish to effect.

I am, dear brother, very respectfully yours,

THOMAS J. SAWYER,
Standing Clerk of N. Y. Association.

"THE AGE WE LIVE IN."

However trite the remark may be; howsoever often commented upon by the tongue and the pen; we, certainly, live in a remarkable, a *peculiar* age. It is a period of agitations and revolutions, strange and mighty in the moral, intellectual, and political worlds—at least in the sphere through which our observation extends. A rushing together of discordant elements; a strife and a jarring of hostile principles; a blending together of things opposite and incongruous; a thirst for innovation; an impatience of restraint; a wild and reckless daring, are eminent characteristics of the present day. There is much truth mingled with much error; a spirit of bold investigation, and a timid shrinking from the results of that inquiry; high philanthropic action, and a pitiful cowering to the popular will; sound rational conviction, and a stifling of that conviction under the specious garb of "non-committalism." Banners are erected, bearing the mottoes of almost every sect, party, and theory under the sun, and men are rallying around them, lifting up and mingling their voices in Babel-confusion, each vociferating in defence of the particular tenets of his particular creed.

As we have said, "there is truth mingled with much error," and dark though that error may be, we cannot but joy for the truth, for "it is mighty and will prevail." Of

all these agitations it is the prime-mover, the essence, the master-spirit. Never, perhaps, but *once*, since order, harmony, and beauty leaped from the unbreathing chaos, have there been to work such great principles of moral power; such glorious schemes for good; such a spirit of inquiry; such a breaking of fetters; such an opening of prison-doors; such a riving of mental bondage, as at the present time. Many of these things are but commencing to operate. We hear the distant murmurings, the faint voices as yet; but they are the murmurings of the vast and terrible sea, the uplifted voices of the mighty and unchained winds!

The great principle of "Love"—of "doing unto others as we would be done by," is becoming the inciting motive to action, and although there may be a blending of right conviction and wrong ideas; of glimpses of duty and crudely devised methods of performing it, which tends to an ultraism too often injurious to a good cause; and a spirit of denunciation highly inconsistent with the law of Christian charity; yet we believe these wilder convulsions will settle down into calm and steady purposes, and the atmosphere be the purer for the storm that has passed through it.

The great addition which science has made to our stock of knowledge, is a remarkable feature of the age. Here, too, great good evolves from apparent evil. There are many who consider this as eminently an age of infidelity, who look upon every recent philosophic discovery, every new lesson learned from the book of nature, as so many existing influences, so many forged weapons for the overthrow of the Gospel. They have seen the treasures which have been heaped sparkling around us, they have supposed science and Scripture to disagree, and have thrown the great weight of these truths on the scale of the infidel and the skeptic. But we, and we hope the Christian world generally, are beginning to perceive that the word of God wars not with his works; that every new breathing of nature but brightens the chain which links earth and sky; that every new discovery adds to the battlements of that Religion whose foundation is the rock, and whose pinnacle is bright with upper glories.

This "spirit of the age we live in," then, will cause the Christian philosopher to reflect and moralize. He will go back through the channel of history, and tracing effect to cause, we think it will appear to him, to be one of those eras in the annals of the world, when the great designs of Providence glow out with more than common legibility upon the moral firmament, and cast new light upon the many dim objects around us. We will wait, trustingly, for the removal of the evil, confident of the ultimate triumph of the "eternal principles" which are involved with it. There may be present gloom around us, the mist may be thick by the mountain's base, and thick over the vallies' depths, but it will pass off and disappear; the clouds may seem even darker above our heads, but they too will roll away, for even now, through the broken rifts and the opening folds, light, *light* and *truth* are streaming and bursting down from the serene and everlasting heavens.

E. H. C.

VISIT TO NEW ENGLAND.

Every one knows the sacredness which the mind naturally attaches to the place of our birth, the land of our nativity, the scenes of our early childhood, the ground where we sported in our youth, formed our first attachments in life, our first acquaintance with the world, and received our first intellectual, moral and religious culture and direction. Aside from the attachment to kindred friends and acquaintances still remaining on the ground, there is a strong inclination, after our removal therefrom, and location and attachments elsewhere, to visit and revisit, again and again, the sacred and consecrated spot, around which so many tender recollections cling, so many endearing reminiscences still cluster, and live over in memory, those halcyon days that are gone no more to return.

We have just returned from a visit to the East, to the spot where we first drew the vital breath; to the parents,

still living but far advanced in years, who gave us birth, and to the few remaining kindred and early acquaintances, whose places are not yet deserted. Till now we had not found a convenient opportunity for so doing, for six years. We left home on the 15th of August, accompanied by our family, and proceeded, *via* rail road, to Saratoga Springs, and thence by stage to Springville, Vt., where we had the happiness of finding our friends, (the parents and friends of Mrs. S.) in usual health.—Here we tarried a little over a week, visiting in the mean time a brother in Cavendish, and attending the Vermont State Convention of Universalists in Rockingham.

The pleasure of attending the State Convention was an unexpected but not less agreeable treat, having heard nothing of it till we arrived in the neighborhood. It was a source of peculiar gratification, there to meet with old and long tried friends with whom we were acquainted in the days of our youth, and to whom we had preached the Gospel of reconciliation some twelve or fifteen years ago, still worshipping the God of Abraham, and "leaning upon the top of their staves." Here, too, our hearts rejoiced to meet former and still faithful brethren in the ministry of reconciliation, their hands now upheld (like those of Moses by Aaron and Hur) by numbers of young and promising brethren who have put on the whole armor of God, and taken the sword of the spirit, it, have entered the field of the Gospel ministry with that zeal and firmness which, when united and persevered in, can not fail to promote the cause of Zion and spread wider, and still wider, the triumphs of truth through the land. We enjoyed a large and excellent meeting at Saxon's village, in Rockingham. The music was excellent, and the preaching happily adapted to the occasion.—We spent Sabbath in Springfield, and preached to a large congregation of attentive hearers in an elegant and commodious brick meeting house which had been erected since our last previous visit. The society here is respectable, both for numbers and wealth, and would be able to sustain preaching the greater part of the time, if they could find a suitable preacher, not engaged, in whom they would feel united. At present they are destitute of a stated preacher. But we hope they will ere long, be blessed with one who shall stately go in and out before them, and feed them with knowledge and understanding.

On Saturday, 26th, we left Springfield and proceeded to Westmoreland, N. H., my native town, where we had also the happiness of finding our friends all in usual health. Here I preached on the Sabbath, to a large and attentive congregation, in a large and elegant brick meeting-house, erected seven or eight years ago as a Congregational or Orthodox meeting-house. At the same time this house was built, another house of worship, belonging to the same denomination, and standing but little more than a mile from it, was greatly enlarged, refitted and elegantly finished off. The Orthodox society became divided on purely local considerations, (the mere location of their house of worship,) each party had a good meeting-house, and each party settled a preacher, though both parties, when united, were hardly able to support one preacher. The consequence was, that after the excitement which occasioned the division, had subsided, the two societies were compelled to unite and support one preacher to preach alternately, on every other Sunday, in each of the two houses, leaving one or the other of them necessarily vacant every Sunday. The Universalists having no house of their own, but having contributed largely towards the erection and completion of both houses, from the same local partialities, now resolved on having preaching of their own, and accordingly they have occupied lately, either house which they chose.—They now have preaching half of the time in the new brick meeting-house, and are apparently increasing, both in numbers and strength.

On the 6th and 7th of September, the Cheshire Association of Universalists was holden at this meeting-house, and a numerous and happy meeting, both of ministers and laymen, and a season of refreshing from the presence

of the Lord was enjoyed. Such is now the favorable aspect of affairs in our native town.

On Saturday, September 2d, we proceeded to Salem, Mass., where we had an appointment to preach on the morrow. Our passage thither was somewhat variegated. We travelled from Keene to Nashua, N. H., by stage coach; from thence by steam-bow down the Merrimac, to Lowell, Mass.; from thence to Boston by rail road, and from thence to Salem, by chaise, where we arrived about 10 o'clock, P. M., and were cordially greeted at the hospitable mansion of our well known Br. N. Frothingham, with whom we tarried till Monday morning.—Salem is an ancient, peaceable, orderly town, remarkably quiet for as important a seaport and commercial place as it is, having killed off in its youth, all its *witches* and *wizards*, those great sources of inquietude wherever they exist.

Here is a large and flourishing Universalist society with a very spacious meeting-house, and excellent and well organized choir of singers, a large and most interesting Sunday school, and every thing interesting and inviting to a devout and religious Universalist. Br. Lemuel Willis, now of Washington, N. H., has been the favored and successful pastor for the last eight years, under whose ministry the society has arisen to its present prosperous and flourishing condition. Since his removal, on the first of June last, they have been destitute of a regular pastor, but supplied from Sabbath to Sabbath by neighboring and visiting ministers. We pray the Lord of the vineyard to send them a pastor after his own heart to water and cultivate this flourishing vine.

On Monday we visited Boston, the commercial emporium of New England, made a few calls on brethren and friends, visited Cambridge, and accompanied by Brs. T. Whittemore and L. R. Paige, went to view the shades of Mount Auburn, of which we will speak more particularly in another place. Returned to Boston in the evening, and after spending the night at the hospitable dwelling of Br. S. Streeter, took our leave of Boston, and accompanied by Br. and Sister Streeter proceeded by rail road to Lowell, and thence by stage to Keene, and arrived at my father's in Westmoreland about 9 o'clock same evening.

After attending the Association there, before named, we proceeded on Thursday evening to Brattleborough; from thence took stage on Friday morning, and reached our own dear home in Utica, a little past noon on Saturday, with our family all in comfortable health, and devoutly thankful to kind Providence for his bounty and protection.

D. S.

THE ASSISTANT EDITOR

Commences his labors in advance of the next volume in order that he and our readers may become somewhat acquainted with each other. The careful reader will see by the initials "E. H. C.," that it is the same EDWIN H. CHAPIN who furnished the Independence Hymn for our columns, in July last. A piece of poetry from his pen, will also be found on the last page of this paper.

There will be preaching on the first Sunday in October, by Br. BABCOCK, in Dunkirk, and in Salem in the evening.—Br. EATON in Springville.—Br. SIAS in the shingled school-house in Palermo, and at Jennings's Corners in the evening.—Br. WAGGONER in Fort Plain and Br. LYON in Eatonville.—Br. BRITTON in Lockport at 10 A. M., and in Carthage in the evening.

N. B. Br. S. R. SMITH will not be expected to preach in Clinton on the first Sunday; a number of circumstances rendering it inconvenient for him to do so.

There will be preaching on the second Sunday in October next, by Br. W. H. WAGGONER in Clinton.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper

P. M. West Mendon, for A T G—A L W, Westfield, for self, T B C S W M, S N and M S—Rev. G. R. Rochester, for J C and H P—Rev. S L Chester, (Vt.)—Rev. W H J, Belpre, (O) for self and D S—D M, Magnolia, (Ills.) for A M, S K, O G, and G W P—O E Jr., Breckville, (O.) for self and E A—P. M. Navarino, for J C—C S, Fort Wayne, (la.)

POETRY.

For the Magazine and Advocate.
TOKENS.

BY MISS S. C. EDGARTON.

Thou, on the throne of Heaven!
Who'rt bidding stars speed forth with light and song,
What token hast thou given,
To lead thy children hopefully along?

All tokens hast thou given;
Buds to the tree of Fall, stars to the night,
Rainbows to clouded heaven,
And to the polar skies, a mystic light.

Sunshine to earth's decay,
Awakening winds to early hours of Spring,
Music to dawning day,
And life, and light, and joy to every thing.

A Lamb without a spot,
Slain on the altar for our sinful race—
What tokens have we not,
Father of love! to speak thy boundless grace?

Shirley village, Mass.

The following was furnished for the Budget of the Utica Berean Institute. It is with great pleasure we avail ourselves of permission granted, to transfer it to our columns. A. E. G.

OUR HOME.

Low sinks the glorious god of day
Behind the western hill,
And gorgeous are the gold topped clouds
That yon cerulean fill;
Pile after pile of splendid haze,
Floats o'er the rising moon,
And thousand diamond sparkling stars
The ample space illumine.

See how they bend with strange delight,
To look on this fair earth,
Which sleeps in beauty like the flowers
To which the day gives birth.
Beneath these glorious orbs of night,
Who would not wish to roam,
And read in living characters
Of our eternal home?

At home, in heaven, our God hath said,
The weary soul had rest,
And every grief-worn child of earth,
Shall pillow on his breast.
Yet 'tis not sun, or moon, or night,
That hath such promise given,
'Tis written in God's holy word—
'Tis entered in heaven.

From the Rural Repository.

LINES WRITTEN IN AN ALBUM.

There are glittering gems in the far-off east
And flowers of the laughing June there be;
But the one deth the storm-wave darken soon
And the other will fade in the ray of noon.

There are budding joys on the youthful brow,
But they wither and drop ere long, I trow;
And the strains of Hope, and its siren words,
Grow feeble and still on the spirit's chords.

... of a wizard power,
... in the evil hour.

... if the vesper that Friendship wreath;
... wisher and prayers which the deep soul breathes;
... can guard thee ... thee, when harm is near,
... And watch o'er thy rest?—they are written here.

They will bid thee trust in the sorrow-time,
They will bid thee look to a purer clime,
And thou'lt cling to Wisdom's words, as gold,
When the eve grows dim and the heart feels cold.

When the chanting of Hope meets not thy ears;
But the stary music of upper spheres;
When the world seems a very little thing,
And thou art away, on an angel's wing.

Utica, August 4, 1837.

IMMORTALITY.

There is probably no occurrence in the lifetime of a human being that softens the heart, excites the feelings, and produces so deep an impression on the mind, as the loss of relatives and friends by death. While standing around the cold and lifeless remains of one that we have

loved and valued, and with whom we have participated the thrilling delights of social blessedness, and mingled in the endearing relations that bind man to his fellow, the tender sensibilities of our nature melt, and the most unbending firmness of the philosopher and the stoic yields to the subduing influence of emotions that reason has no ability to control—we drop the tear of sorrow and regret, as the thought flits across the mind that we shall meet the beloved object before us no more in this world.

How dear to the heart, at such a moment, is the hope, that although the dust returns to the earth as it was, the spirit shall not perish under the petrifying fogs of annihilation, and sleep the perpetual slumber of forgetfulness, but shall return to God who gave it, and participate in those pure, perennial joys that bloom in fadeless and unchanging glory in that holy and happy state in which there shall be no more pain, neither sorrow nor crying nor death. And how doubly dear a well confirmed assurance, that we shall there meet our relatives and friends in the enjoyment of every good that a God of infinite benevolence can impart.

However we may labor to persuade ourselves, when health fills our veins with vigor, and friends smile rejoicingly around us, and prosperity glides our pathway of life with joy and gladness, that the present is all about which man ought to or need concern himself, yet when adversity casts its blight over our prospects, or friends lie before us in the cold embrace of death, or disease premonishes us that the clouds of the valley will soon cover all that is mortal about us, the heart recoils at the thought, that

“All our hopes and all our joys,

Are prisoned in life's narrow bound.”

And the mind instinctively reaches forward to a state beyond the grave in which this mortal shall put on immortality, and the vicissitudes and sorrows of this life shall be exchanged for the unchanging beatitude of perpetual bliss and edness.

It is then that the believer enjoys the supreme felicity, that a firm faith in a future and happy existence is calculated to inspire. It is then, that, with the apostle he can exclaim, Oh, death where is thy sting? Oh grave, where is thy victory? And in the fervid transports of a grateful heart can add, Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.—*Southwestern Evangelist*.

Selections from the “Tim Theophrastus.”

ATHANASIAN CREED—Character of, by a bishop.—“A molley monster of bigotry and superstition, a scarecrow of shreds and patches, dressed up of old by philosophers and popes, to amuse the speculative and to alight the ignorant; now a butt of scorn, against which every unfledged wilful of the age essays his wretched efforts, and before he has learned his catechism, is fixed on infidel for life.”

In Bishop Watson's proposed bill for revising the Liturgy and Articles, the omission of the Athanasian Creed was one of the principal improvements; and, long before his time, Bishop Burnet had not scrupled to pronounce its forgery of the eighth century. We know from the authority of Dr. Haberdon, that the pious, George III. refused in the most pointed manner, to make the responses when this creed was read in Windsor Chapel. Dr. Mant, quoting from Dean Vincent, says, “this creed is supposed to have been framed from the writings of Athanasius. It was not, however, admitted into the offices of the Roman church, at the earliest of the year 939, in which it has continued ever since, and was received into our liturgy at the time of the Reformation.” (Mant's Common Prayer, p. 57.)

In spite of the damatory clauses at the conclusion of this theological puzzle, the *Ignominia per ignem*, it seems that Christendom did very well without it for 600 years; and, probably very few of the rationally devoted would complain if it were placed in the same situation for 600 years to come. It was saying of the Dutch General Wurtz, “that when men shall have once taken out of Christianity all that they have foisted into it, there will be but one religion in the world, and that equally plain in doctrine, and pure in morals.” The Scriptures warn us against “teaching the doctrines of men as the commandments of God;” or, as Paley has said, “imposing under the name of revealed religion, doctrines which men can not believe, or will not examine.” When objections are made to the Mosiac account of the creation, as being inconsistent with the modern state of science, it is indignantly urged that Moses did not undertake to expound astronomy or geology to ignorant shepherds, but that he spoke popularly, and adapted himself to the comprehension of his auditors. And yet, when any attempt is made to popularize our liturgy, by the omission of any such objectionable portions as the Athanasian Creed, we hear a Pharisaical cry of impiety and profanation, and are solemnly warned that to remove a single stone, however cankered or superfluous is to endanger the whole edifice of the church. Strange! that we may suppress truth

and yet not expunge a forgery. Strange! that we may adapt the liturgy and formularies of religion to the ignorance of the age, and yet not adjust them to its knowledge!

This incredible creed, which it is above all things necessary to hold, may be defined, like Aristotle's *Materia Prima*, as “*ne quid, nec quale, nec quantum, nec aliquid eorum de quibus Ens denominatur.*” Nevertheless, there are golden reasons, which may induce a profession of belief in it. Mr. Patten, a cousin of Whistable, was so much averse to it that he always omitted it from the service. Archbishop Secker, being informed of his recusancy, sent the archdeacon to ask him his reason. “I do not believe it,” said the priest.—“But your metropolitan *does*” replied the archdeacon. “It may be so,” rejoined Mr. Patten; “and he can well afford it. He believes at the rate of seven thousand a-year, and I, only at that of fifty.”

MARRIAGES.

In Antwerp, on the 9th inst., by Rev. A. Wood, Mr. ROBERT GREEN, of Edwards, St. Lawrence county, to Miss MARI BARKER, of the former place.

In Springfield, Otsego county, N. Y., on the 10th inst., by Rev. J. D. Hicks, Mr. DANIEL SPRINGER, to Miss ELIZA OSTRONDER all of that place.

DEATHS.

On the 30th of July last, at his residence in the town of Venice, Mr. CHARLES LESTER, aged 63 years, 8 months and 17 days. Br. Lester had long been a firm believer in the pleasing faith of universal reconciliation, and when summoned to depart, it buoyed him entirely above the fear of death, and caused him to go home rejoicing in the assurance of meeting a ransomed world in the fadeless climes of immortality. His funeral was attended on the first of August, and the consolations of the Gospel presented to the afflicted relatives, and a large concourse of sympathizing friends, by the writer.

H. P. SAGE.

In Western, Oneida county, on the 24th of March, of consumption, Rev. JAMES GOWDY, of Pompey, in the 67th year of his age. Father G. in early life became a worthy member of the Calvinistic Baptist church, and was seventeen years a preacher of that limited faith; but being convinced by diligent search of the truth of Universalism, he embraced it with his usual ardor and intelligence. He soon after requested, and was granted, a letter of fellowship from the Western Association of Universalists at New-Hartford, in June, 1813, and until his death remained a zealous advocate of that faith.—The happy influence of his belief was exhibited in his life and in his last illness, which was borne with Christian fortitude and patient resignation. He looked on death as a messenger from heaven, to conduct him to mansions of bliss. He has left a worthy aged companion and several children, together with a large circle of relations and friends to mourn his departure.

But may they never mourn as those

That mourn without a hope;
But freely say “I will be done,”
Which eadeth the parent home.

In Brighton, Lorain county, Ohio, last April, 28th, Mrs. MARY KINGSBURY, aged 61 years, cousin of Dr. James D. Kingsbury, and daughter of Henry and Mary Converse, formerly of Edmeston, Otsego county, N. Y. Although afflicted with a protracted and distressing illness, during which she was called to mourn the loss of an infant child, and to encounter the enemies of her faith; yet her fortitude never forsook her until the hour of life had fully expired. Such was her confidence in her divine protector, that she seemed “to rejoice with joy unspeakable and full of glory” as her dissolution gradually approached.—Being fully persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate us from the love of God which is in Christ Jesus our Lord. She calmly waited her Master's call with pious resignation and holy joy. The funeral was attended on the following Sunday by a numerous concourse of sympathizing friends, to whom the consolations of the Gospel were tendered by the writer from these words.—“This mortal must put on immortality.”

We are happy in being able to assure her numerous friends and relatives at the East, that she died as she had lived a firm and steadfast believer in the final holiness and consequent happiness of all God's intelligent offspring. She has gone where we shall soon follow.

“Where love, where boundless friendship rules—

No friends that change, no love that cools.”

H. P. SAGE.

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Misc. Tracts, by Watson, Bishop of Landuff, v. 2, p. 49.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, SEPTEMBER 29, 1837.

NUMBER 39.

For the Magazine and Advocate.

ASSOCIATION, AND THE VALEDICTORY;

Delivered at the Annual Exhibition of the Clinton Liberal Institute, August 30th, 1837.

BY F. J. WARNER.

The ingenuity of the present age, is proverbial. The four elements of the ancients, have been exhausted to furnish materials for the labor-saving, utilitarian spirit of the age. Did this economy confine itself to matter, to the material world, we had less cause for wonder; but it must needs meddle with subtle mind, making it an instrument as subject to mechanical power as the machine that, at every turn, turns out a button-mould or a nutmeg. Hence we see machines for writing, machines for calculation, and countless machines for learning, or, rather, for knowing without the trouble of learning. But ingenuity itself stands aghast, and the whole myriad of Yankee patents evaporate, when modern philosophy draws from her mystic arcana the notable science of *Mnemonics*—the science of memory! a science making memory a locomotive automaton, working in the harness of arbitrary rules—as docile as the well trained charger, as energetic as the bound of the tiger, and as firm in its grasp as the folds of the anaconda! Philosophers have long since ate, drank, slept, and dreamed by rule, but 'tis reserved for modern perfection to remember by rule. Innovation, for itself, is not to be deprecated. Few are worse for experiment, though it is a long, and often a hard road to come at truth; but when immortal *mind* is made the subject of the nostrums of quacks and the patchings of tinkers, the scale of being is indeed descending to a common level with dull, senseless matter.

But we remember—how do we remember? and why does each effort to forget, but fix the object more immovably in the mind? 'Tis not by arbitrary rules and the tattered demalion's picture-book, but by association. Association is intuitive—it lies in one word—*name*. Name—what is it? Why a *name*, to be sure! a representative without a constituent—a dress without a wearer—a shadow without a substance—a phantom, a thing of gossamer, weightless, worthless—

The child's delight, the school-boy's star—
The hero's wreath, the statesman's goal!

So says vaulting ambition, vaulting still for—deeper defeat! So *sour the grapes, we ne'er can reach!* But is *name* but a flickering taper borne by fairies, to tempt man to 'scape his own shadow and grasp at space itself? Let our halls of legislation, the hero's garland, and our own loved independence, answer. Think not that I stigmatize our fathers as being *ambitious*, but they loved the *name*, *freeman*—they scorned the *name*, *slave*. If *name* be so soulless a spectre, so feeble a magnet, whence its power to polarize the earth? whence this chain, which the research of philosophy and the analysis of reason have failed to sever? Ah, there is magic in *name*!

At the mention of *Philosophy*, what first think you of? Quick as thought, you see a sedate Lilliputian extracting moonshine from cucumbers—a Franklin taming wild lightning, or, with Vulcan, forging thunderbolts—a Galileo scanning the phases of Venus—an Archimedes with his lever, turning this ponderous globe; and a Newton marking the fall of an apple—not the golden apple of discord—but an apple whose core contained the spell that solved the mystery-bound universe—or "actually untwisting the gold and silver threads of a polished sunbeam."

With what is the *name student* associated? Perhaps with a youth, pale and care-worn, with

thoughtful brow and anxious mien; gleaning the choice gems of antiquity to deck, in after years, his laurel wreath—weighing every truth in the scales of reason, and probing every theory with keen analysis—whose soul is "yearning for the GREAT BEYOND," where TO BE USEFUL IS TO BE GREAT: but much rather, with a brainless dandy, as boisterous as the wild hurricane; as effeminate as the sickly mushroom; too dignified to work, too wise to learn, and whose highest capacity is to quote the sounding names of "CLASSIC GREECE AND ROME," while scarcely knowing the governor of his own State, or the history of his own country beyond the legends of his grand-mother! Let *Genius blush*, that the *name student* be fraught with associations like these.

In the *name, sister*, what that is lovely, what that is beautiful, what that is innocent, is not associated? Where else is harshness rewarded with gentleness—where else is cold neglect or cruel contempt reciprocated with the warm throes of innocent love, than in a sister's bosom? Sister! hast thou a brother? what are the associations that entwine around his name? Has that brother left this beautiful world, for one more beautiful still? then how does every garment he wore, every path he frequented, and every note he chimed, exhale with the sweetest incense from the altar of mutual affection?

War—hark! hear you that clarion's blast—the shrill fife, and the tramp of the charger! How the brass cannon speaks! how grand these fields of waving plumes, and floating banners, and keen, polished bayonets! with what skill they ply the tools of death! Now phalanx is crushed by the cold iron of phalanx—see the bursting shell and exploding magazine, fill all mid air with the torn limbs of foes! Why, at the mention of *war*, does the ploughman stop in his furrow, to glance at his rusty firelock, and the silver-haired veteran, with instinctive impulse, cease fondling the loquacious stripling, to shoulder his crutch, and manoeuvre as of old, when in the face of real foes? Why, then, glows his countenance with youthful fervor, as he dwells on the scenes of other days? 'Tis but *name*, weightless as evanescent, with mystic association, lighting up the dull fires of memory, and blending the past and present in harmonious union.

We shudder at a tale of cold-blooded murder. To name a *midnight assassin*, is to awake vengeance from her slumbers. Where but one individual is the poinard's victim, though it be the listless "infant of days," even-handed justice seizes her sword, and the murderer falls. If, then, one individual murder be so fraught with horror, how comes it that we look with calm composure, yea, with eager curiosity, on the field where thousands are hearing the last groans of expiring nature? Why does the cold, clotted blood of one human butchery, start the firmest nerves, and that of thousands fill with cherished curiosity? Why were the house-tops of Charlestown and Boston, black with human beings, gazing on the carnage of Bunker Hill as eagerly as on the stage of a theatre during some exciting play? Curiosity did much, but association more. With the issue of that day, were associated cheering *liberty* or soul-destroying *servitude*. Their sen sat in blood—it rose next morn, and with genial rays that might almost reanimate the slumbering dead, shone upon men confident in the prowess of their own arms against Britain's voracious lion, and happy that the sacrifice then made, though dear as their own heart's blood, would prove a rich legacy to posterity. The associations of even prospective liberty were a wel-

come compromise for the toils endured, the warm blood shed, and bosom friends lost on that eventful day. We, their posterity, can but *thank* them for their sacrifice, and while we *talk* of liberty, *talk* of independence, and associate therewith the causes that begat, and the patriots who achieved them, prove ourselves not unworthy their rich bequest.

FATHERS OF THE REVOLUTION!—I see none here!—I call up your ashes from their peaceful slumbers, to witness that we are not ungrateful. Though dark be the cloud that hangs over us, the chiming of bells and cannon's voice on a nation's jubilee, shall tell our grateful associations as we read upon thy tomb the inscription of the Spartan band: "TRAVELLER, GO TELL TO LACEDEMON, THAT WE LIE HERE IN OBEDIENCE TO HER SACRED LAWS."

FELLOW-STUDENTS—the urn of fate is shaken, and our turn has come at last—we must part! Mature age has its vicissitudes and changes, so have prattling childhood and buoyant youth. We cannot always sport around the cherished playgrounds of home, nor always be guided by the fostering hand of instruction. The time must come when our own energies, intellectual and physical, must be our support—when our own arm must buffet the wave, and bear us o'er the billow, or we sink beneath the surge. We go hence, supported by no titled dignity. For us no A. Bs., M. Ds., D. Ds., or L. L. Ds., rear their consequential front to bid the world do us reverence. Your success in life rests not on the narrow base of a piece of rattling parchment, eight by twelve! These, the helpless and effeminate only need. As *means* they are convenient—as *ends*, worthless. You are ground in no four year's tread-mill of collegiate discipline, that makes a man from the veriest dunce! For you dangles no gaudy badge to catch the gaze of the wondering multitude. But what have you—what need you, to go forth and meet the rude world as it is? You have *minds* trained to think for themselves—minds that shrink not from investigation—intellectual alembics that distil theories not the less critically, because popular, and from the rubbish of superstition and bigotry, bring forth *truth*, pure as fountains of celestial nectar. More than all, you have *ENERGY OF CHARACTER*. Whether the peace-giving labors of the husbandman, the arduous duties of professional toil, or the nerve-trying political arena, call you hence, energy of character, alone, can secure you success.

Think not you go hence to train the woodbine and the honeysuckle. "Flowery Arcadia exists but in the poet's imagination." Think not—*wish* not always to roam o'er the lily-decked meadow, or paddle the light barge on the bosom of the glassy lake. 'Tis not the calm sea that makes the skilful mariner, or times of uninterrupted peace, the renowned hero or statesman." Storms, rocks, and quicksands must perfect the helmsman's skill, the crimson rivulets of the battle-field dye the hero's laurel, and the tumultuous clash of party conflict, nerve the statesman's arm to guide secure the ship of State. With firmness, then, launch into the stream of moving, acting life—not with the phrenzied madness of Sappho from the Leucadian steep, but with the calm resolve and fixed purpose of Cesar on the banks of the story-told Rubicon. Stem the torrent of public opinion—dash aside the waves of public opinion—'tis truth for which you swim—secure it, or sink (if it *must be so*) in the attempt. 'Tis better to sink striving for truth, than swim supported by sickly buoyancy for popularity. Unswayed by party policy, and

uncontaminated by sycophantic cringing for popular favor, with integrity and independence of principle—relying on your own single energies and the arm of your Creator, you will stand—stand at the post of truth, of justice, of honor, of right—stand firm as the Tarpeian rock, though the very Capitol be shaken to its base—stand undaunted in your purpose, though the moral and political worlds quake like old Etna on the shoulders of her groaning Titans.

FELLOW-STUDENTS! Our term has closed—the day wanes, and we must part—part from scenes endeared by long acquaintance—from scenes fraught with associations most peculiar—need I add, agreeable?—let your own bosoms answer! We leave our fair competitors to tune again the piano, and chant their morning song. We leave Clinton, with its mystic charms, for the wild and adventurous scenes of active life. We leave our school, around which center our warmest affections, our most heart-felt wishes; and in after years, howsoever chequered may be our fate, oft on the wings of retrospection will we flit back to those walls, where parental love and parental admonition gave a keener relish to the variegated paths of science—where fond memory will love to linger, and grateful association entwine her fairest wreath. We leave our social circle and confiding converse, to be remembered but as the fairy dreams of sleep—pleasing, because sweet—sad, because past.

How much like Spring are happy school-days! Beside the pretty violet, grows the sturdy and repulsive thistle. Beneath the "sear and yellow leaf of Autumn," lie flowers in embryo. Spring returns, and they bloom and exhale in fragrance. Like them, will not our school-days, too, return? Will not a teacher's monitory voice, and the gay response of a classmate, again linger on our ears? Echo answers—*never!* They *will* live again! they will live in memory! live in the magic of association! live in the tenderest ties of boon companions, bound together by the silken cords of sympathy! they will live in the bright vista of the past, to cheer the dark and doubtful future!

Fellow-students! we part from each other, probably to meet no more this side the grave. Fare-you-well—you go on a journey not to be retraced—success and happiness attend you—and may the light of Nature and Revelation shed around your pathway, the cheering rays of UNIVERSAL LOVE.

For the Magazine and Advocate.

HAPPINESS FOUNDED ON MORAL AND INTELLECTUAL IMPROVEMENT.

BY H. B. SOULE.

Happiness is every where admitted to be the great aim of human existence. "All men pursue good, and would be happy, if they knew how—not happy for minutes and miserable for hours, but happy, if possible, through every part of their existence." This consideration leads us to inquire whether happiness, like every other good, is not founded on some sure and permanent basis.

A candid retrospection of the past, and an impartial survey of the present, clearly demonstrate to us, by exhibiting to our minds the miseries and calamities which men among all classes and in all ages of the world, have suffered, and do still suffer, that happiness depends not solely on external circumstances of fortune, on fame or titles of distinction, nor on deportment in any of its ramifications. All observing minds have long ere this discovered, that although happiness is the ultimate purpose of the endless variety of vocations and pursuits of men in this world, none who have had recourse to terrestrial objects, *only*, have ever been completely successful in the great and universal enterprise. Happiness, to most men, is only prospective. They look forward with deep anxiety, and in their obsequious imaginations behold it but just before them; yet, in all their meanderings and anfracturesses through this life, they are never able to approach it.

Some found the hope of happiness on sordid wealth. But wealth, in itself, has no such value; and it not unfrequently vanishes from before the

vision of its disappointed and unhappy possessor, like the dew from before the bright emanations of the rising king of day. Indeed, let a man's fortune be what it may, he is unhappy so long as he depends solely on *that* for his enjoyments. The rich man is rendered miserable by abundance, and the poor man by penury. In short, the concomitant of wealth is misery, and a peace-destroying desire, the companion of poverty.

Others, to secure their "being's end and aim," indefatigably seek the transient vapors of earthly fame, or strive after the paltry honors of petty distinction and unmeaning titles. That such are pursuing an illusion of the brain, a phantom of the disordered imagination, which directly tends to overwhelm them in the hopeless vortex of human misery, they need but behold an Alexander, a Charles the Twelfth, and a Bonaparte, the three most famous and yet most infamous and miserable characters of the human race.

That happiness rests not on the single consideration of conduct, is evident, since the motive which prompts the action, and not the action itself, is the criterion by which its merit or demerit is determined. Indeed all these things, though concentrated in one individual and acting there in perfect concert, without some other thing to direct them to laudable and proper ends, would, instead of forming a sure foundation of permanent and lasting enjoyment, suspend their wretched victim over that cavern yawning wide, at the bottom of which, the "oblivious pool" of degradation "impatient waits" his fall, whose sluggish waters seldom or never impart the breezes of joy or the hope of deliverance.

To be happy, then, man must have something more than mere riches, fame, politeness, and all their concomitants.

On what, then, is happiness founded? On moral and intellectual improvement. Without morality, a man cannot be happy; and without intellectual improvement, he can be but imperfectly happy. The mere moral man, it is true, is free from that remorse and compunction which are the inevitable consequences of immorality; but he is also free from the enjoyment of many of the sweetest and most exquisite pleasures resulting from the practice of morality, by an incapacity to justly appreciate them. The more refined his moral taste becomes, the more beauty and excellence will he discover in this ennobling virtue. The happiness, therefore, which he experiences before any improvement of his moral faculties has been made, is a kind of negative quality—an insensibility of either pleasure or pain. Morality requires to be cultivated and exercised, before it will yield a full harvest replete with rich enjoyments. But the happiness which springs from this source, may even the sweetest felicity that can be derived from morality in its highest state of refinement, can be rendered still sweeter by besprinkling it with the delightful spices which in rich abundance grow on the celestial plant, intellectual improvement. Behold the philosopher scaling the vast ethereal concave, and traversing the immeasurable wilds of ether, to gaze upon the heavenly orbs as they wheel their stated courses round—to kiss the pale cheek of night's smiling Queen, and to feast upon the bright glories of the supernal worlds. See a Franklin, with the grasp of his herculean mind seize the vivid lightning, and bear it off in exulting triumph, while his capacious soul is enraptured with the music of the deep, harsh bellowsings and quick successive peals of Heaven's vast artillery, which in awful sublimity and grandeur tremble through the ambient air, and wake up the slumbering earth. Behold the poet, too, visiting with one quick glance of his mental vision, all the delightful scenes within the precincts of the wide universe, and feasting upon the quintessence of their beauties and delicacies. These are pleasures to which the unlettered are strangers. These are fruits which no other plant produces. The more improved, then, man's intellect becomes, the more nice and delicate will be his mental enjoyments.

But shall we infer from this, that intellectual improvement supercedes morality? No—but rather

er that they are inseparably connected, and must, in order to the accomplishment of their purpose, act in perfect unity and harmony. Innumerable are the instances in which men of the most brilliant talents, highly cultivated, have been miserable through their lives, from the want of morality to guide them to proper and legitimate ends.—Even Lord Bacon, whose universal genius raised him to an elevated seat in the temple of fame, and whose giant mind found nothing insurmountable, by dishonesty made himself miserable, or, in the language of Pope—

"See Bacon shine,

The wisest, brightest, meanest of mankind."

And Aaron Burr, whose character justly bears the brand of everlasting infamy upon its ignominious front, is evidence indubitable, that *parts and intellect* can not, without morality, procure to man either lasting happiness or unfading honors. We need only look around us to be satisfied on this point. Every person knows some within the small sphere of his acquaintance, whose wretched and lamentable situation, clearly evidences this truth. Every attempt, therefore, to obtain this great object, which erring man may make, that is not done on the principles of this virtue, must inevitably prove futile. It would be as vain and useless for man to expect to be happy without morality, as to expect to be completely so, without intellectual improvement. The two must co-operate, and when this is the case, man's terrestrial happiness is in its zenith.

Finally, it is moral and intellectual improvement alone, that enables man to appreciate the full grandeur and proper tendencies of the blessings with which he is surrounded. These, united, form that inexhaustible fountain whose crystal waters, gurgling from the summit of the celestial hill, plentifully and continually irrigate the joyful soul, bearing her through all the earth, to regale upon nature's choicest gifts—lifting her above to revel on the luxuries of splendor and magnificence, so profusely scattered throughout the infinitude of space, and carrying her into the depths of futurity to foretaste the joys of uninterrupted felicity and immortal bliss. If, then, man would participate in the rich banquet which kind nature has spread out before him—if he would be what his Creator designed him—in a word, if man would be happy, he must be good—he must be LEARNED.

Clinton Liberal Institute, September, 1837.

For the Magazine and Advocate.

"FATHER, YOU MUST NOT USE THAT NAUGHTY WORD."

Reader, I have an incident to relate, which may teach us all a good lesson—first, by showing us the necessity of enforcing our precepts by example, and, secondly, by reminding us that children are more observing than we are apt to suppose, and hence that their future well-being depends much upon the example set them.

A friend of mine in this city, detected a little boy of his, only about four years old, in the use of a vulgar word, and supposing he had learned the word from some vulgar boys, reprimanded him rather sharply, and charged him never to use the word again. A few days after, in conversation with some friends, the father made use of the identical word himself, and much to his mortification, the little child, who remembered the schooling he had received, said, "Father, you must not use that naughty word."

My friend in relating the story to me, declared that he never felt the force of a reproof more strongly in his life; and I venture to say, he will never need another for the use of the same word.

EXAMINER.

For the Magazine and Advocate.

REFLECTIONS ON OUR TWO SETS OF TEETH.

As when a man who is digging in the earth, is joyfully surprized when he meets with a beautiful shell, or a hid treasure, so with like emotions does the reader of dry scientific works stumble upon such a beautiful reflection as the following. It oc-

curs in a medical work by Dr. Burns, a Scottish physician; and, perhaps, it was because of the infrequency of such in medical works, that it was noticed at all. In a sermon or theological treatise it might have passed without particular observation.

The author had been speaking of our milk teeth giving place to another set, larger, stronger, and better adapted to the increased size of the jaws, and he thus proceeds: "In this curious process, which strongly displays the wisdom of God, we are early taught the perishable nature of our frame. But it is also a pleasing reflection, that dissolution is succeeded by a state of greater perfection."

Yes, pleasing, indeed! "This mortal shall put on immortality"—"this corrupt shall put on incorruption." A. N. S. S.

For the Magazine and Advocate.

MINISTERIAL SUPPORT.

HOLINESS OF THE PROFESSION.

"What, take money for preaching the Gospel?"—Such is the horror-stricken cry of many a Universalist, whose swaddling bands of superstition have been just so far loosed as to allow him to cast off the *faith*, but not the *feelings* of his forefathers. The preacher is no longer "more than a common man—thank God, he has got over that slavish, superstitious notion!" Well, and why is the preacher's employment, and studies, and labors, more than the duties of another man? Even admitting that many of them involve the subject most important to all—why are his labors to be esteemed so very *uncommon*, that even a common man (as the preacher is) can live barely by performing them, without any other support? The lawyer, the physician, the schoolmaster, the mechanic, the printer, even the Editor of a *religious* periodical whose subject is the same as the preacher's—all these must be paid, and often well paid (at which I rejoice), but the preacher, who is "no more than a common man," is expected to live in a very *uncommon* manner—to labor all his time for others, without being paid for it, and to feed and clothe himself, his family and his cattle (if any he has), without any wherewithal to do it! Surely this is the conduct of neither religion nor common sense!

"But," says one, "I am in favor of giving our preachers a *living*; I am only opposed to having them get such great salaries, and growing rich." No one need fear such a result for many years. But why should not a Universalist preacher as well acquire property beyond a mere living, in an honest and decent manner, as the Universalist lawyer, the Universalist physician, the Universalist farmer, the Universalist mechanic, or any other Universalist? It is admitted that he is "no more than a common man"; why, then, should he be excluded so uncommonly from laying up a provision for sickness, or old age, or for his wife and children when death calls him from caring and providing for them? Why, if he is but "a common man," and no better or greater than common people, should he be treated in this *uncommon* manner? The profession or the practice are perfectly absurd and unjust—one or the other; for none but "a very uncommon man" would be used in such an *uncommon* manner. If ministers are men, like others, let them be treated as other men are—pay them in the same manner for their services—give them the same advantages and facilities proper to their station and employment, and in all things treat them reasonably, religiously and commonly.

A PREACHER.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Hudson River Association of Universalists for 1837.

Wednesday, September 13th. Met according to adjournment in Duaneburg, and appointed BRS. MENZIES RAYNER, Moderator, and EDMUND B. VEDDER, Clerk. United in prayer with Br. O. Whiston.

1. Appointed BRS. Belding, Frisbie and Burton, a committee to arrange the order of public services.

2. Elected Br. L. C. Browne, Standing Clerk.

3. Re-adopted the resolution passed at the last session of this Association, "That this Association will hold three Quarterly Conferences between this and the time of its next session, at such place as the Standing Clerk may appoint."

4. Appointed BRS. Whitcomb, Browne, and Joseph Braman, committee on fellowship and ordination.

5. The committee of discipline reported no cause of complaint.

6. Appointed Br. S. R. Smith to deliver the next occasional discourse, with power to appoint a substitute.

7. Appointed BRS. S. R. Smith, Belding and S. Van Schaack, committee of discipline for the ensuing year.

8. Thursday.—After prayer, acknowledged Br. Dudley Smith as substitute for Br. Souders of Amsterdam.

9. Appointed the Clerk to prepare the minutes for publication accompanied with a circular.

10. Appointed BRS. T. J. Whitcomb and Lewis C. Browne, ministers, and BRS. Benjamin A. Tillinghast, of Troy, and Dr. Joseph Braman, of Duaneburg, laymen, our delegation to the New-York State Convention, with power to appoint substitutes.

11. The committee on fellowship and ordination reported "in favor of conferring fellowship on Br. Phineas Hathaway; and ordination on Br. Zenas Cook"—adopted unanimously.

12. Appointed BRS. Whitcomb, S. Van Schaack, and Browne, to present a report relative to the formation of a Relief Society within the bounds of this Association, at its next session.

13. Resolved, that the preachers within the limits of this Association be requested to use their exertions to carry into effect the resolution passed at the last session of the New-York State Convention, relative to defraying the expenses of delegates to public bodies.

14. After prayer by Br. Rayner, adjourned to meet in the Union meeting-house, West Fort Ann, Washington county, on the second Wednesday and Thursday in September, 1838.

MENZIES RAYNER, Moderator.

E. B. Vedder, Clerk.

ORDER OF PUBLIC SERVICES.

Tuesday evening.—Prayer, Br. Rayner. Sermon, Br. Browne, Malachi ii: 10.

Wednesday morning.—Prayer, Br. M. B. Smith. Occasional sermon, Br. Rayner, Eph. iii: 20, 21.

Afternoon.—Prayer, Br. Hathaway. Sermon, Br. M. B. Smith, Acts xxvi: 28.

Evening.—Prayer, Br. Cook. Sermon, Br. Lyon, John i: 29. Addresses by BRS. Browne, Rayner, Lyon and Smith.

Thursday morning.—Prayer, Br. Lyon. Sermon, Br. Cook, Luke xxiv: 34.

Afternoon.—Prayer, Br. Rayner. First sermon, Br. Browne, [book omitted] x: 24. Second sermon, Br. Whiston, Romans xiv: 19. Addresses by Br. Browne.

Ministers, delegates, present.—Troy, M. Rayner, L. C. Browne; Lansingburg, Zenas Cook; Schenectady, T. J. Whitcomb, E. B. Vedder; Duaneburg, H. Belding; Amsterdam, M. B. Newell. Visiting clergy.—Fort Plain Henry Lyon; Cooperstown, O. Whiston; Burlington, Moses B. Smith.

Lay delegates present.—Albany, Alfred D. Shepherd, Samuel W. Gibbs; Troy, J. W. Churchill, G. E. Baker; Schenectady, D. M. Moore, Richard Freeman; Lansingburg, T. W. Gwinn, V. M. Morse; Fort Ann, Phineas Hathaway; Saratoga Springs, Beekman Holting; Duaneburg, Joseph Braman, Reuben Howe; Amsterdam, James Sanders, Seneca Simmons.

CIRCULAR.

The Hudson River Association of Universalists, to the disciples of Jesus—the believers in "the faith once delivered to the saints."

Brethren—the flight of time has brought around another of those joyous periods when the children of the blessed God are permitted to assemble in sweet convocation, to unite their sympathizing hearts and voices in the worship of the Father of spirits. Our God has kindly granted to us to experience another of those happy and interesting occasions, under circumstances which rendered our meeting pleasant, even beyond anticipation. The weather was as beautiful and favorable as we could have desired; and the eye, beaming with the light of the holy fire within, and the heart, replete with the purest joys, were but in unison with every thing of nature around us. The friends among whom we met, exhibited that same generous, hospitable, and fraternal spirit, for which they have already become proverbial; and we could not help feeling that if there was any spot where free-hearted kindness could be said to have a home, it was among the hills of Duaneburg. The deliberations of our Council were conducted in a spirit of undisturbed harmony.—Realizing that as children of one Parent, and consequently brethren, we were all equally dear to Him, and should be so to one another, no feelings of bitterness or unkindness were allowed to give birth to aught that might interrupt the perfect harmony of all our proceedings.

Among the minutes you will observe a resolution to hold three Quarterly Conferences, between this and the next annual meeting of the Association. Will our brethren, among whom these Conferences may be located, attend faithfully to them? They are intended for good; and they can be, and they should be, rendered *productive* of good. Let the sluggard slumber and sleep; but let it not be heard that a Universalist Conference lost aught of its usefulness, through the inactivity and unfaithfulness of its friends. You will perceive that a committee was appointed for the purpose of making a report relative to the formation of a society for the relief of orphans and

widows within the bounds of this Association. As the committee do not report until our next session, no remarks will be made here in regard to the subject; but it is recommended to your earnest and profound consideration, that your delegates may be prepared to act in relation to it when it shall be brought before them.

A resolution was passed urging preachers within the Association, to use their exertions to carry into effect the resolution of the New-York State Convention respecting the defrayment of the expenses of delegates to our public bodies. This is a subject which belongs not to the preachers alone, but to the people. It is a subject which *must* receive attention. The prosperity of our blessed cause requires that our Conferences, and Associations, and Conventions, should be well attended. To attend them, requires in the course of a year, a considerable sum of money; as delegates are compelled to travel, in many instances, a great many miles from home, to be present at them. Ministers are hired and paid for preaching only. Their salaries, which too often afford but a scanty support for their families, are paid, when paid at all, for this alone. And few are able, without inconvenience, to incur the extra expense necessary to enable them to attend our general assemblies. And for whose benefit are these assemblies held? Most emphatically for the benefit of the people. Then, is it generous or just, that from a salary, perhaps but a poor recompense for preaching *alone*, they should be compelled to draw for means to attend bodies whose object is the good of the whole people? It is impossible in a circular to say more than a mere word on this subject; but let our brethren, each and all, reflect upon the matter seriously and candidly, and consider if they think it hard for them to pay an extra sum for sending delegates to public bodies, whether it be not still more hard for the delegates *themselves* to furnish that sum. Certainly, a *whole society* could more easily defray these expenses, than *one or two* of its members.

You will observe that one brother, Phineas Hathaway, was received into fellowship; and another, Br. Zenas Cook, was admitted for ordination. May the God of salvation prosper these two brethren who have been inspired to raise the Gospel standard; and grant that their labors may be productive of consolation to many a bleeding heart, of benefit to man, and glory to their divine Master.

There is one subject which has been repeatedly urged on your attention, and which must again be brought before you—it is the sending of delegates. What have become of those societies which were unrepresented in Council, at the session of our Association just passed? Are they alive, or dead? awake, or sleeping? Prosperous, or suffering in adversity? in a state of progression, or retrogression? Who can tell their situation?—Not a delegate appearing to declare aught respecting them—not a person to represent their interest as members of the Association—what has befallen them? can it be that they have forgotten their Redeemer and his glorious cause? can it be that they no longer take an interest in the advancement of the kingdom of him whose holy name they have taken upon them? Brethren, these things should not be thus. May God grant that another annual meeting of the Association shall witness that you are faithful to the interests of the cause you have espoused, by sending delegates to represent them there.

With the exception of the deficiency in representation all things were as we could have wished. The neat and beautiful house erected and dedicated not long since, by the society in Duaneburg, was filled with an attentive and devout multitude of those who had come up to hear the word of the Gospel of Jesus.

The singing was indeed excellent—and the animation with which it was conducted gave testimony that the heart as well as the tongue were engaged; and instead of the mere *form*, the singers exhibited the living spirit of worship. The preaching was in the fullest sense of the expression, "calculated to improve and instruct the mind and the heart"—and the concluding addresses were beautiful and affecting.

May God add his blessing—and grant that the already large and flourishing society of Duaneburg; one of the best branches of the Association, which, as a *whole*, is in a more prosperous condition than it ever was before; may not only be confirmed, but that its members may be augmented through the influence of the Gospel of truth.—It can not be otherwise than that good was effected; for till human nature becomes reversed and changed, it never can resist the holy influence of such a spirit as the one exhibited in all the proceedings of the Association on this occasion. It was indeed a foretaste of those pure and sublime joys which dwell at the right hand of our heavenly Father—of that fraternal and harmonious union of kindred spirits before the throne of the Eternal, which our holy faith hath taught us to expect; and in the contemplation of which "we rejoice with joy unspeakable and full of glory." Per order,

E. B. VEDDER,

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER VI.

BY REV. J. M. AUSTIN.

DRESS.

The primary object in dress, is to afford covering and comfort to the body, and to add to it a comely and pleasing appearance. These are the only essential reasons which render apparel necessary, and are the only proper purposes for which it can be assumed.

There are two extremes in dress, into which people often run—*slovenliness*, and *foppery*. It should be the study of every young man to avoid both these extremes, as a like violation of that good taste and that self-respect which they should ever cultivate.

Slovenliness in apparel, is exceedingly unbecoming to all, but highly so to youth. It plainly evinces a lack of energy, of spirit, of taste, and of a proper pride of appearing decently. There is nothing that more plainly indicates slothfulness and a want of bodily and mental vigor, than carelessness in respect to apparel. A young man of this appearance will be viewed as of little worth or promise. There is, however, a wide distinction between appearing in a slovenly manner, and appearing in garments of a coarse texture, or that have been injured by use. A man may be arrayed in clothes of the finest quality, and of the most costly value, and yet from the careless manner in which he assumes them, and the filth he allows to collect upon them, may appear slovenly and unbecoming. While he whose garments are poor or threadbare, may appear even genteel, by the care and neatness he displays in their appearance. It is not to be supposed that people of different occupations can dress in the same manner, or appear with the same neatness. Some employments are of that nature that the garments, despite the utmost care, soon become soiled; but even in such occupations, you can easily distinguish between the slovenly and the tidy. There is no employment in which there can not be a certain degree of taste and care displayed in the dress. I would not have the mechanic or the farmer, engage in his business, starched and ruffled—this would be out of taste and propriety; but each, of every calling, should have garments corresponding to the peculiarities of their employment. And it would be an equal destitution of propriety, to appear in company, or in the house of worship, with clothes soiled and defaced by ordinary occupations, if you can consistently part with the means to procure those that are more suitable. Allow a sense of propriety to dictate in regard to these things, and you will hardly fail of acting properly.

Equally to be avoided is the other extreme of *foppery*. This is a passion, an inordinate love for dress. The head of the fop seems to be filled with little else than fashions, colors, and figures. But of all failings, this rage for dress is one of the most simple and unmanly. That little children should be pleased with bright colors, and pretty figures, and glistening spangles, is not a matter of astonishment. But that those who have grown to the stature of men, and who have the appearance of men, should still continue children, and allow their minds to be engrossed by the frivolities of infancy, is truly surprising, and much to be regretted. It is one of the most unerring indications of a weak intellect, narrow capacities, and a mind barren of every valuable qualification.—Whenever you behold a man running nearly crazy after the extremes of fashion, and arraying himself with all the frippery of a doll, you may, without hesitation, set him down as one who has little claim to manhood except his form. And, indeed, he seems to view himself in a similar light—he appears to found all his pretensions to manhood and respectability, on the adornment of the outward person; on the cut and texture of his clothes—at the same time allowing the mind to be choked with the weeds of ignorance, or overrun with the brambles of pride, vanity, and haughty selfishness.

Young men, never aspire to the name of a fop. Let all that is manly and noble in your minds, arise in utter detestation of such a character. He is an object of the ridicule even of children of ordinary minds. Never permit yourselves to believe that your rank in community, will depend upon your dress—or that your worth will be estimated by the cost, quality, or fashion of your garments. The fop may weigh you in this balance, and from these things decide upon your value in his sight. But, believe me, people of discernment—the great mass of the *thinking* in society—will judge of your merits on different grounds. They look beyond the productions of the sheep and the silk-worm—their opinions are not colored by logwood and indigo—their views are not shaped by the tailor's shears! They penetrate beneath these outward embellishments, and look at the moral and intellectual worth of the individual. They fully coincide in opinion with the poet, that

"*Worth makes the man, and went of it, the fellow—
The rest is all but leather or prunella.*"

Dress is a poor criterion by which to judge of the worth of a man. Who does not know that the simpleton can dress in the same manner as the wise man—and the knave as the honest and virtuous? And if dress is the only rule of judgment, how can the one be distinguished from the other? You are not so weak as to suppose, that by your dress, you can deceive those who are acquainted with your character. If you are known to be vicious and depraved, you may array yourself in the most costly and fashionable apparel, and yet you can not cover your wickedness. When an acquaintance meets you, his judgment is not in the least blinded, nor his memory blunted, by your dress—he immediately exclaims, mentally, "there goes the young man who spends all his income in revelry and dissipation—there goes the intemperate and licentious young man, or the gamester, or the thief!" Of what avail are your fine garments in such cases? But when your character is good—when community are aware that you are industrious, temperate and virtuous—plain and neat garments will not lessen their estimation of your worth, but will rather have a tendency to increase it.

"It is an indication of a youth void of understanding, to be wholly occupied about the decoration of his person, and the display of external pomp and accomplishments. There is an attention to the decencies of dress, which is conducive to the well-being of society. But there are many with whom the adorning of their persons, is the principal source of self-satisfaction, and the chief business of life. Man is an intelligent being. He has glorious faculties to exercise. What can more strikingly indicate a want of that wisdom by which such a being should be distinguished, than to have his faculties absorbed and his ambition satisfied, with the transient varieties of external attire? Besides, how contemptible is the distinction which is merely superficial. The bee that gathers treasures from every flower, has not the finest coating. The eagle, that soars on majestic wings, to the birth of the morning, has not the most glittering plumage. It is the butterfly, that idly flutters on the passing breeze, which the fopling emulates. The care of the body is more with him, than the care of the mind. With usefulness and virtue, with knowledge and reason, to engage him, behold him the slave of a color, or a fashion, placing his glory in that in which inferior minds may often vie with him, and flowers and plants excel him. Such a young man, whom dress alone occupies and delights, will be claimed by folly as her legitimate child. Wisdom rejects him. Intelligence sighs over him, as a young man void of understanding."*

The more gaily and fashionably I am dressed, says the young man, the more readily am I smiled upon by the ladies. This remark, as a general rule, is unfounded, although it may be true in some instances. But of what value can that young

lady be, or of what worth her esteem, who judges of the character of her company solely by their dress? Suppose you could obtain such a young lady for a companion, would she be a prize worth the seeking? I am confident that the great majority of young ladies, prefer plainness and neatness in the dress of their male associates, to the extremes of the frivolous fop. Says a modern writer, "take this as a secret worth half a fortune to you, that women, however vain they may be themselves, *despise vanity in men!*"

Let neatness and economy be your study in dress. You should not be so far behind the fashion as to be odd, nor one of those who are the most forward in seeking and adopting its changes; but should conform to the general style of those of your age and rank, in the community where you reside. It was a remark of Dr. Franklin, that "our own eyes, at most, only cost us a pair of spectacles; but other people's eyes cost us all our gay dresses and splendid carriages." This is true in respect to the great majority of the world. But the wise and the independent youth should dress to please his own eyes, and to suit his own taste, rather than with an absorbing and slavish desire to please the extravagant fancies of others. In the former case, he would act as becometh an intelligent and free man—in the latter, as one in a degrading bondage.

Your great inquiry should not be, how many new suits can I obtain in a year? but it should rather be, how long, by proper care, can I preserve my old suit, and cause it to appear neat and respectable? Prudence, economy, and good taste call upon you to avoid in dress, both slovenliness and carelessness on the one hand, and extravagance and folly on the other.

For the Magazine and Advocate.

REASON.

Reason is one of the best gifts of Heaven to man. It enables him to decide between right and wrong, truth and error. Destitute of it he is but a brute. All the gold of Peru, or the diamonds of Golconda can avail him nothing—no other blessing can alleviate his situation. Though he possesses the perception of a Newton, or the imagination of Milton, if reason does not guide him as he passes over the uneven surface of human existence, his life, pregnant with a thousand ills, is a continual scene of wretchedness. Why is it then, that so many Christians denounce it as unworthy of dependence? Because it denounces their creeds. No one will wage war against reason unless reason wages war against him. It is only when it pronounces his doctrines weak as the baseless fabric of a dream, that he thinks it is delusive and highly detrimental to the interests of religion. That we shall receive eternal happiness or misery merely as a reward or punishment for a few years of obedience or disobedience—that infinite consequences result from finite causes—is as unreasonable as the legends antiquity, and every rational man should blush to contend, that, for a few violations of his law, an infinitely good parent would consign his own offspring to hell's fiery prison, where one faint, glimmering ray of comfort can never come, or one pure and holy aspiration never arise; but where they would be compelled to violate this same law throughout eternity! Reason lives in perpetual enmity with all such horrid and polluting views as these, and their advocates too often entrench themselves behind the cob-web of mystery to hurl their envenomed shafts.

He who despises reason despises the gift of God. All our faculties were given us to use, and no one ever injures us when it is not abused. The man who reasons upon subjects of comparatively trifling importance, and not upon religion; the most momentous that ever engaged his attention; is as wise as the mariner who uses his chart and compass when he navigates some small stream, but casts them aside when he launches upon the trackless ocean, saying the waters are so vast they may lead me to the wrong port. Reason delusive!—O sad mistake—fatal error; insanity, suicide and

* Bishop Dehon.

murder—the stake, the scaffold and flames—the holy brotherhood, the horrible inquisition and all those damning tortures by which persecution has glutted her vengeance upon the blood of heretics, rise in fearful array against thee, and curse thy memory! Thou hast filled eternity with every imaginary apparatus of torture and sent those victims who, in anticipation, have endured its cruel pains, mourning to their graves!

But pure Christianity is reasonable. That our present happiness or misery depends upon our faith and practice, or unbelief and disregard of its precepts, is reasonable. That a good parent seeks the greatest good of his offspring, and that the greatest good of man is his eternal happiness, is reasonable. Hence, its hopes are reasonable.—Again, hope is compounded of faith and desire, and man can not possess faith without a reason.

How important it is that we should listen to the dictates of reason. Do calamities befall us? It teaches us not to repine, for discontent only aggravates our condition. It says they are the well intended chastisements of our kind, heavenly Parent, who wounds but to heal, kills but to impart a better life. Then, as we value wisdom, as we value our own happiness, or as we regard the welfare of others, let us ever endeavor to be reasonable—reasonable in all our opinions, in the performance of all our duties, and in all our requirements.

Clinton Liberal Institute, September, 1837. J. T. G.

For the Magazine and Advocate.

BIGOTRY OF THE AGE.

When we look abroad upon this widely extended country, and consider the diversity of religious opinion, the bigotry and even superstition which is yet so prevalent, we have no reason to be surprised that Universalism has not yet arrived to an eminence with that doctrine by which it is so strenuously opposed. We have read of ancient superstition and prejudices, of Heathen idols, and widows burnt upon the funeral piles of their husbands; of mothers throwing their children to the ravenous beasts and crocodiles, and imagining thereby to appease the anger of their gods: volumes have been written and commented upon, of the bigotry which formerly prevailed; and volumes can yet be written of the bigotry which even yet, to this day, prevails, and which would tell a tale that would make thousands of religious bigots blush, who are continually thundering from the pulpit, the doctrine of eternal damnation. How vast a number are there of enlightened and intelligent individuals, ornaments of society and their country, who inhibit their religious views merely from parental prejudice, without ever taking time to consider whether those views are right or wrong! How many thousands of divines are, week after week, dispensing eternal misery to their fellow-creatures, and attributing to their God a character blacker than that of the vilest monster that ever lived on earth! They teach us that God is good to all—that “his tender mercies are over all his works”—give us the Bible for our guide—that very Bible which tells us that “as in Adam all die, even so in Christ shall be made alive”—yet treat with scorn and derision, the bare idea that God will save all his children. Beautiful consistency indeed!

The Catholic priests keep the Bible from the reach of their people, lest they should see their ignorance and turn Protestants. So with a majority of the professors of religion, they will not allow their children to attend a Universalist church, or read a Universalist periodical, lest they should see their error and become Universalists. which, as they style it, is not so respectable or popular!

Our religion is called the doctrine of the devil—eternal misery, that of Jehovah. It needs but a glance to tell us which of the two doctrines has been nicknamed. Universalism renounces the devil, and gives to God, our Creator and Benefactor, all the world, not leaving a single creature. Eternal misery claims the devil, the enemy of God and man, and gives to God but half of his own.

It has been asserted that Universalists should not be credited when under oath, as they do not stand in fear of punishment after death. This may be thought by some, to be too preposterous to make it worthy of notice. Yet when such assertions are made by men of enlightened understandings, it would almost seem as if the darkness that enveloped the early centuries, was about to close upon us. But thanks to the labors of the venerable Murray and his followers, the cause of Universalism is spreading rapidly throughout our land, and its trumpet shall be sounded through every mountain and valley upon the habitable globe; and the character of God, as exhibited by the immaculate representative of Heaven, shall appear in its true light to every creature; and men will not have cause to say with the poet—

“O for a lodge in some vast wilderness.”

Schenectady, September, 1837.

V....

For the Magazine and Advocate.

CLINTON LIBERAL INSTITUTE.

At a meeting of the Trustees and Executive Committee of the Clinton Liberal Institute, it was unanimously resolved—

1. That the annual report of the Principal be accepted.
2. That no deduction be made in tuition money, for less than half a term's absence.
3. That the present teachers of both Male and Female departments, be re-engaged.
4. That any student, before being fully admitted as a member of the Institute, shall, if required by the Principal, show satisfactory evidence of his moral character.
5. That the Board adjourn to meet again on Wednesday, January 10th, 1838.

DAVID PIXLEY, Secretary.

Clinton, September 13th, 1837.

N. B. The next Term of the Institute will commence on Monday, the 9th of October next.

From the Herald of Truth.

MINUTES.

Of the proceedings of the Steuben Association of Universalists for 1837.

The Council assembled on Wednesday morning, September 7th, at Kennedyville, according to previous adjournment, and organized by electing Br. S. Miles Moderator, Br. T. P. Abell, Clerk, and Br. W. Quail, Assistant Clerk.

1. United in prayer with Br. A. C. Barry.
2. Appointed Brs. M. L. Wisner, Zera Bradley, and Kellogg, a committee for the arrangement of the public services.
3. Received and read letters from delegates and societies.
4. Granted the fellowship of this Association to the First Universalist society in the town of Hornby.
5. Elected Brs. A. Upson, D. Van Alstine, and M. L. Wisner, a committee on letters of fellowship and ordination.
- Thursday morning session.—United in prayer with Br. D. Van Alstine.
6. Chose Br. M. L. Wisner, W. Goff, of Howard, and Andrew Baker of Bath, a committee of discipline for the ensuing year.
7. Chose Br. M. L. Wisner Standing Clerk of this Association.
8. Heard the report of the committee of discipline.—No complaints.
9. Appointed Brs. M. L. Wisner, and A. Upson, ministers, and Dr. A. Baker of Bath, and James Alley of Howard, laymen, delegates to the New-York State Convention.
10. Voted, That Br. M. L. Wisner preach the occasional sermon at the next session of this Association.
11. Adopted unanimously the following resolution. Resolved, That the societies within the limits of this Association which are or intend to be in fellowship with it, be requested hereafter to take up a collection at least three months preceding the meeting of the New-York State Convention; and that the funds thus collected be forwarded by the Clerks of said societies to the Standing Clerk of this Association, at least one month preceding the meeting of the said Convention: and the Clerk of this Association is hereby authorized to appropriate the amount thus received to liquidate the expenses of delegates from this body to the said Convention.
12. Voted, That Br. T. P. Abell prepare these minutes, and have them published in the Herald of Truth,

with a request that they may be inserted in the Magazine and Advocate and Universalist Union.

13. Voted, That this Council adjourn; and that the next session of this Association be held at Liberty Corners, on the first Wednesday and Thursday in September, 1838.

S. MILES, Moderator.

T. P. Abell, Clerk.

ORDER OF PUBLIC SERVICES.

Introductory prayer, Br. J. Chase. Occasional sermon, Br. S. Miles—Matt. vii: 13, 14.

Afternoon.—Prayer, Br. D. Van Alstine. First sermon, Br. W. Quail—Isa. xxv: 8. Second sermon, Br. A. C. Barry—John iii: 33.

Evening.—Prayer, Br. A. C. Barry. Sermon, Br. D. Van Alstine—Rev. xiv: 6, 7.

Thursday morning.—Introductory prayer, Br. S. Miles. First sermon, Br. T. P. Abell—Isa. lv: 10, 11. Second sermon, Br. J. Chase—cxlv: 16.

Afternoon.—Prayer, Br. T. P. Abell. Sermon, Br. G. Sanderson—1 Sam. xvii: 47. Closing addresses by Br. J. Chase.

ATTENDANT MINISTERS.

G. Sanderson, Rochester; J. Chase, East Bloomfield; S. Miles, Geneva; A. Upson, Hornellsville; D. Van Alstine, Campbell; W. Quail, Bristol; A. C. Barry, Victor; M. L. Wisner, Bath; T. P. Abell, Perry.

LAY DELEGATES.

George Pachin, O. D. Chatfield, Hornby; D. Parminster, S. Holmes, Cohocton; Z. Bradley, Henry Smith, Bath.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. KINER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, SEPTEMBER 29, 1837.

DR. WALLER AND MR. DODS.

A friend in Portsmouth, Va., has recently favored us with a copy of a pamphlet just published in that place, containing a correspondence between Br. J. B. Dods, of Provincetown, Mass., and Rev. Dr. William J. Waller, of Portsmouth. Br. D., it appears, was on a visit to Virginia, for the double purpose of visiting his connexions residing at Norfolk, and preaching the Gospel to the destitute, having been invited thither to preach two funeral sermons on the death of some of his personal friends and acquaintances. Having preached a few discourses in Portsmouth, opposite to Norfolk, and drawn considerable congregations to hear him, it seems Dr. Waller became somewhat alarmed for his craft, and lest the people should cease to buy his shrines, he began to cry out lustily, “Great is Diana of the Ephesians!”

He made a rude but covert attack on Universalism and its advocates, in an evening lecture, which was attended by a number of Universalists. They being, several of them, friends to Dr. W., felt themselves aggrieved by the abusive language he had used; and Br. John Council addressed a note to Br. Dods then at Norfolk, requesting him to come over to Portsmouth, and with the brethren there, endeavor to obtain an explanation of the Dr., and either a retraction of his charges and abusive language, or an attempt to sustain them against Universalism and its advocates in a public oral debate. Br. D. complied with the invitation, and accordingly addressed a letter to Dr. W., demanding of him either one or the other of the above alternatives.

The next day the Dr. replied to him by letter, acknowledging “the respectful style” of Br. D's communication, and saying he felt obliged in “Christian courtesy” to reply to it; and then (strange as it may seem after this acknowledgement), throws himself upon his dignity (!) and refuses to give the required explanation, to make any retraction or to meet Br. D. in oral debate, to sustain his own ground or refute that of Universalists.—He says this would be “too great a condescension for a minister of the Lord Jesus.” Verily, his ideas of the Lord Jesus must be drawn from a source very different from the New Testament. According to that good book, the Lord Jesus “had compassion on the ignorant and those who were out of the way.” He met the sinner and the errorist, both of high and low degree, plainly and familiarly expostulated with them, showed them their errors and vices, and sought to win them to truth and duty.

He never threw himself upon his *dignity* to excuse himself from these solemn duties.

The Doctor next proceeds to make a great display of the small smattering of Latin which he had obtained in his youth, or rather had borrowed in adult years without giving credit for it, and attempts by quotations from Heathen Poets to sustain the doctrine of the *eternity of hell torments* against the words of the "faithful and true Witness," and the "more sure word of prophecy"—the language of the New Testament. Of all the ludicrous attempts of orthodox Doctors to accomplish that purpose, his appears the most ludicrous and supremely pedantic.

Br. Dods replies in very good taste and judgment, exposes the Dr.'s pedantry, cowardice and Heathenish sentiment, and in his P. S. intimates that the correspondence will be published unless Dr. W. will give some satisfaction for his abusive treatment of Universalists.—The Dr. becomes alarmed, writes again, attempts to smooth over his pedantry, makes a bad matter worse, charges Br. D. with officiously espousing other people's quarrels without their authority or consent, closes by refusing to receive any further communications from Br. D., and attempts to justify himself, by quoting the language of Nehemiah to Sanballat—"I am doing a great work so that I can not come down," etc., etc.

Br. D. replies to his last as it deserves, shows the destitution of honest principle which the Dr. has exhibited throughout the affair, or rather that he had been influenced by very bad principles, even those of his own creed and Heathen tradition, tells him some home-truths, gives him some salutary admonitions, and closes the pamphlet by stating some facts about the Doctor's garbled quotations from Scripture in some lectures which he afterwards delivered against Universalism, or for the purpose of proving endless misery.

The whole makes a pamphlet of about 20 pages, and has been published and freely circulated at Portsmouth, Norfolk and vicinity. It will do good to the cause of truth. Indeed, all such rude attacks as the one Dr. Walker made on Universalism, will help, in the end, to build up, instead of pulling down the doctrine which is "every where spoken against." We have enlightened friends in Virginia, who are not to be brow-beaten into silent and quiet acquiescence with abuse and the unsupported assumptions of self-righteous, spiritual dogmatists.

D. S.

TO REV. A. B. GROSH.

Dear Brother—I am seriously apprehensive that something has produced an inflammation of your organ of combativeness. I trust the disease, if it exist, will yield to proper treatment and not become chronic. You will readily judge that the forementioned apprehension was excited by your remarks in the last "Magazine and Advocate" respecting the Massachusetts Convention of Universalists. I have always entertained so much respect for the venerable Fathers and judicious brethren who compose a majority of that body, as to believe they were capable of managing with discretion and propriety such subjects as were properly brought before them. And I must confess my surprise when I read an intimation of your belief that they had done what you did "not believe any body of honest and intelligent men" would do. And verily I could not account for your impetuous and headlong attack upon them, except by supposing there was a violent inflammation of the organ aforesaid.

But, seriously, Br. Grosh, your fears were unnecessarily excited. The Massachusetts Convention has done no such thing as you apprehend. The paper in which the falsehood was first published, is of such a character, that I did not consider it necessary even to contradict it. But since it has found its way into two respectable periodicals, (the Banner and the Advocate,) a contradiction may not be improper. I can not withhold however, an expression of my surprise, that this false account should have been apparently believed, on the faith of a paper having no sympathy with us, but bitterly opposed to the doctrine in which we rejoice, when a true account of the matter has been published in one of our own most respectable periodicals. Why not believe friends rather than enemies? Why not believe those who know the facts, rather than those who do not? or if they do, choose to misrepresent them. And when deceived by an enemy, and afterwards set right by a friend, why not make the correction, instead of condemning friends on an

enemy's accusation? I repeat that the story is false; and that a true statement has been made in opposition. I need not therefore go into particulars, I shall only add my testimony that the Massachusetts Convention is not guilty of that thing whereof it has been accused.—And I have not the least doubt that the person who first carried the report to be published knew it to be entirely and utterly false.

So much for the subject. By way of improvement let me remark, that much ink might be spared, if editors of all papers would take reasonable pains to ascertain facts in cases of supposed delinquency, before issuing bulls of condemnation. If this course were adopted, my brother, how much trouble might be avoided, in the shape of accusations, contradictions, explanations, retractions, apologies, professions of satisfaction, and so forth.

Yours fraternally,

LUCIUS R. PAIGE.

REPLY.

TO REV. L. R. PAIGE.

Dear Brother—Calm your apprehensions, and read my article again, when the chill has ceased to creep over your frame, and your hair to stand on end, and you will see that it is not the result of combativeness, save as startled veneration and conscientiousness called that faculty to action. I, too, have much respect for the "venerable Fathers and judicious brethren" of your State Convention, but not so much as to deem it impossible for them to err. But I did not intimate my belief, but my doubts that they had done what I believed no body of honest and intelligent men would do; for I only said that "*appearances would seem to denote*," etc. And even this followed the doubting—"Is it possible? There must be something in [i. e., some reason for] such a vote, more than meets the eye. Surely our Massachusetts brethren can not believe," etc. Indeed, the whole article shows I had doubts of the charge, and that, even admitting the fact, I still hoped there was some way of accounting for it, which would fully exonerate the brethren from all dishonesty and ignorance in their actions. Read my article again, Br. Paige, when your eyes no longer look through the magnifying mists of apprehension, and you will be satisfied that your simple denial of the charge would have set me right, and saved each of us a letter on the subject—a saving so desired by you in your letter itself!

For the rest of your letter, I add—I received the charge not from enemies, but from a friend, as you will see by my article; and as for believing "those who know the facts," I have done so as soon as they gave me something to believe. What more will you have? I have now also published the earliest correction that has come to my knowledge—so what mean your remarks on this subject? they surely can not apply to me.

I might add a word by way of improvement, for the edification of those who give a lecture where a simple denial is sufficient, but I forbear. For your information kindly given, I am truly thankful, and by it relieved.

Fraternally yours,

A. B. GROSH.

TO REV. T. WHITTEMORE.

Dear Brother—The foregoing might suffice as a general reply; but courtesy to you, and the tone and spirit of your remarks call for a special notice. I deny making a "trust at the honesty and intelligence of the members of" the Massachusetts Convention. And as to my article being "uncalled for" and "unbecoming," I presume I have a right to differ from you in opinion. I am connected with the denomination. Its actions affect my feelings and character. I, therefore, (very properly, I think,) feel myself called on to express my doubts, and hopes, and even condemnation, if necessary, respecting any act of any of its public bodies, when I deem that act improper or wrong. And while I am one of the Lord's freemen, I will do it.

I gave you my authority for my article, thereby showing that I had not then (as I have not yet) seen the correction of which you speak. I am not, therefore, conscious of deserving the magisterial note you have inflicted on me in addition to Br. Paige's fraternal letter. Did you correct Br. Drew in that manner? I hope not, for his sake and your own. Read, then, my article, and read Br. Drew's—remember that he, as you say, "was led

into the error by an irresponsible paper," and I by a *highly responsible one*—and then answer it to your own conscience, why I am treated as a criminal—as "unbecoming" in my conduct, etc.—while Br. Drew is (and properly, too; for he was as innocent as myself) spoken of as merely being misled. Regretting that when you deemed it necessary to correct my honest mistake, you could not do it in a more equal spirit, I remain yours in the spirit and affection of the Gospel,

A. B. GROSH.

RELIEF SOCIETIES.

The following communication, from a worthy brother, tells some bitter truths in a plain spoken manner. As I wish to follow it with a few remarks, I give it a place here.

SOCIETIES FOR RELIEVING THE WIDOWS OF UNIVERSALIST CLERGYMEN.

Messrs. Editors.—I observe occasionally in your paper appeals to the charitably disposed among our brethren for aid in supporting these societies. Now for one, I can see no more necessity in forming societies for relieving the widows of ministers, than of doctors, lawyers or shoe makers, unless it is true that Universalists do not care enough about the prosperity of the cause to pay their preachers enough to enable them to lay up something for the benefit of their families; and if this be the case, I do not see the justice in taking from the most liberal, money to support a man's wife after he is dead, in order that he may preach for nothing all his life time, to those who are too stingy to pay him for his services.—Besides, it appears to me that if this system were generally adopted, it would encourage many to enter the ministry who have not sufficient energy of character to lay up property in any other way. I must acknowledge I am prejudiced against societies of this character, and perhaps too much so, but really it appears to me, that, if Universalists were to devote their extra funds towards supporting the cause in their own immediate vicinity, and pay living preachers instead of postponing the payment till after they are dead, our cause would be more prosperous. Another thing, those who pay their preachers have a right to have some choice who they employ, and the consequence would be, men capable of becoming useful, and those only, would find employment, and others would be compelled to resort to some other business, better suited to their talents. But let the habit of "preaching for nothing and finding one's self" continue, and the families of all share alike, after the preachers are dead, and we shall soon have a set of useless drones for a ministry. Perhaps it may be said that preachers should be willing to sacrifice every thing for the good of the cause; but this is a mistake, preachers are under no more obligations to make sacrifices than laymen, and those who have no spirit enough about them to demand for their services enough to support their families, independently, are in my opinion unfit to teach others.

I do hope our friends will duly consider the evil effects of running into these societies, and rather provide an honorable compensation for living ministers, than hoard up a fund for the benefit of dead ones. A LAYMAN.

REMARKS.

I have but little room for remarks, and must therefore be brief.

1. The "unless" is true in part. From various causes few Universalist preachers receive more than a bare scanty living in remuneration for their labors. And I believe there are but few of them that could not earn more, were they to devote the same talents and industry they employ in preaching the Gospel, to any other occupation. Now, this being the case, there is a deficit in their compensation, which even Relief societies will scarcely make good. If "A Layman" will devise means whereby the laborer in the Gospel can be supported as his labors merit, without these societies, I will join with him in hearty opposition to them.

2. There is little danger that those "who have not energy of character" enough to take care of themselves, will enter on the toilsome and poorly required labors of a Universalist preacher, merely that their families may be supported after they themselves have been worked and starved to death. Such persons know (or will soon learn) that they have chosen a profession ill adapted to those devoid of energy of character—and that almost any other pursuit will be more gainful.

3. The remedy proposed is an excellent one—the only one that can render Relief Societies unnecessary. Let

all who are opposed to such societies, put it in force with all their might, and God speed them, say I. Let "PAY THE LIVING PREACHER," be their motto—the principle of their action; and let all who do not partake of their prejudices support the widows and orphans of the poor departed, until the first are able to render Relief Societies unnecessary. The latter part of this paragraph, is, in my opinion, not a necessary consequence. "Useless drones" generally care more for themselves while living, than they do about what may be the condition of their families after they themselves are dead.

4. I differ from "A Layman"—it is not a mistake that "preachers should be willing to sacrifice every thing for the good of the cause"; but it is a mistake to suppose that laymen are not also bound to make the same sacrifices that preachers are. There is this difference—at the first, the preacher is obliged to make the sacrifice in order to make the doctrine known; and after that, those who believe should ask no sacrifices at his hands, but those in which each one of them is willing to go with him, step by step, in proportion to his abilities—be they moral, mental, physical or pecuniary. But at present, this is not the case. Generally, preachers are required to make the greatest and most frequent sacrifices. I know men who would now be worth twenty or thirty thousand dollars, if not more, had they devoted their talents to law, medicine, politics or merchandize, with the same untiring energy and constant industry that they have devoted to the labors of the ministry. They knew it—or, at least, believed it, as all who know them believe it. And yet they have sacrificed all this prospect for a support which, with great saving, has not allowed them to lay up as many hundreds—yes, not as many tens of dollars. They feel as if they had acted with "spirit," for the times needed it—and as if they had done their duty, for without such sacrifices, the cause would not be as prosperous as it now is. They are poor—they are growing old—some of them will leave helpless families behind them. Even if well paid now, they could leave but little behind them; for it requires many years to save considerable from even a good salary. They ask these Relief Societies—they appeal to the public in their favor, for the sake of their families, and I do hope their appeal will not be in vain. Let "A Layman" look at our Fathers in our Israel, and ask himself whether they did more than their duty—whether they were deficient in spirit—and whether they were unfit to teach others? Yet had they refused to preach unless they were paid salaries large enough to support them and their families, where now would be Universalism in the United States? And had Paul demanded enough to support him, instead of working hard at his trade until the Gospel was established, he would scarcely have preached the Gospel at all.

But to conclude. So far, preachers are the largest annual contributors to the Relief Society in the Central Association. One of them to my knowledge sacrificed several hundred dollars a year for several years, to the good of the cause, though a man with a large family, and but a small property. Others have humbly imitated his generous devotion. Such preachers, not useless drones, ask a cordial (not a grudging) support of the relief societies, until, at least, our societies render them unnecessary by fully remunerating their preachers.

A. B. G.

MESSRS. CAMPBELL AND SHEPHERD AT ODDS.

Our readers will recollect that Mr. Shepherd of the "Primitive Christian," has for a number of months, been striving to engage us in a news paper war with him on the question, whether immersion in water is essential to Discipleship, or necessary to make a Christian; and that he strenuously contends for the affirmative of the question. By the September number of the "Millennial Harbinger," edited by Mr. Shepherd's great master or oracle, we perceive he is likely to have business enough in his own household on this subject. He will surely have to call his master to account for heresy. Mr. Camp-

bell says in his paper of this month, in answering a female correspondent, "There is no occasion, then, for making immersion on the profession of the faith, absolutely essential to the Christian—he that infers that none are Christians but the immersed, as greatly errs, as he who affirms that none are alive but those of clear and full vision."

We leave Brother Shepherd to settle the account of this heresy with Br. Campbell, as best he may.

D. S.

THE KNICKERBOCKER.

We received the July, August and September numbers of this periodical, together, and intended to have given place to an article concerning it, in our last, but were prevented from so doing, by the crowded state of our columns. The late arrival of the two former numbers, rendering a critical notice of them rather unseasonable, and having but glanced at the latter, our remarks will be more general than specific.

We read the introductory article, upon "Scandinavian Literature and Antiquities," in the September number, and were much interested in the perusal; particularly, of that part which alludes to the undertaking of "the Royal Society of Northern Antiquarians." We trust this praiseworthy object will succeed, and meet with co-operation and support from the learned and wealthy, in both hemispheres. The lines upon "the American wild Rose," are, like their subject, sweet breathing, and are a patriotic refutation of the English traveller's remark, "the rose is a flower entirely unknown to the new world." We were pleased with the article, entitled "Edward Fane's Rosebud," not alone on account of its intrinsic merit, but because the style of it seems to us, so like that of our favorite, "Elia." This is only an idea of our own, however.

Having perused this number but thus far, we can say nothing of its remaining contents; but, from what we have seen, we think the well earned reputation of the work is creditably sustained.

The Knickerbocker is a welcome guest at our table. We like it, not only for its high literary excellence, but for the tone of liberality which, generally, runs through its articles, notwithstanding, we have something in futuro, in regard to the papers upon "Religious Chatterbox," which appeared in the July and August numbers.

A word or two, in relation to the late delinquency of this periodical. It is, perhaps, not known to the public generally, that when the present proprietors took hold of the work, it was in a declining state, and has been raised from that state by their activity and enterprise.—They have spared neither pains to render the work worthy the acceptance of the public, nor generous encouragements for talent to occupy their pages. Their "out-goes" were great, their "incomings" comparatively small. In the midst of all this came on the "pressure," which sits so like an incubus upon the business operations of the day. The Knickerbocker, like some other publications, with a vast number of subscribers, and "a deal" of just dues, uncollected, was obliged to labor through a heavy sea.

These facts should elicit the kindest indulgence of the paying subscribers to this work, especially as much of this embarrassment was accumulated, in catering for their gratification, and the hard head of "the times," being laid upon all, should teach us to be lenient to each other. The non-paying, "patrons?" know that "effect follows cause," the public, therefore, will naturally look to the cause of this delinquency.

In conclusion, we hope this work will prosper, and that so fair a fabric of our national literature, will not be suffered to decay and fall, through neglect, and want of patronage. To the Knickerbocker, its Proprietors, Publishers, Correspondents and Readers, "Benedicite."

E. H. C.

* We would remind many of our readers, that a portion of these remarks are not alone applicable to the affairs of the "Knickerbocker."

WESTERN UNIVERSALIST HYMN BOOK.

The above is the title of a new volume of sacred songs, which Brs. Davis and Chappel are about publishing, for the use of our Western friends. It will contain about 250 hymns upon various subjects, taken from about twenty of the best collections which could be obtained in that section of country, besides original hymns, and selections which are not found in any hymn-book in use. Retail price, about thirty-seven cents per copy.

E. H. C.

THE UNIVERSALIST REGISTER AND ALMANAC, FOR 1838.

We have just received a lot of this excellent and useful little annual. Price \$4 per hundred, 63 cts. per dozen, and 6 cts. single.

Also, a few copies of Williams' Register for the State of New-York, for the current year—price \$1.50

Also, a number of miscellaneous works—all for sale, cheap.

G. and H.

ASSOCIATIONS.

The proceedings of several of these bodies are on hand, but have been crowded out. We shall make room for them as soon as possible, consistent with what we deem the necessary variety of our columns.

Several obituary notices are yet on hand, for which we shall find room in our next.

Another letter from Mr. Campbell to Mr. Skinner, (but not in reply to Mr. Skinner's last,) has been received, and will appear in our next.

Br. Tompkins—Send current vol. Repository to Miss Charlotte Stacy, Ann Arbor, and Miss Emily Loomis, Borodino, Wayne county, Mich., also, credit Miss Diantha Jones, Ann Arbor, Mich., Miss Phebe Titus, Deansville, Oneida county, Miss Harriet Aldrich, Buffon's Mills—Miss Sally and Betsey Warner, South Wales, Erie county, and Oliver Curtiss, Hamilton, Madison county, N. Y., each \$2 and charge this office \$10.00.

Br. Price—Credit Job Traffern, Sheldonville, Oneida county, \$3, Leander S. Campbell, Reservation, (town of Alden,) Erie county, \$2, Marvin Welch, Masonville, Delaware county, \$2, C. M. Bagg, Sackets Harbor, \$2, and Rev. J. Britton, Brownville, Jefferson county, 50 cents and charge this office. Stop C. M. Bagg, and M. Welch's paper at the end of the year, and send Mr. Welch No. 23.

INFORMATION WANTED.

William Johnson, an indented apprentice, left Watertown, Jefferson county, about a year since—changed his name to that of James Madison, and has not been heard of since.

Any information respecting said young man, forwarded to the subscriber, "Lockport, Niagara county, New York" will confer a favor on an anxious mother and serve the cause of humanity.

J. POTTER.

STREETER'S HYMNS.

Published by HASKELL and PALMER and offered to the trade at the following prices by the hundred.

18 mo. Plain Sheep, Lettered	\$37.50
" " Morocco "	42.00
" " Extra " Tabled,	45.00
32 mo. Plain Sheep Lettered	30.00
" " Morocco "	35.00
" " Extra " Gilt	40.00

For sale also by the dozen or single. All orders executed on short notice—packages safely put up and forwarded to any part of the United States.

Woodstock, Vt., June 1, 1837.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. McADAM, at Trenton Falls.

There will be preaching on the second Sunday in October next, by Br. W. H. WAGGONER in Clinton—Br. BIDDLECOM in Sullivan, and in Canastota in the evening—Br. BRITTON in the Thompson school-house, Alexandria—Er. POTTER at Fly Creek—Br. S. R. SMITH in Hampton—Br. McADAM in Saquoit in the evening.

There will be preaching on the third Sunday in October, by Br. BRITTON in Ellisburg, and Br. WILLIAMS in Brownville.

Br. WAGGONER will preach on the evening of Monday, October 2d, in Newville—3d, Paine's Hollow.

Br. BRITTON will preach in the evening of Monday October 2d, at Evan's Mills—3d, Philadelphia—4th, Somerville—5th, Oxbow—6th, Benley's Corners—9th, Theresa—10th, Person's Corners—11th, Dexter—12th, Field Settlement—13th, Rodman.

POETRY.

For the Magazine and Advocate.

THE DEVOTEE.

Thou with the pallid brow
And sunken eye, give o'er,
No more thy wasting spirit bow,
To nature's mystic lore—
The spoiler's wizard wiles
Round midnight tapers play;
No with bright hopes of fame, beguiles
But to secure his prey.

What will it boot thee, tho'
Thou fathom the abyss
Of knowledge; to aspire to know,
Is death to earthly bliss—
'Tis madness to set free
The feverish, struggling mind—
To think, alas! is but to be
Alone amongst our kind.

Oh fritter not thy prime,
In wisdom's stern pursuit—
We scarce begin her steps to climb.
'Ere all life's powers are mute;
Then doomed dreamer, haste
From thy dark tomes away—
Nor thus in lonely vigils waste
Thy being—wilt thou? say!

"Go! dark-souled earthling, hold.
Low fellowship with brutes—
This spirit thou canst never mould
To sensual pursuits;
Think'st thou thy sky-bent wing
To limit in its flight,
Or from empyreal realms to bring
It back to mundane night?"

"Mistaken mortal—go!
While aught of truth remains
To be developed here below,
I'll spurn all mental chains;
And ask no higher bliss,
Than intellectual here—
To fit immortal mind in this,
For a much higher sphere." Rurus.

From the Trumpet.

LIGHT IN A DARK PLACE.

A young gentleman, who had repaired to Andover, Mass. to commence his preliminary studies for the Christian ministry, has had his attention arrested by the doctrine of Universalism, and in an address before an association of the students—has avowed his conversion to that faith. We obtain our information of Br. J. A. Gurley, of Methuen, from whose letter we give the following extract.

Br. WHITTEMORE—"I send you the closing part of an address delivered in Andover, by a young brother lately converted from the doctrine of endless misery to universal salvation, by the name of Timothy G. Senter. He came from Portsmouth, N. H. a few months since, a strong believer of endless misery, and entered the Latin School preparatory to becoming a public advocate of it; but being led to a close examination, the result was as might be expected. It is his intention now to prepare himself for the more excellent ministry of reconciliation which giveth life; and I have no doubt from the good report I have heard, and a personal interview with him, that he will be abundantly successful, should Providence spare his life. I will only add, that having been selected by his fellow students to deliver an essay before the Philanthropic Society connected with the School, he took that opportunity to renounce his former partial views, and to declare his conviction that "God is indeed good unto all, and that his tender mercies are over all his works,"—which created "no small stir." Yours, in the faith that works by love. JOHN A. GURLEY.

THE EXTRACT.

Since I first came into this place, my mind has been caged in regard to religion. I entered this School preparatory to preaching the partial favor of God; but in search of arguments in Holy Writ to strengthen my mind in the doctrine of endless misery, I found instead thereof, the doctrine of impartial grace revealed in too plain characters to be denied. You will not, I trust, charge me with hypocrisy, in this plain avowal of mine; if I were a hypocrite, I should certainly not proclaim my sentiments in this place.

The first principal objection which I have to the doctrine of endless misery, is, it is not the doctrine of the Bible—has no countenance there—is not of God, but of men. It is contrary to the true character of the Deity, as displayed in the works of creation, and in the Book of

inspiration. It dismantles him of all comeliness, and makes him changeable and partial. It is a contradiction of itself, and its influence is to cast gloom upon all who embrace it. It corrodes pure affection, destroys the happiness of man, and deprives him in his last hours of all hope of a blessed immortality. It professedly admits the supremacy of God, but practically denies it, and allows that man has the power to sway him in his designs. It makes God a liar, and his word of none effect. It is possessed of no comeliness or beauty—it is without form and void, a tottering fabric which must and will soon fall to the ground—the sooner the better for the peace of the world.

"You will perhaps say 'I read my Bible strangely.' It is my custom to read one passage, comparing it with others of like import, till I am satisfied of its true meaning. You will say that 'I have read Universalist works.' I answer with truth, that I never read a book of the kind in my life—save the Bible. You will perhaps say that 'I have been influenced by Universalists.' I respond, that this Book alone has been my guide, and I feel a spirit within me, which says, 'proclaim the salvation of all men, spoken of by all God's holy prophets since the world began.'

"Brethren—this be assured is the doctrine of God, of Christ, and his apostles. Search the Scriptures and not the notes of Doctors, and you will find it so. Embrace and cherish it I beseech you, for it will make you wise unto salvation. Before you condemn your speaker for thus addressing you, think well of these things and search the Bible carefully.

"I have used plain language I am well aware, but what I have said I have deemed my duty to proclaim. If I am wrong, may I find the better way; if right, still persevere."

Andover, July 26, 1837.

ADVERSITY—Is very often a blessing in disguise, which by detaching us from earth and drawing us towards heaven, gives us, in the assurance of lasting joys, an abundant recompense for the loss of transient ones. "Whom the Lord loveth he chasteneth." Many a man in losing his fortune has found himself, and been ruined into salvation; for though God demands the whole heart, which we could not give him when we shared it with the world, he will never reject the broken one, which we offer him in our hour of sadness and reverse. Misfortunes are moral bitters, which frequently restore the healthy tone of the mind, after it has been cloyed and sickened by the sweets of prosperity. The spoiled children of the world, like their juvenile namesakes, are generally a source of unhappiness to others, without being happy in themselves.

MARRIAGES.

In Philadelphia, Jefferson county, on July 2d, by J. G. Latimer, Esq., Mr. J. H. WEEKS, to Miss LAURA M. BOWEN, all of that place.

At Mohawk, Herkimer county, on the 29th inst., N. HENRIAM HALLOCK, of the firm of N. Hallock and Son, Utica, to DOROTHY GOLDEN, daughter of John Golden, of the former place.

DEATHS.

In this city, August 31st, EPHRAIM, only son of Edmund Munson, in the 7th year of his age. In the wise providence of God, this family has been severely afflicted with illness. The mother was removed by death, only six weeks before her child followed her. The sole surviving parent was lying very low with the same illness, at the time his son was removed, as the son had been when the mother was called away—and the two other children have also been ill, one nigh unto death. Mr. Munson has borne all with the fortitude of a man, and the resignation of a Christian blessed with the consolation of universal and impartial grace.

At Sandy Creek, Augustus WARREN, in the 63d year of his age. Long will his name and virtues be cherished by all who knew him; and salutary will be the lesson those learned who visited him in his last illness—for he died rejoicing in the faith and hope of Universalism. The consolations of the Gospel were tendered to the mourning relatives and friends, at the request of the deceased, by W. STAS.

At the residence of her son, Dr. Mason G. Smith, in Perry, Genesee county, N. Y., on the 5th inst., Mrs. SARAH SMITH, aged 65 years, relict of the late Jedediah Smith, formerly of Osego, N. Y. The deceased was in early, ardent, and sincere believer in the doctrine of a world's redemption. Being gifted with strong intellectual powers, and having been for many years indefatigable in the study of the Scriptures, and familiar with the writings of the earliest and ablest supporters of that doctrine, she was able to maintain and defend her belief, with a fluency and copiousness of Scripture illustration, and force of logical deduction, seldom equalled. During a protracted illness, her faith was unwavering

and towards its close, her anxiety was great, "to depart and be with Christ";—which she believed with the apostle to be "far better."

In Perrysburg, Ohio, Mrs. ABNEY LADD, wife of David Ladd, in the 46th year of her age. She died as she had lived, in the glorious hope of the Gospel of Christ. Just before her funeral, which took place on the 2d inst., a paper enclosing a rose was taken from her bosom.—It had been placed there by some friend unknown, who had inscribed on it the following lines—a just tribute of respect to the amiable and worthy deceased, and of consolation for her sorrowing but not hopeless partner.

"Thy leaves are all withered, thy fragrance is gone,"

On the bosom of her who reared thy sweet form;

But her spirit has fled, with her God to repose,

Unsoiled and bright as the newly-blown rose."

In Columbus, Chenango county, on the 5th inst., Mr. THOMAS SPURR, aged 62 years. His faith in the restitution remained unshaken to the very last, and by his death an aged father in Israel is taken from many affectionate relatives, and from the community which respected his virtues, and now hold his worth in sacred remembrance.

His funeral was attended on the 6th inst., by a large concourse of neighbors and friends, and the consolations of the Gospel were tendered to the afflicted family, who mourn not as those without hope.—Com.

At Richfield on the 19th ult., after a lingering illness, Miss ROSAMUND BROWN, daughter of J. and S. Brown, in the 15th year of her age. Though in the morning of life, she had drunk of the waters of eternal life, and died in the firm faith of a world's salvation.

Her funeral was attended on the 20th, at the Episcopal church (Monticello) when the hope founded on the fulness of the Gospel of Christ, was presented to the mourning relatives and a large audience of sympathizing friends.

In youth and beauty called away,

From parent's pride, and sister's love;

Her Father called—why should she stay?

Nor join the ransomed host above

T. J. S.

In East Cleveland, Ohio, on the 19th ult., in the 57th year of his age, COL. WILLIAM C. TURRELL, formerly of Bridgewater, Susquehanna county, Pennsylvania.—He had long been an unwavering believer in the resurrection of all men to immortality and eternal life. He was perfectly submissive in sickness, and happy and resigned in death. He made the arrangements for the funeral services, and desired that a Universalist clergyman should be obtained to preach on the occasion. Mr. T. was highly esteemed by all who knew him, as a man of talents and respectability. His funeral was attended by a large concourse of people, and a sermon preached on the occasion from John v: 28, 29. Mr. T. was the father in law of Br. Hecox, who has lately removed from St. Lawrence county, N. Y., and who is residing with the family of the deceased at East Cleveland.

J. WHITNEY.

In Bridgewater, Susquehanna county, Pa., on September 11th, Mr. ZINA ROBERTS, aged 35 years. His disease was a violent fever, and lasted about three weeks. During his lucid intervals he spoke in the most forcible manner of the consolations afforded by Universalism.—In his dying moments it was his only theme, having been, to use his own words, "his comfort through life, and now, in view of death, his greatest consolation."—From youth up, he sustained an unblemished character, and of him it may truly be said, he had no enemies.

The funeral was attended in the Baptist meeting-house in Monroeville, and the consolations of divine truth were ably and solemnly presented to a large concourse of relatives, friends and acquaintances by Br. Bartholomew, from Ps. xciii: 4. May his aged parents, and bereaved wife and children be abundantly blessed in remembering his virtues, and believing in reunion with him and all mankind in our better home above.

T. B.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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THEOLOGICAL DISCUSSION

From the Millennial Harbinger.

No. 10.—Mr. Campbell to Mr. Skinner.

Bethany, Va., August 22, 1837.

My dear Sir.—Your letter No. ix. not having yet arrived, and I being on the eve of departing from home, as intimated in my last, in order that the discussion may go forward, I proceed to offer a few reflections on the 2d proposition, the first having been as fully discussed as it can well be without the second: for already have you been speculating on the words *everlasting* and *forever*, as they are sometimes found in the sacred Scriptures. See your letter No. vii. p. 389.

2. The second proposition is thus drafted by yourself. "Do the words *olem*, *aion*, *aionios*, etc. when applied to the punishment of the wicked mean duration without end?" You deny—I affirm.

3. I ask, Why should they not? Why should they mean duration without end when applied to the happiness of the righteous, and not duration without end when applied to the punishment of the wicked? It can not be from the force or meaning of the words themselves: for if they at one time mean duration without end—if they fairly have that force and power in any case, they may have it in another, unless there be something in the nature of the substantive with which they are connected absolutely prohibitory of that signification. If it is admitted (as I think it is by you Sir—nay, your own proposition declares it,) that they do, when applied to the happiness of the righteous, mean duration without end; it would be whimsical in the extreme to ask for a special law limiting their meaning when applied to the punishment of wicked men. Why in the name of reason should *aion*, for instance, when applied to happiness mean *endless*, and when applied to punishment mean *ending*? Do, Sir, in the plenitude of your benevolence for us who believe in punishment after death, give us your reasons numerically arranged, why *aionion* bliss should be *endless*, and *aionion* misery *ending*? The secret which you are about to disclose will be, of course, either in the substantive or in the adjective. If in the adjective, by what authority or by what secret charm, or rather by what inspiration does it instantly mean endless duration when it is followed by the word *happiness*, and as instantly mean limited duration when prefixed to the word *punishment*? But if the meaning of the adjective was found in the substantive, and if the reason is not in itself, but in its associate, why should we have any dispute about the meaning of the adjective, inasmuch as it is a perfect cypher without value? Thus if you put 1 before a cypher, it means 10; but if you put 1 behind a cypher, it means 1-10th, while by itself it counts nothing. Thus having no meaning in itself, its prefix or suffix gives it sense: so with you, *olem*, *aion*, *aionios*, when prefixed to *happiness*, mean *endless millions*; but prefixed or suffixed to *punishment*, only mean parts of millions or ending millions. Truly your logic, as well as your cause, is of a singular daring, and in its aspirations to the clouds treads upon hills and mountains of argument as though it moved over the sandy plains of the desert. A mammoth would feel himself as much impeded by a cobweb as a bold Universalist by all the laws of language.

4. Not so bold and courageous as you, Sir, I argue that if *olem*, *aion*, *aionios*, independent of the noun-substantive in construction, have any meaning when prefixed to *happiness*, they have the

same meaning when prefixed to *punishment*. In one word, when Christ says, "These shall go away into *aionion* punishment, and the righteous into *aionion* life," the *aionion* means as long or as short in the one case as in the other. Eternal punishment and eternal life are with me two eternals of equal dimensions. I ask you, then, Sir, for what reasons the one should be an *ending* and the other an *endless eternal*? Be kind enough, Sir, here also to enumerate your reasons, that I may count and weigh them!

5. I could neither flatter nor provoke you to enumerate those other words which represent future punishment, to which *aionios*, or its fraternity have been prefixed. I shall therefore have to do it myself. We have them—

1st. *Aionios kolasis*, everlasting punishment, Matt. xxv: 46.

2d. *Aionion olethron*, everlasting destruction, 2 Thess. i: 9.

3d. *Aionios krisis*, everlasting damnation, or condemnation, Mark iii: 29. This is defined to be the consequence of an unpardonable sin—a sin never to be forgiven.

4th. *Aionion krima*, everlasting judgment, or punishment, Hebrews vi: 2.

5th. *Aionion pur*, everlasting fire, Matt. xviii: 8, xxv: 41. "The everlasting fire, prepared for the devil and his angels."

6. Here are no less than five words applied to the future state of wicked men, to which *aionios*, is an adjective. We have endless punishment, endless destruction, endless damnation, endless judgment, endless fire. These are then to be superadded to your first three, *sheol*, *hades*, *gehenna*, and to *tartarus*, also. Thus your three have already, in my hands, become nine—*sheol*, *hades*, *gehenna*, *tartarus*, *kolasis*, *olethros*, *krisis*, *krimi*, *pur*. How logical, then, is your first proposition which selects three out of nine!!

7. We have *aionios*, endless or everlasting, applied to five only out of the nine, because two of them are Hebrew, and one of these (*sheol*) is not indeed in its nature *aionios*. But not one of the words in your second proposition has ever been found in construction with any of the three terms in your first proposition!!! I emphasize on the word *aionios*, because it is of the three the only epithet that could be expected in the Greek Testament; because it has all the pith and marrow of the Hebrew *olem*, and the Greek *aion*, in it; and because we have this word applied to "life" forty-five times in the New Testament. For while we have the phrase "everlasting life" only once in the Old Testament, we have *aionios zoe*, ("eternal life") forty-five times in the New!

8. We have indeed *aion* with prepositions used adverbally, as *eis ton aionia*, having with a verb the same power as *aionios* with a substantive. This word *aion*, in various forms is found one hundred and three times in the New Testament; and when relating to time alone, or simple duration, is usually, if not always, rendered for *ever*, or with a negative particle *never*.

9. This term has frequently in construction the force of an adjective, as when we say, "The blackness of darkness is reserved for certain wicked persons for ever," it is equivalent to "Eternal darkness awaits them." Both Peter and Jude thus use this phrase; so that the future punishment of wicked men may with propriety be said to be exhibited under the figure of *eternal darkness*, outer darkness, or the blackness of eternal darkness.

10. But I fear I shall soon tread on your toes: for I am here obliged to observe that the only word

that expresses simple duration without end in the New Testament is *aion* the roots of which are *aei*, and *oon*, being, *always existing*. The adjective formed from it, more naturally than any other word in Greek, expresses the *always being* or duration of the substantive with which it stands in construction. While other adnouns or epithets speak of other qualities of the things defined, this word regards simple existence, being, or duration alone. Thus incorruptible, indissoluble, indestructible, imperishable, are associated with the elements of things, their peculiar organization, constitution, or composition; while *aionios*, enduring, *always being*, has respect to their existence itself, or simple duration. Immortal, incorruptible, indissoluble, indestructible, imperishable, denote two or more ideas, and only *figuratively*, and secondarily or inferentially express eternal being, while this epithet regards simple duration, and literally expresses endless existence. When speaking of deified dead men, or of corruptible beasts and their images, an Apostle would say, "The immortal God," "the incorruptible God;" but when he speaks of God with regard to his eternal being, as in Romans xvi: 26, he calls him the *aionion*, "the everlasting God." Nay, indeed, when he conceives of him in reference to mortal and corruptible creatures, and speaks of his absolute eternity, he places this before all other epithets, as in 1 Tim. i: 17. "Now to the King eternal, (*aionios*) immortal, invisible, the only wise God, be honor," etc. This places the true meaning of this most lofty of all adjectives, in its proper relation. For the self-existence, the *always being*, the eternity of God, is, of all conceptions which we can form of him, the most sublime.—Incorruptible, indissoluble, immortal, etc., are taken from things of yesterday, as it were; but this admirably corresponds with him whose incommunicable name is I AM. *Oon* is the living or active participle of this said verb I AM: so that *aion* has the whole divinity in it as respects the most lofty and sublime of all his names and attributes.

11. The rancor with which this adjective is assailed by all Universalist partizans is in the ratio of its pre-eminence. I have here, Sir, some recollections of your bold assertions concerning this word in your February letter, and shall therefore lay down my pen and see what you have alleged against it.

12. I perceive from the perusal of said letter, that more than two-thirds of it consists of criticisms and dissertations upon the words indicative of duration, or such as you would have the reader to regard in that light. These are tastefully interlarded with a few introductory compliments to myself—such as, "Your constant and overweening, yet fruitless efforts throughout your reply to Mr. M."—"You are unable to adduce a particle of evidence in favor of this assertion."—"There is no possible ground on which you can raise even a plausible argument in favor of the endless perpetuity of punishment."—"Your unfairness and disingenuousness."—"The God-dishonoring and soul-withering system of endless punishment."—"You evidently saw the impossibility of fairly maintaining your position, and therefore to invalidate the force, etc., you state."—"One false position requires several more to sustain it."—"This declaration was evidently made when driven to a most distressing strait," etc., etc. There is one excuse, Mr. Skinner, for this very complimentary and debonair introduction:—You wished to try my nerves, and see how much I could bear while at the threshold of the discussion. Perhaps too, your indignation was at fever-heat because of my exposition to Mr.

Montgomery of the nakedness of your benevolent system in its attempts to expel from the universe "that horrid doctrine," as you call it, that God will punish sin.

13. You will think that I am about to retaliate when I tell you that your dissertations on Greek terms are more like an irony or a satire on criticism, than a sober, grave, and literary inquiry into the meaning of words: but, I assure you, Sir, that there is no vengeance in this declaration, but a desire to induce you to reconsider your reasonings, or rather your hazardous and unauthorized assertions about the meaning of words.

14. In my letter to Mr. Montgomery, after quoting his language on the words *incorruptible*, *endless life*, *incorruption*, and *immortality*, with his question, "Are these words applied to the punishment of the wicked?" I answer, "No, nor to the happiness of the righteous, nor to simple duration at all. Two of them are substantives, and therefore can not be used as epithets, viz. "immortality" and "incorruption;" and the other three apply to *beings* or material substances in reference to simple indissolubility; not one of them could properly be applied to a simple state of being, or to happiness or misery: for although the word "endless" might seem to be an exception, when the original word is considered it is not. It only *figuratively* signifies *endless*, as any one may see who will examine either the etymological import or the common use of *akatalutos* in Greek writers." This answer became the theme of your first letter, so far as my letter to Mr. M. was concerned. Your whole effort is an attempt to prove that these words are applied to the happiness of the righteous and to simple duration. And, strange as it may appear, you have not adduced a single passage from the Bible where the words immortal happiness, incorruptible happiness, endless life happiness, immortality happiness, ever do occur; nor a single passage where immortal duration, incorruptible duration, endless life duration, immortality duration, occur. But you attempt to show that these words and their fraternities have respect to "the resurrection state and the *ENDLESS PERPETUITY* thereof," evidently, therefore, they must have some applicability to happiness and simple duration!!! This is your head and front and conclusion philological in proof that these words do belong to happiness and simple duration.

15. Every word, then, that has respect to a state, will logically and grammatically properly apply to the persons in that state. If I say of the married state, "It is a delightful, blessed state," it is equivalent to saying that Mrs. Femina is a delightful blessed wife, and that Mr. Homo is a delightful and blessed husband! All this may be; but it follows not, by any rule or law of nature or of logic, that what may be true of a state, or person, or thing in the concrete, or in a particular circumstance, is an attribute of any one of them. For this plain reason, Sir, there is not an atom of logic or philology in the *five-sevenths* of your February epistle. You are all the while laboring under the delusion THAT WHAT MAY BE TRUE OF THREE, FIVE, OR SEVEN THINGS IN THE CONCRETE, IS TRUE OF EACH OF THEM IN THE ABSTRACT.—Thus Paul speaks of an immortal, indissoluble, imperishable, incorruptible body, because that body may be happy; therefore he writes of immortal, indissoluble, imperishable, incorruptible, duration and happiness!

16. But after describing the resurrection state, you ask, "Can any enlightened person," etc., etc., "read Paul's description of a state of glory honor, power, incorruption, immortality, imperishableness, indissolubility, indestructibility, etc., and then honestly say he believes these terms have no *APPLICABILITY* whatever to the happiness of the righteous or to duration?"

17. "No applicability whatever." What a subtle changing of the question, or what an imposition on one's self and the community! "No applicability whatever"! That is not the question in debate. Why, Sir, I would not say that fear-

lessness, contentedness, peacefulness, delightfulness, joyfulness, sociableness, communicativeness, have no applicability whatever to the happiness of the righteous. But why do you talk of the happiness of the righteous in the resurrection state, seeing you say there will then be no wicked in the universe!

18. To have no sort of applicability, direct or indirect, proximate or remote, concomitant, precedent or subsequent, is one category; and whether any of these words can be epithets of happiness or of duration—applicable to happiness or duration, is quite another category. For example, we say that *LONG*, *SHORT*, *PERPETUAL*, etc., apply to duration; for they make sense with that word; but who ever heard of incorruption duration, or indestructibility duration? Besides, Sir, there is in the word *IMMORTALITY*, and in all the others, an idea of duration; and to apply them to duration would be to define a thing by itself!—as, for instance, a *rose* rose, a *lily*-looking lily, an *opposing* opponent. So ends this chapter of your logical logic!

19. Your comparison and affirmation that "felicity is applicable to express happiness" is out of the reach of criticism. Matters of criticism must always have something plausible about them.—To show that felicity is applicable to itself, and that one can make it an epithet of bliss, is a shift which peculiarly belongs to Universalism. But, perhaps, you did not perceive the sophism in proving from the words, "I am in a state of complete felicity," that you change the subject of comparison from the state to the person; and thence infer what belongs to the one belongs to the other!!

20. You proceed to the Greek language, and give us definitions of *AKATALUTOS* by Donnegan and Grove in proof—of what!—That it expresses an attribute of duration or of happiness! They define by the word, eternal, everlasting, endless! Nay, indeed; but by the words "not loosened or destroyed, indissoluble, indestructible, firm, stable, binding." And with their definitions you argue that is one of the terms that more than *AIONIOS*, or any other, signifies eternal. Strange that your own authorities should not have given as its first, middle, or last meaning, eternal, everlasting or endless!! To help you, too, this word occurs but once in the New Testament. What a splendid subject of debate against *AIONIOS*, which occurs in the New Testament *SEVENTY-FIVE* TIMES, translated by the words *ETERNAL*, *EVERLASTING*, and *FOREVER*; and by no other!!

21. You next define *APHTHARTOS*, which is found *eight* times in the New Testament; and most learnedly quote Donnegan, Grove, and Loveland as lexicographers, defining it, "imperishableness, immortality, incorruptibility, and incorruption;" and yet not once by the words eternal, everlasting forever, endless!!

22. Then you submit *APHTHARTOS*, which occurs *SEVEN* times. Donnegan explains it, *INCORRUPTIBLE*, *IMMORTAL*, *ETERNAL*. Here we have got the word *ETERNAL* for the first and last time in your select terms, and here it is the *THIRD* and most figurative meaning according to your authority.

23. "Last of all, the woman died also!" You give us *ATHANASIA*, which occurs *THREE* times, and which your Loveland defines "exemption from death or dissolution, immortality." Which of these four terms you will put into your third proposition, when you undertake to furnish "a word that expresses duration without end, not applied to the future punishment of the wicked, or that assures us that God, angels, or saints shall have duration without end," I wist not; but I advise you to choose *AKATALUTOS*, because it occurs but once, and will afford most ground for debate!

24. These four words are found in all the New Testament nineteen times, and your authorities give us *ETERNAL* once as the third meaning of *APHTHARTOS*; but unfortunately for this single *ETERNAL* *APHTHARTOS*, Paul places it after *AIONIOS*, and shows that in his critical skill it differs from it most subordinately:—"Now unto the King eter-

nal, *AIONIOS*, immortal, *APHTHARTOS*, the only wise God," etc., 1 Tim. i: 17. Thus, Sir, the Apostle gives the negative to your *ONCE* eternal against the *SEVENTY-FIVE* TIMES we find eternal, everlasting, or forever, which, in the judgment of *ALL* *TRANSLATORS* and *LEXICOGRAPHERS*, is the true and proper meaning of *AIONIOS*. I say *ALL* translators and dictionary-makers, for there is not one on earth that I have ever seen or heard of, that does not give *ETERNAL* or *EVERLASTING* as the first and most natural literal and obvious meaning of *AIONIOS*. I have now lying around me all the great authorities, Siskius, Schrevelius, Thesaurus Græcæ Linguae, Robertson, Parkhurst, Greenfield, etc., etc., and all these superadded to your list, give *UNLIMITED DURATION*, *ETERNAL*, *EVERLASTING* as the proper meaning of *AIONIOS*.

25. Eternal, endless, everlasting, etc., be it observed, like all other words, are used figuratively. I often speak of my everlasting solace, my endless labors, my ceaseless cares, etc. But who thence infers that these words have no higher signification with me, no proper and unfigurative meaning, errs, as that person errs who would say because "everlasting" is applied to an order of priesthood, to hills and mountains, etc., therefore, when applied to things beyond time or after death, it means a limited time, or a short duration?

26. These are not the words that belong to time only in a figurative sense. In their literal sense they are only applicable to God and that world which is itself eternal. Hence God, in both Testaments, is called the everlasting and the eternal God. The future state of the righteous is by Jesus called "eternal life," and the future state of the wicked, "everlasting punishment." But as yet we have only introduced this manner and offered a few reasons why we allege that *AION* and *AIONIOS*, as well as their Hebrew and English representatives, should, when they are used in reference to objects connected with another world, whatever these objects may be, be uniformly understood in the sense of that world to which they belong. If to the present world, they are used figuratively or in a part of their signification; but when used as in relation to the eternal or future world, they ought to be understood as the world to which they belong is understood.

All which is respectfully submitted by your friend,
A. CAMPBELL.

No. 11.—Mr. Skinner to Mr. Campbell.

Utica, N. Y., September 22, 1837.

1. MY DEAR SIR—Yours of the 22d ult., has just arrived. I hasten to reply.

2. I had fondly flattered myself, that how much soever you might be inclined to exercise your ingenuity and tact in evading or attempting to invalidate the force of my reasoning and arguments, that the game of palpable sophism, open perversion, and downright distortion of my language and meaning, had been given up, and would not again be attempted by you—that if not the gravity and dignity of the Christian minister, at least the decorum and affability of the gentleman, would have been maintained. Not only our professions, and the position we occupy before the public, but the solemnity of the theme under discussion, and the deep and thrilling importance of the subject, should demand candor, honesty, and Christian fairness between us. It has been a source of deep regret to me, and I know it has also to the readers of both of our papers, that there has been too little of the open, fair and generous spirit of the Gospel in this discussion thus far; and I am sorry to see that the letter now before me, makes apparently no nearer approximation to this spirit.

3. In your 3d and 4th paragraphs you demand why *aion* should mean *endless* when applied to happiness, and *ending* when applied to punishment, and repeat the question in various forms, as though I had given those definitions of *aion*. But this you knew that I had never done. Because I deny that *aion*, when applied to punishment, means *endless*, does this prove that I give *ending* as its definition? Because I say of a great man, he is

not infinitely great, does this convict me of saying he is a little man? But worse than this: in your 11th paragraph you accuse me and my system of "attempts to expel from the universe 'that horrid system,' as you [1] call it, that God will punish sin!" Have I ever denied—have I not uniformly maintained—and does not the very proposition under discussion, necessarily suppose that God will punish sin? Is this, my dear Sir, Christian candor and fairness on your part? I do fervently hope in future communications to have no further occasion to notice these things.

4. Your letter now before me, although it contains some arguments, does not, in my opinion, answer that part of my first letter relating to the subject, nor meet the merits of the question at issue, and for the following reasons: 1. You undertake to show that *aion* must mean naturally and primarily *endless duration* from its radical derivation, without any attempt at proof, and I think without any possibility of proving, that either *radix*, or root, from which it is derived, is ever used in the New Testament to signify endless duration. 2. You assume or take for granted, that *aionios*, when applied to life in the New Testament, uniformly, or very generally, signifies *endless*, which is not conceded, nor do I think it can be proved. 3. You assume without argument, and assert without proof, that the five passages you quote where *aionios* is applied to punishment, destruction, condemnation, etc., all relate "to the future state of wicked men," and mean "*endless punishment, endless destruction*," etc.; whereas you have a great labor to perform before you will be able to make that appear. 4. You have made no effort to prove from the nature of punishment itself, that it is, or necessarily must be endless; but this must be done before so ambiguous a word as *aionios* can be allowed any force towards establishing its endless duration. But this I am confident you will not be able to do till your locks are grayer than I suppose them to be at present.

5. I will now go into an examination of the radical derivation and meaning of *aion* and *aionios*. For I deem it useless to spend time about the Hebrew *olam*, it being by both of us conceded that it is the exact synonyme (at least scripturally) of these two Greek words. You maintain that *aion* is the only word in the New Testament, which expresses simple duration without end. If this be correct, I am confident that simple duration without end is not expressed in the New Testament. Your reason is, that it is derived from *aei*, *always*, and *oon*, *being*, or *existing*—*always existing*.

6. Now as *oon* is nothing more nor less than the present participle *being*, from *eimi*, to be, it follows of course, that duration of *being* is not expressed by this root of *aion*, and therefore, whatever force the whole word may have in expressing duration, must be derived entirely from the adverb *aei*, which we translate by *always*. An examination of all the passages in the New Testament, where *aei* occurs, will be the best criterion by which to judge of the meaning of this root of *aion*. It occurs eight times, as follows:

7. Mark xv: 8—"And the multitude, crying aloud, began to desire him to do as he had *aei* (*ever*) done unto them": i. e., *uniformly* since he (Pilate) had been governor. Acts vii: 51—"Ye stiff-necked and uncircumcised in heart and ears, ye do *aei* (*always*) resist the Holy Spirit; as your fathers did, so do ye": i. e., ye do *continually, habitually*, resist, etc. 2 Cor. iv: 11—"For we which live are *aei* (*always*) delivered unto death," etc.: i. e., *constantly, at all times*, liable to death. 2 Cor. vi: 10—"As sorrowful, yet *aei* (*always*) rejoicing": i. e., *continually*. Tit. i: 12—"The Cretans are *aei* (*always*) liars": i. e., *habitually*. Heb. iii: 10—"They do *aei* (*always*) err in their hearts": i. e., *uniformly, habitually*. 1 Pet. iii: 14—"Be ready *aei* (*always*) to give an answer to every man." etc.: i. e., *at all times, continually*. 2 Pet. i: 12—"Wherefore I will not be negligent to put you *aei* (*always*) in remembrance of these things": i. e., *constantly*. These are all the places where *aei* occurs in the New Testament, and in

not one of them does the word signify *endlessly*, or apply to any period beyond this state of being. And if neither of the two roots signifies *endlessly*, it is useless to attempt to prove that *aion* has the radical meaning of *endless duration*. Judging from its *radix*, we should conclude the word was used to express, not *endless being*, as you suppose, but *continually, or continuous being*, without any necessary reference to duration: and such is really the fact concerning it.

8. By an examination which I have just made of the Greek Testament, I find *aion*, the substantive, thus formed from *aei* and *oon*, occurs *one hundred and twenty-seven times*, (instead of only *one hundred and three times*, as you have it.) It is rendered *etcr*, seventy-one times; *never*, seven times; *world*, thirty-six times; *worlds*, twice; *evermore*, three times; *ages*, twice; *eternal*, twice; *world without end*, once; *course*, once; and left untranslated twice. It occurs in the singular number *sixty-five times*, and in the plural, *sixty-two times*. It is never translated *eternity* in the New Testament, and in most cases, would make nonsense if it were.

9. Suppose we try a few instances. Col. i: 26—"The mystery which hath been hid from the *eternities* (*aionon*) and from generations," etc. Eph. ii: 7—"That in the *eternities* (*aioi*) to come, he might show," etc. Eph. iii: 11—"According to the purpose of the *eternities* (*aionon*)," etc. Eph. ii: 2—"According to the *eternity* (*aionia*) of this world." Matt. xii: 32—"Neither in this *eternity* (*aoni*) nor the coming." xiii: 22—"And the cares of this *eternity* (*aionos*)," etc. Verses 39, 40—"The harvest is the end of this *eternity*; (*aionos*;) so will it be in the end of this *eternity* (*aionos*)." Rom. xii: 2—"And be not conformed to this *eternity* (*aioni*)." 1 Cor. ii: 6—"We speak—not the wisdom of this *eternity* (*aionos*;) nor of the princes of this *eternity* (*aionos*)." 2 Tim. iv: 18—"To whom be glory to the *eternities* of *eternities* (*ious aionas ton aionon*)." This form of the double plural, or plural twice repeated, occurs twenty-one times, and is used as the most intensive form of the word, and is a circumstance sufficient to prove that the word does not of itself radically, legitimately, or properly imply endless duration. A proper *eternity* is one, undivided, indivisible, unbeginning, unending, and can have no PARTS. The translators of the common version, evidently paid very little attention either to the number (whether singular or plural) or to the form of the word, (whether substantive or adjective,) as they frequently change the number, and also render the substantive by an adjective, and the adjective by a substantive. But could they do this with a word radically signifying eternity!

10. The adjective *aionios*, formed from *aion*, occurs in the New Testament, according to my enumeration, (and my numbering agrees with Scarlett,) only *seventy-one times*, (instead of seventy-five, as you have it.) and is rendered *eternal*, forty-two times; *everlasting*, twenty-five times; *ever*, once; and *world*, three times, (though you say, paragraph 19, it is rendered by no other word than *eternal, everlasting, and forever*.) It is applied to *zoe*, *life*, *forty-four times*; *thrice* to fire; *thrice* to times; (*chronon aionon*;) *thrice* to glory, and once each to punishment, destruction, condemnation, judgment, things unseen, house, salvation, redemption, spirit, inheritance, him, (meaning Onesimus,) habitation, God, consolation, power, weight, covenant, kingdom, and Gospel.

11. In Scarlett's translation of the New Testament, the adjective *aionion* is retained, or rendered *aonian*. The reason he gives for this, is, "Because there is no word in the English language which fully expresses what that word in its original sense implies. Had it been lawful to have coined a new word to express *aionion* in English, perhaps *agical*, or *age-lasting*, would have been near it." In further remarking on *aionios*, he says, "The word expresses duration, or continuance; but it is sometimes of a short and sometimes of a longer duration. Paul, writing to Philemon concerning Onesimus, says, 'perhaps he was sepa-

rated for a while that thou mightest have him *aonianly*.' This certainly could mean only during the life of Onesimus. So also Jude (7) says, 'Sodom and Gomorrah were destroyed, and set forth for an example, suffering the vengeance of *aonian fire*.' Though this fire lasted upwards of 2000 years," [or from the time of Abraham to the days of Philo Judæus, in the beginning of the second century.] "it is now extinct.

12. "But," continues Scarlett, "that *aionion* does not mean *endless or eternal*, may appear from considering that no adjective can have a greater force than the substantive from which it is derived: thus *black* cannot mean more than *blackness*; *white* cannot mean more than *whiteness*—if *aion* means *age*, and its plural *ages*, (which none either will or can deny,) then *aionion* must mean *age lasting*, or duration to the *age or ages* to which the thing spoken of relates. That this is the meaning of the word in the Septuagint, will not be disputed by any one that recollects the *everlasting* covenant of circumcision, (Gen. xvii: 13,) the *everlasting* covenant of Priesthood, (Numb. xxv: 13,) the *everlasting* statute of the day of atonement, (Lev. xvi: 34,) etc., etc. The *aionion* covenants, statutes, etc., are waxed old and have vanished away. When the reader meets with the phrase *aonian God*, he will understand thereby that God reigns through all the *aeons or ages*, whether past, present, or to come, and *aonian spirit* is the *spirit of God*, which has presided over the church in all *ages or aeons*."

13. "*Aonian life*, in the largest view of it, is the life which God hath given us in Christ, according as he hath chosen us in him before the foundation of the world, (Eph. i: 4; 1 Jno. v: 11,) or the life which is conveyed from Christ to all the sons of men in the course of the *ages* of his reign. (Rom. v: 21; iv: 23.) But in its more confined sense, *aonian life* is the life of the believer in the present, or *millennial age*, which is the peculiar portion of God's first-born or church, and which they alone enjoy." (Jno. v: 24; xvii: 3; Matt. xxv: 46.) "*Aonian judgment*, Heb. vi: 3, the Editor [Scarlett] thinks is the judgment of the Aarabic *aon*, or *age*, which is past, under which the priests gave judgment according to the law. (Lev. xiii: 13; Numb. v: 15, 16; Exod. xxviii: 30.) *Aonian Gospel*, is the good news of reconciliation to God, through Christ; which will continue to be preached through the *aeons*, until every creature, whether in heaven or earth, visible or invisible, is reconciled to God. (Col. i: 16-21.) And then the promulgation of the Gospel will cease. And as there was a period when the *aeons* began, so a period will come when they will all have an end."

14. The *aionios zoe* ("eternal, or everlasting life") of the Gospel, almost always, if not uniformly, signifies the *continuous spiritual life of joy and peace* which believers enjoy, which pertains peculiarly to Messiah's kingdom. In not one instance in all the New Testament, does the phrase necessarily, unequivocally, and exclusively apply to the immortal and endless state of glory hereafter. So much for your "loftiest of all adjectives."

15. From the foregoing facts and authority it clearly appears that *aion*, and *aionios*, neither radically, (or by their roots,) nor naturally, by their construction, nor scripturally, nor commonly, by their usage, signify *endless duration*. That although in their secondary, or accommodated, or as you would call it, their *figurative sense*, they may be applied to subjects that are endless, and so signify *endless* when thus applied, yet whenever this is the case, the subject necessarily fixes this modification of meaning to the words, and not they to the subject. That when applied to life itself, they do not signify *endless duration*, much less then can they signify *endless* when applied to punishment, destruction, condemnation, judgment, or fire, the only words you can find them connected with where you even pretend that punishment is spoken of.

16. You ask why these words should not mean duration without end, when applied to punishment? This question, Sir, is not for me to answer. The

affirmative of the proposition is yours. And as you ask why they should not, I ask why they *should*? Can you assign any reason? Is there any thing in the *nature* of punishment which necessarily supposes it will be endless? What is punishment—an end? or a means? If it be an end, it was *designed* by the Creator of man when he gave existence to our race; and will you seek to thwart the *end Jehovah has in view*? Is endless damnation, then, the chief end of man—the end for which our race, or any portion thereof, was created? You will not, you dare not affirm it. It would be a libel on the character of God, transforming him into a worse than fiend. If punishment be not an end, but a means to an end, then it cannot, from its very nature, be endless: because, if endless, it could never accomplish the end which as a means it was designed to accomplish. The laboring oar, Sir, is in your hand—prove that *punishment* or *misery* is *necessarily* or from its *nature* and *design*, *endless*, and I yield. But as yet you have made no effort to prove this, or even to prove that the passages of Scripture you cite, where *aionion* is connected with punishment, etc., have any reference whatever to a future state of being.

17. A few passing remarks on some of your paragraphs, and I close. You seem to desire information towards the close of your 3d paragraph, whether the adjective gives to, or derives from, the substantive its meaning. Answer: In some cases both have a bearing in modifying the meaning of each other—e. g., we speak of a *wise man* and the *wise God*—a *good man* and the *good God*. We understand the words *wise* and *good* in a finite or limited sense when applied to man, but in an infinite or unlimited sense when applied to God; and yet we do not understand either a *foolish man*, or a *foolish God*; a *bad man*, or a *bad God*. *Aionios* in construction with a substantive, is to be understood in a similar way as *wise* and *good* in the above instances. Your 5th paragraph. As I have not been, so I do not design to be, “either flattered or provoked” to do the business that properly belongs to you. If you add to the testimony as you have in your 6th paragraph, where you speak of *endless punishment, endless destruction, endless damnation, etc.*, as though these were already proved, *three* will not only become *nine*, but very soon *ninety-nine*, in your hands. You need not fear treading on my toes. (See your 10th paragraph.) If you will only keep your feet off of divine truth, and forbear to tread the testimony of Scripture and candor under foot, I will not complain. Universalists have no “rancor” against the adjective *aionios*. It is perfectly harmless to us; and we are confident that long after the merciless dogma of endless misery, which is now clinging to *aionion* as its last plank of hope, shall have sunk into the ocean of oblivion, the plank itself shall triumphantly ride above the ocean for *many a happy age*.

18. Accept my thanks, kind Sir, that you have not opened the vials of your “vengeance” upon me for my “irony or satire on criticism.” (See your 12th paragraph.) Such lenity is worthy of all commendation. From your 13th to your 18th paragraph, inclusive, you labor very assiduously to show that I have subtly changed the question in debate, and imposed on myself and the community, by assuming that what is true of a state in the abstract, is true of each individual belonging to that state in the concrete. I deny the justice of this charge. I have used no subtlety nor sophistry at all. I have simply stated the honest convictions of my heart, and what I deemed fair conclusive reasoning and scriptural argument in the case; and refer our readers again to my first letter for re-examination. Does not the great and infallible Teacher declare, that “they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection”? Does not Paul declare that “all shall be made alive in Christ,” and then tell in *what*

manner they shall be raised, viz., in *incorruption, glory, power, and spirituality*? Will you say Sir, that what is true of one is not true of all in the glorious state? Or will you say that any that are raised to incorruption, glory, power, and spirituality, and are the children of God, equal unto the angels, and can die no more, will nevertheless be miserable? Will you deny that all such will be *perfectly happy, and endlessly happy*? If so, then settle your account with the Bible, and not with me.

19. In your 10th and 17th paragraphs, you have (probably undesignedly) conceded two important facts, viz., that “immortal, incorruptible, indissoluble, etc., denote two or more ideas,” of course, then, they are altogether more copious in their meaning than *aion* or its derivative *aionios* can be, yourself being judge: and also that there is in all these words an idea of *duration*, which, in your reply to Mr. Montgomery, you were seemingly fain to deny.

20. What you say from your 19th to your 23d paragraph, inclusive, more properly belongs to the third proposition than to the second. One question is enough at a time. I will, therefore, only remark concerning your 19th and 20th paragraphs, that my own authorities would not give as the definition of *akatatulos*, or *aphtharsia*, any word so ambiguous or indefinite as *eternal* or *everlasting*. The same reason might be offered why *eternal* is the last word employed to define *aphthartos*. I am alike indifferent to your affected sneers and ridicule, and your kindly proffered advice in your 22d paragraph. Why do you infer, paragraph 23, that Paul considered *aphthartos*, 1 Tim. i: 17, *subordinate* to *aionios*? Why, forsooth, because he places *aionios* before *aphthartos* in that verse! Verily, this is a most singular reason. But, Sir, how do you know but what Paul began with the lowest epithet and rose to the *climax*, increasing in sublimity as he advanced? If your reasoning be correct, then Paul must have considered *invisibleness* a quality of the divine being, altogether more important than *wisdom*; for after calling him the “eternal and immortal,” he calls him “the *invisible* and *only wise* God!” This “shows that in his critical skill,” *wise* differs from *invisible*—“most subordinate!” I suppose, however, that the apostle threw in these terms just as they happened to come into his mind, without reference to the greater or lesser importance of the adjectives.

21. All the great authorities lying around you in such profusion—*translators, lexicographers, et cetera*, who have given “eternal or everlasting as the first and most natural, literal, and obvious meaning of *aionios*,” have, in my opinion, thereby evinced their wisdom, and shown that they could render it by a word nearly, though not quite, as ambiguous in the English Bible as *aionios* was in the Greek. Had they rendered it by the word *endless* instead of *eternal* or *everlasting*, I should have thought them all wisacres indeed. The unsupported assertions of your 25th paragraph, are of a piece with much that you have before written. However, as you say in it you have “only introduced the matter,” I fondly cherish the hope that your future assertions will be accompanied with a corresponding weight of evidence.

22. You will oblige me by sending a proof or a copy of your next to Richmond, Va., whither I expect to go to spend the winter, ere your next will have time to reach me here. I am truly and most respectfully your friend,

D. SKINNER.

For the Magazine and Advocate

AN ARGUMENT FROM NATURE.

It was one of those beautiful evenings in May, when the sun had disappeared behind the hills, and the western horizon was displayed half-illuminated by the effulgent beams of day, that I was wandering alone in the fields near where the beautiful Susquehanna glides towards the wide Atlantic. The vale was spread out before me in that beautiful season, covered with green—the moon was rising in the far East, with all her majestic grandeur—the rays of the sun were yet perceptible in

the ambient air—the heavens appeared in cloudless splendor, displaying their ten thousand twinkling luminaries—the bright ethereal blue of the sky was not entirely extinct, but as far as the eye could extend, encompassed me with unsurpassed beauty—in short, all nature was decked with her most beautiful garments. Nought was heard save the rustling of the leaves of some small and splendid trees which decorated the plain that surrounded me, the howling of a restless dog, the sound of a distant waterfall, or the singing of the pretty whip-poor-will—nought to disturb the tranquillity of the mind. The stillness and peculiarities of the scene, aided in disposing the mind to contemplation.

My attention soon became particularly engaged in viewing the firmament, which contained an innumerable multitude of immense bodies, glittering like drops of water in the sunbeams. Aided by philosophy, I was led to consider them not merely as so many twinkling luminaries, but as worlds almost infinitely larger than our terrestrial ball, and only small in appearance on account of their inconceivable distance. I enlarged the idea, and looked upon them as only a step towards the farthest of those revolving orbs, which float in the infinitude of space, supported by the law of mutual attraction, when the horrifying thought arose that man, puny man, was the most intelligent creature in the universe—that intelligence could not exist independent of matter, and that there was no being who harmoniously wheeled these rolling spheres in their stated courses! Reason was dethroned, and a future state of conscious existence seemed a mere speculation of crack-brained fanatics. I viewed man as existing in infinite progression, and the changes of matter as an eternal succession of effects without a cause, or causes uncaused. By this time the veil of night covered the fair face of nature, and atheism, darker than Erebus, reigned in my benighted mind. I was about concluding that even *being* was only in fancy, when reason regained her throne, and convinced me that the existence of motion proved that of a mover, and laws, a law-giver. I again beheld the countless millions of suns and systems, so perfectly and symmetrically adjusted, and whose beams so brilliantly be-deck the spacious vault of heaven, and quickly perceived evidence of existence of a first Cause, who was infinite in wisdom, unbounded in power, and unlimited in goodness.

Reader, whenever atheism clouds your mental brow, and the terrors of annihilation, like a paralyzing incubus, hang around your imbecile head, seat reason at the helm, and it will be a chart to direct and a compass to guide you across the stormy sea of life.

J. T. G.

Clinton Liberal Institute, September, 1837.

For the Magazine and Advocate.

SYMPATHY.

Amid the conflicts of adversity and misfortune, nothing on earth is so valuable or fraught with so much consolation, as a sympathizing friend. Comparatively speaking, one word from a heart that feels, is worth worlds. It is a gem that only shows its intrinsic excellence when brought in contact with suffering. It is that pearl of great price which wealth, honor, and fame can never purchase. It is the offspring of a grateful heart—the genuine impulse of love to all mankind. 'Tis a balm to the wounded spirit—an oasis to the benighted traveller in the desert.

ASA.

South Venice, August, 1837.

The following was received before Br. T. J. Smith's sermon on the same subject—and furnishes a singular coincidence of opinion.

A. B. G.

For the Magazine and Advocate.

“NONE OF US LIVETH TO HIMSELF”—PAUL.

The interests of men are so interlaced, that none of us can live to ourselves; our happiness is so far dependent on others that none of us can. But more than this: none should live solely for their own gratification; we should consider all our faculties and opportunities of beneficence as so many

calls to devote them to the service of our heavenly Parent, in promoting his grand purpose, the improvement and happiness of our fellow-beings. The power and the opportunity to do good, bring along with them obligation and responsibility. Common sense approves of or indicates this connexion between power and obligation; and if we fail to discover a beam in our own eye, we can readily enough descry the speck that is in our brother's eye. Let us, then, admit the principle, that a power and an opportunity of doing good create the duty. Let us try to feel this obligation and we will be contributing, according to the wisdom and the good-will of our endeavors to advance our race, to be useful in our generation, to secure for ourselves a rich reward in our own bosoms, and a welcome when we are called to meet our Master: "Well done, good and faithful servant, enter into the joy of thy Lord." A. N. S. S.

Lewistown county, Michigan, July, 1837.

For the Magazine and Advocate.

MINISTERIAL SUPPORT.

SALARIES.

If any man should be free from pecuniary cares and vexations, it should be the preacher of the Gospel; for, in addition to those numerous cares which all flesh is born to endure, as the sparks fly upward, he is to devote his entire time to the cares and sorrows of others. Is a funeral to be attended? He must drop every thing, and prepare to obey the call for his services. Is a marriage ceremony to be performed? Again he must cease to attend to his own business, and prepare to mingle with joyousness in the happy circle. Are the sick to be visited? He must leave his own home, and minister to the wounded spirit and the diseased mind. And how can he do this, as it should be performed—how can he feel the mourner's griefs, when his own cares fill his mind to overflowing? How can he rejoice with the glad-hearted, when he feels that coming Winter is unprovided for, and his children need food and covering suitable for them? How can he enter into the feelings of the languishing and dying, so as really to minister to their fears and sorrows, when his own rise up before him, in the pressing cares of life? Yea, how, even, can he preach to his flock "owe no man any thing but to love one another," when before his mind's eye the baker's, butcher's, tailor's, shemmaker's, farmer's, carpenter's, merchant's and doctor's bills cover the face of his sermon in contradiction to its arguments—and before the eye of his body, sit all these very men to hear his precepts contradict his daily practice?

It follows, then, that a minister's support should be both ample and sure. Ample enough to enable him to represent the beneficence of his society in his attentions to the poor, and the hospitality of his society in his entertainment of the travelling brother. And certain enough to raise him above want and neglect of his duties on the one hand; or dependence and servility on the other. Gifts, as I will show, should not enter into the account—they are irregular and uncertain. A salary, only, can be made equal and certain, if secured, as it *always* should be by a number of able individuals becoming responsible for its prompt regular payment.

A. PREACHER.

MINUTES

Of the proceedings of the Ontario Association of Universalists—for 1837.

Met in Victor, on the 13th of September, 1837, pursuant to adjournment, and after the usual religious services appointed Br. O. ACKLEY, Moderator.

Received and read the letters of delegates of societies.

Received requests for the fellowship of this body from the First Universalist society of Arcadia, the First Universalist society of Rochester, and the First Universalist society of Manchester, and granted these requests.

Received and accepted the report of the committee of discipline—no cause of complaint.

Appointed Brs. J. Chase, George Sanderson and A. C. Barry, committee on fellowship and ordination; Brs. O. Ackley, Thomas Wright, and Azariah Bickford, committee of discipline; Brs. O. Ackley and K. Townsend, clerical, and Brs. Ebenezer Cook, and H. W. Dobbin, lay delegation of this Association to the New-York State Convention, with power to appoint substitutes.

Resolved, That each society within the limits of this Association, be requested to take up a collection at least three months previous to the annual session of the New-York State Convention, and that the funds thus collected be forwarded to the Clerk of this body, to be appropriated in whole or in part to defray the expenses of our delegation in attending said Convention.

Brs. Townsend, Ackley and Chase were appointed a committee to revise the constitution of this body. They reported a Constitution complete, which was unanimously adopted, and ordered to be recorded.

Brs. N. West, W. E. Manley and Job Potter, were appointed a committee to draft a Constitution for a society for the relief of indigent widows and orphans of deceased Universalist clergymen. They presented a report to the Council. Upon which, after amendment, it was

Resolved, That the different preachers in this Association be a committee to circulate the Constitution in the different societies in this Association, for the purpose of obtaining the signatures of such persons as desire to become members.

Resolved, That the clerk prepare the minutes, and forward them to the Herald of Truth for publication, with the request that Brs. Grosh and Price will please copy.

Adjourned after the usual services, to meet in the Universalist meeting-house, in the town of Arcadia, (Newark,) on the 3d Wednesday and Thursday in September, 1838.

Eleven societies were represented. Arcadia, Andrew Bartle, Samuel Nichols; East Bloomfield, Sanford Beach, Silas Harris; Bristol, A. West, N. Fisher; Wolcott, W. Underhill; Rochester, Benjamin Clark; Geneva, H. W. Dobbin, Thomas Butcher; Victor, Asa Ball, Thomas Wright; Penfield, Ebenezer Cook; Fairport, John Peters, Joshua O. Eaton; Livonia, B. Annis, Levi Chapin; North Bloomfield, James Stirling.

Fourteen ministers were present—viz. Brs. O. Ackley, W. Quail, George Sanderson, K. Townsend, J. Chase, T. D. Cook, W. E. Manley, A. C. Barry, Job Potter, T. P. Abelt, D. R. Biddlecom, L. L. Spaulding, J. H. Sanford, and J. Babcock.

The six last named were visiting brethren.

Five sermons were preached on the occasion.

K. TOWNSEND, Standing Clerk.

REMARKS.

As the Constitution of this body is somewhat lengthy, I have not offered it for publication, but note some things of general interest, wherein it differs from our former regulations.

It makes the Standing Clerk, when present, always the Clerk of the Association, with the power of appointing his own Assistant.

It requires candidates for letters of fellowship to apply to the Standing committee on fellowship, at least 3 months before the annual session.

It empowers the committee on ordination to ordain, or cause to be ordained, any candidate who shall reside within the bounds of the Association, shall have had a letter of fellowship twelve months, and faithfully discharged his duties as a minister of the Gospel.

It requires the committee of discipline to notice all cases where ministers in fellowship do not devote at least one-half their time to the duties of the ministry—to inquire into the causes of such delinquency, and report to the next session of the Association, to the intent that if they have thus discontinued without sufficient cause, their letters of fellowship may be recalled.

It also requires, that all charges against a ministering brother, be made in writing, and that the person complained of, be furnished with a copy.

In case of a proposed alteration, the subject is to be presented in the form of a resolution. If it pass by a majority, it is then to be published with the minutes, and again submitted to the Council at its annual session—when, if it again pass, the Constitution is to be altered or amended accordingly.

K. T.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, OCTOBER 6, 1837.

PROFESSOR THOLUCK.

It appears, by the following singularly ambiguous letter—or rather translation of a letter—from Mr. Tholuck, that Mr. Kurtz and others are likely to succeed, by some means or other, in convicting Professor Sears (late of the Hamilton, now of the Newton Baptist Theological Seminary,) of falsehood. The contest has raged long and violently between the parties, and the Universalists, believing that the truth is on the side of Professor Sears, took sides with him. I still believe Professor Sears' clear, full, disinterested, and unambiguous testimony on the subject, in preference to the following very ambiguous and suspicious translation by Mr. Kurtz, (one of the parties in the controversy,) of Tholuck's letter, obtained second-handedly. From the strong and long-continued

straining and twisting on the subject, I have been rendered suspicious that foul play was on foot, and some of the expressions in Mr. Kurtz's preface, and in his translation, but confirm my suspicions. But read the whole article, as we find it in the New-York Evangelist, where it is credited as below.

From the Lutheran Observer.

THOLUCK'S OPINIONS—DESPATCHES FROM GERMANY.

We mentioned the week before last, that we had received a packet of letters from Germany, some of which we deem of sufficient importance to lay before our readers in an English translation.

The first is a letter from the learned and distinguished doctor and Professor Tholuck, of the University in Halle, which has been sent us in reply to a few remarks we made in a communication to the Rev. Doctor and Superintendent Richter of Barmen, (near Elberfeld, in Wupperthal, Prussia.)

We stated in our letter to friend Richter, that the Universalists in this country, claimed Professor Tholuck as a believer in their system, and sought to give popularity to their heresies and eclat to their sect, by proclaiming him to the American public as a Universalist; that we indeed knew that he was not a Universalist—certainly not in the American acceptance of the term—and had therefore publicly contradicted the assertions of the Universalists. But notwithstanding they continued to claim him, and had quoted from the writings of Prof. Dwight and Prof. Sears, and even produced a letter from Prof. Tholuck himself to invalidate what we had affirmed, and hence a few lines from him (Prof. T.) on the subject, would be quite acceptable. It was as stated in answer to this, that Prof. Tholuck transmitted the subjoined communication.

[Translation.]

Halle, November 21st, 1836.

To the Rev. Mr. Kurtz, Baltimore:

MY DEAR FRIEND KURTZ—In consequence of the intelligence communicated to me by our dear friend Richter, I hasten without delay to send you an exposition of my views respecting Universalism and Rationalism. In reference to the latter system, such an exposition from me will scarcely be deemed necessary, inasmuch as my whole life has been a declaration against it. I daily experience the opposition and enmity of those who adhere to this system. As you however regard it as necessary, I herewith declare to you, that the doctrines of the Trinity, the deity of Christ, the atoning efficacy of his sufferings and death, his future advent, etc., are in my view sacred and undoubted truths, in the defence of which I have jeopardized my reputation for learning; in like manner I firmly believe as revealed truth in hereditary depravity, the existence of apostate spirits and a devil, and the existence of holy angels, who have appeared on earth in the service of God. And now to revert to Universalism, or the doctrine of the restoration of all things; a certain Mr. Sawyer, of New-York, a Universalist, wrote to me in a friendly way, inquiring what we German theologians think of it? This took place in the year 1835. I replied: that this doctrine is spread among us to a considerable extent; still however, according to my knowledge, there are but few theologians who firmly believe in it. Respecting Neander, I know certainly that he told me, that he does not venture further than to entertain a hope, which hope however, by no means amounts to certainty. Such men as Hengstenberg, Olshausen, etc., have declared themselves decidedly against it. In relation to myself, I remark, that I believe in the sin against the Holy Ghost, and this alone is evidence that I do not believe in Universal Restoration; I simply believe that for many there will be means of salvation provided beyond the limits of this life; as, for example, for those heathen who, without any fault of their own, remained (unenlightened) uninformed of the plan of salvation through Christ. This is taught in Rom. ii: 12; 1 Peter iii: 19; iv: 6. It has always appeared to me, that there are certainly several passages in the Bible which give

support to the doctrine in question, which, if preached, *must without doubt exert a very mischievous influence*. I allude to 1 Cor. xv: 28; Rom. v: 18. There are however very many other passages which are opposed to the doctrine.

Thus much, beloved friend, simple and without circumlocution, you may publish it.

In Christ our Lord, yours. A. THOLUCK.

Now, will the reader please to notice the following circumstances.

1. Mr. Kurtz says he knew Mr. Tholuck was not a Universalist "in the American sense of the term." Who can assure us that Professor Tholuck's denial is not wholly confined to Mr. Kurtz's definition? What follows would seem to imply so; for,

2. Professor Tholuck is made to say that he believes "in the sin against the Holy Ghost," and that "this, alone, is evidence that" he does not "believe in universal restoration." Is it? Then it is evidence that I do not believe in universal restoration; for I believe most firmly in the sin against the Holy Ghost, and so does every Universalist whom I know! But suppose Mr. Kurtz to have written a distorted statement of our views, making a denial of this sin a distinguishing feature of our system, and then called this raw-head-and-bloody-bones of his own creation, "American Universalism," and "Universal Restoration, as held in this country"—suppose this, and Professor Tholuck's intended denial loses all its ambiguity; but what becomes of Mr. Kurtz's case?

3. Professor Tholuck no where (even in this translation by an interested person) declares, that he does not believe that all men will eventually be saved—or that he believes in *endless misery* to be endured by any portion of mankind. What he *does* say, may be reconciled to his belief in some modification of Universalism; and what he has elsewhere stated, if Professor Sears may be believed, (of which I have no doubt,) can not possibly be reconciled with a total and unqualified denial of this sentiment. It *can not* be done.

Will it be said that Professor Tholuck says, that Universalism, "if preached, must, without doubt, exert a very mischievous influence"? Mark how carefully the expression is italicized as the strongest expression of his letter, and the very expression becomes sufficient to create a doubt whether the letter is really a denial of his (Tholuck's) belief in Universalism. As to his fear about preaching Universalism, the Tunkers, Mennonites, and many of the Moravians, and others, who are *undoubted believers* in final universal salvation, express precisely the same fear; and some of them, for that very reason, deem themselves perfectly justified in giving ambiguous, seeming denials of their faith, (like Tholuck's declarations in the letter before us,) when questioned respecting their views on this very subject. In piety and general religious honesty, they are not inferior even to Tholuck, whatever may be his learning—why, then, may not even Tholuck resort to such evasions, rather than seem to countenance a faith he deems so very dangerous, if preached?

But even this seeming denial is limited to the *particular kind of Universalism* which may have been described to him by Mr. Kurtz, and of which he speaks. Mark his words—they do not embrace the belief in universal salvation generally. Not at all. "The doctrine in question," is the phrase he uses; and I suspect it was such a system as no "American Universalist" ever believed.

As to Tholuck's being unable to reconcile the Bible with itself, on the subject of human destiny—his fears respecting the open and public promulgation of "the whole counsel of God"—or of his own views in this matter, we have heard before from Professor Sears' published letter. It is nothing new. But there is one thing the public has not yet seen—viz., PROFESSOR THOLUCK'S SERMON IN DEFENCE OF UNIVERSALISM. It is in the possession of Professor Sears. He has abstained from publishing it, only because Professor Tholuck did not deliver it in public, neither did he wish the sentiment known to the world. Professor Sears promised, howev-

er, to give it, should defence of his own character render it necessary. See his letter to me in the Magazine and Advocate, vol. vii, No. 15, page 117. *That time has come!* Professor Sears is confronted by a letter from Professor Tholuck himself, calculated in the estimation of the community, to cast upon the former the stigma of deliberate falsehood, or of unaccountable stupidity and misapprehension. That sermon, or a counter letter from Tholuck, (which can not be obtained for many months,) only can save him from one or the other of these charges—and we fear it will be the former—in the estimation of the self-styled Orthodox.

In conclusion. Universalists need care but little as to the result of the dispute. Whether Tholuck, or any other man, or all Germany, believes or disbelieves Universalism, is but a trifle in the scale with divine testimony. We have the latter in our favor, and we may safely challenge the whole world to gainsay what "God has spoken by the mouth of all his holy prophets since the world began," and what he has more strongly testified to us, in the mission and teachings of his Son and the holy apostles, and confirmed by the concurrent testimony of his works and providences. But that Universalism is the orthodoxy of Germany, is irrefutable. Every intelligent immigrant confirms it, and even Tholuck musters but a few great names apparently against it; while his letter to Dr. Sawyer testifies, not only that many believe it, but to the purity and piety of their lives—particularly of that eminent servant of God and friend of man, Henry Young Stilling. So far as the question between Professor Sears and Mr. Kurtz is concerned, we are satisfied with these facts—and so far as the truth of Universalism (i. e. the final salvation of all mankind, the only kind of Universalism we know of,) is concerned, we are "ready at all times to give a reason of the hope that is in us," by an appeal "to the law and to the testimony."

A. B. G.

GEORGE COMBE.

This gentleman (not the Mr. Coombs, of London, a travelling Phrenologist, who is the guardian of the Kentucky giant; but George Combe, Esq., of Edinburgh,) has been invited, by the promising and wealthy, but yet infant University of Michigan, to accept the Professorship of Mental and Moral Philosophy in that institution. Our correspondent is one that knows whereof he affirms, and whose information may be relied on. I have to apologize to him and our readers for keeping the gratifying intelligence so long confined to his letter—it was not intentionally withheld.

It may be doubted whether Mr. Combe will accept the invitation, but coming from an institution which is expected soon to be one of the best endowed and most promising in the United States—coming so soon after the unwise rejection of him as a candidate for the Logic Professorship in the University of Edinburgh, and coming, too, from an infant State of the Union, it certainly is a deserved and excellent compliment to this distinguished and excellent man, and is no less creditable to the Regents of Michigan University, while it furnishes presumptive proof of the estimation in which he and Phrenology are held by this congregation of freemen in their first efforts to promote the cause of Education. But to the letter of our correspondent.

A. B. G.

GEORGE COMBE, ESQ.

You, yourself, Br. Grosh, and I presume many of your numerous and respectable readers, will be very glad to learn that an endeavor will be made to procure for the youth of our country, the professional services of this distinguished individual, which were not accepted of in behalf of the rising generation of Scotland, by the civic authorities of modern Athens, perhaps better known as the *loom of Auld Reekie*. George Combe is not unknown to the Regents of the University of Michigan, and some of them who hold him in the highest esteem as an interpreter of nature's laws, especially such as relate to man's duties and happiness, are fondly indulging the hope that the repulse which he received in the capital of his native country, upon

application for the Chair of Logic in that city, may be one link in the chain of circumstances which may finally determine him to these western shores, and fix him as an ornament and a luminary in the University of Michigan. Some of the Regents known to the writer, have declared his works as unsurpassed in talent and in usefulness, by any works of human composition; and they believe that, perhaps, there is not another man living, who would be equally useful to the youth of this country, as Mr. Combe would be in a Chair of Mental and Moral Philosophy. With such a state of feeling in reference to the talents and usefulness of Mr. Combe, in the minds of those who have to administer the affairs of our infant but highly promising University, you can easily conceive that no effort, likely to be successful, to procure his distinguished and enthusiastic services as a Professor, will be neglected. In the prospect of Mr. Combe's becoming a denizen of this free country—of a country where there are thousands of unfettered hearts ready to receive his somewhat novel, perhaps startling statements of philosophic and edifying truths—in this prospect, I know you will rejoice. I presume every man who knows his writings and who has a family or a son to educate, would rejoice to have it in his power to send to such a teacher.

Mr. C. has been written to, and if the prospect of his coming brightens, I shall be glad to herald to you his approach.

A. N. S. S.

RECENT ATTACK UPON PHRENOLOGY.

We perceive that Dr. JAMES M'CUNE SMITH, a colored gentleman and a graduate we believe, of Glasgow University, has been edifying the citizens of New-York, in an attack upon Phrenology, and if we may credit the reports of anti-Phrenologists, has "completely uprooted the supposed facts upon which the high pretensions of the system are founded"—at least we presume, those which have sprung up since the "uprooting" operation of Dr. Sewall.

In the language of the Editor of "the Colored American," this doughty champion, "had a difficult task," (probably,) "he had not merely defective principles to combat, but fictitious pretensions which have no tangibility (!) to take hold of!" This *must* have been a "difficult task"—to "uproot" that which has, or had, *no tangibility!*—we can account for it now, upon no other principles but those of "Animal Magnetism."

Again, "the high wrought superstition (!) of his audience was against him" but "however unpopular (!) the side of the question taken by our young friend" was, it appears "he sustained himself with honor," etc. Indeed he deserved it—who would not, for "uprooting" intangible "supposed facts" and beating through such a mist of prejudice as has existed in favor of Phrenology.?

Seriously, we know not what "reason" or "philosophy" may have been adduced by this gentleman, or what "conclusive demonstrations" he may have made, but if he has by these means, overthrown the system, we believe that he has grappled with tangible facts and encountered stern argument. With the demonstration by which Phrenology has shone upon our minds we support it, and cordially yield our assent to its principal doctrines; we can not withdraw that support, until convinced that we are in error by counterbalancing and nullifying demonstration.

In that case, our opposition to Phrenology would be that it was *false*, and not that it was "a system tending to infidelity"—for a falsehood is no real support to any system. If *true*, we do not believe that it does "tend to infidelity." We believe it to be true, and we are no infidel. It speaks to us too minutely of "the handy work" of the Creator, for us to be an *atheist*—it is too plainly another truth blazoned upon the page of nature—it looks too much like another teacher, reconciling the great questions of moral evil, and rendering harmonious all God's beautiful creation. Revelation blends too well with it for us to be a *Deist*—when we study it we still acknowledge in the words of the written volume the

truth of the doctrine that the Lord "forms the light and creates darkness, makes peace, and creates evil" and we see no disagreement between that Gospel wherein "Life and immortality are brought to light," and the science which reads

"The soul's vast features that shall tread
The stars, when earth is nothingness."

In conclusion, we would say, that we are glad to perceive in the intellectual arena, a young man of the talents, natural and acquired, of Dr. Smith. We trust that no obstacle may hinder him from "pressing on" until, as has been predicted of him, he may have made "the Moral, Literary and Physiological world ALL HIS OWN," but let him remember—that others who have deeply searched that world, probably to a much greater extent than himself, have gathered therefrom the doctrines of Phrenology. Let him examine closely, and see if there be not *tangible evidence* in its favor—and let his motto be that of its greatest and most illustrious champion, "*Res, non verba, quæso*,"—things, not words, I seek.

E. H. C.

SUNDAY.

A few weeks ago I commented on an article by Br. O. A. Skinner, one of the Editors of the Trumpet, in relation to Miss Martineau's remarks on riding out from Boston on a Sunday. I supposed he misunderstood and wrongly condemned her remarks. I think he does so still, at least in part. For, instead of speaking of riding out as a mere amusement, she connects it with "exercise" and "fresh air;" and advocates it only for those whose hard labor and close confinement during the week, render it beneficial to them. The Sunday afternoon's sail, is connected with "religious conversation." The whole is closed with the regret, that such as do these things, yet deeming them sinful, are not taught "that religion is in the state of their mind, rather than in the arrangement of the day;" and the declaration, that then they would most probably, spend their Sabbaths "as innocently as any other day," and feel an increased desire for "the means of improving their religious knowledge," etc.

But in one sense I erred in supposing him mistaken, and in saying he drew on the stores of prejudice. That error was caused by my belief that he viewed the institution of Sunday as a Sabbath, in the same light that I do. This I now think was a mistake, and the parent of the rest. If so, it is, perhaps, better that we understand our respective views of the *subject itself*, rather than each other's opinions respecting another person's views of it.

Br. O. A. Skinner seems to regard the question in the same light, as he calls on me for a definite statement of my views as to the intention of the day, the mode of its observance, etc. Though I view the subject itself, as but a minor one, and my opinion of it, as mine, as still less important, yet I am willing to grant his request, and will do so soon.

Before I close this article, however, I would deprecate such sneers as that of the "perfect Miss Martineau" as ungenerous to her or myself, or which ever way it was intended to apply. I presume no one claims perfection for her in any improper or false sense. For myself, I find many errors in her late book, and some in her former works, and will not defend either her, or any one else, or any opinion, further than I deem it defensible.

Permit me also, with all respect for Br. S's candor, to hint that it is possible she would be judged of more leniently by some of our Eastern brethren, if she was not a Unitarian—or if she had not been monopolized by that denomination—or, again, if that sect had not drawn upon themselves the mingled contempt and enmity of Universalists, by their sycophantic policy-seeking, and bigoted, unfair opposition to Universalists? It appears to me, that her connexion with them is named as a sore thing, and that it is too much attempted to make them responsible for what she says. Possibly Br. S., himself, is slightly tinged with the same prejudice. Will he examine? So much for Miss Martineau's opinions on the subject—in another article I will attend to the subject itself.

A. B. G.

HAMILTONIAN SYSTEM.

This system of teaching languages appears to be founded in nature, and if so, must be preferable to all others. It is based on the axiom, that "Grammar exists in the language, and not the language in its grammar." From this it is inferred, that some knowledge of a language and its idioms should first be obtained, before the principles involved in it can be well understood and practically applied. Accordingly, the teacher reads a verse of the Gospel by St. John, repeatedly, pronouncing slowly and translating literally, each word, singly. The pupils alternately read the same verse, as nearly as possible in the same manner, the teacher correcting errors, as they occur. The repetitions are gradually diminished, and finally the pupil reads and translates alone. This occurs at about the fourth lesson. In eight lessons, of about one hour and a half each, the whole Gospel of St. John, (containing about 20,000 words, or about 8,000 different words,) is read easily, and translated literally as read.—the pronunciation improves in like ratio. For instance—the first lesson embraces about 17 verses—the second, 59, and so on to the last, which embraces about 260 verses. Thus far I speak of what I know from my own experience and observation—a class of eight persons principally of those connected with this office, having just completed the first eight lessons of the course in this manner, and with this success. There are in the course, six sections of about eight lessons each—in all, fifty lessons. I will speak of the rest when the course is completed; want of room, not of confidence in the system, prevents me from saying more at present. Certainly a system which, in eight lessons, will fix the literal meaning, and much of the pronunciation, of 8,000 different words, in the memory, can not be undeserving of a fair trial.

The interlinear and analytical translation is never used in class, nor should be by the pupil between lessons, except in cases of insuperable difficulty. On this rule he will find it but seldom needed, though eminently useful when needed.

I would add, that Mr. Hamilton possesses those much needed qualifications of a teacher—unwearied patience, urbanity, readiness in aiding the pupil, and an anxiety that his pupils should profit as much as possible by his instructions. His partner, Mr. Costello, is probably fully capable, also, of performing his portion of labor.

A. B. G.

"THE OASIS,"

Is the title of a new work of a literary character, recently started in Oswego. It is published monthly, in imperial octavo form, 16 pages per number, by HOLL and HENRY, at the office of "the Oswego Commercial Herald." Terms, \$1 50 in advance, or \$2 after the issuing of the third number.

Although there are many periodicals existing and springing up in different parts of the land, yet there are but a few publications of that nature in western New-York, so that we are glad, amid the barrenness of fruit and flower, to find this new "*Oasis*." Watered by the streams of public favor, and bearing upon its bosom the productions of wit and genius, we trust that it will long, greenly and brightly flourish. To MESSRS. NELSON and RANDALL, Editors, we tender our best wishes.

E. H. C.

TO SUBSCRIBERS.

A few of those indebted to us have heard our pleadings for immediate assistance—we feel very thankful, indeed, for what they have done, although it falls far short of furnishing the relief we need. May we not treat, then, that others who are yet in arrears, (even if it be only for the present volume,) will hasten also to our relief. We know this is a disagreeable subject to our readers—but we can assure them that the pain of reading a dunning article every few weeks, is not greater than the pain of writing it; and is nothing compared to the necessity that calls us to write it. Let every one help us all he can, and as soon as he can, and we will pen a *te Deum laudamus* instead of a "pay us what thou owest."

TO CORRESPONDENTS.—We would be ungrateful indeed, did we not fervently thank numerous correspondents for their welcome and truly excellent favors. Just at this time they are doubly welcome, as we have occasion to work ahead, by preparing copy for several weeks at a time. This we could not do, had we not been so favored by them. All will appear in due time—soon after we can publish the numerous proceedings of our public bodies. The Sermon by Br. Messinger will appear soon.

A. B. G.

Br. Sanderson—Send Ev. Preacher to Amos Hendricks, George W. Hubbell, and Samuel Jenkins, Queensbury, Warren co., and charge this office \$1 50.

Br. Tompkins, send current volume of the Repository to Rev. S. P. Landers, Prompton, Wayne county, Pa.

BOOKS.

Rev. J. Whitney, has for sale, at his residence in Ohio city, opposite Cleveland, Ohio, a general assortment of Universalist and Phrenological books and Pamphlets.

Br. E. B. Vedder's name was put among the ministerial delegates to the Hudson River Association by me—I having deemed its omission accidental.

A. B. G.

Br. SANDERSON—The Box has been received.

ADVERTISEMENT.

The subscriber would inform the public that he has on hand, for sale, at Huntington, Lorain county, Ohio, an assortment of the latest and most approved Universalist books and pamphlets; among which are "Williamson's Argument for Christianity," "The Philadelphia Discussion," "Streeter's Hymn Book" etc., etc.

STEPHEN HULL.

THE UNIVERSALIST REGISTER AND ALMANAC, FOR 1838.

We have just received a lot of this excellent and useful little annual. Price \$4 per hundred, 63 cts. per dozen, and 6 cts. single.

Also, a few copies of Williams' Register for the State of New-York, for the current year—price \$1.50

Also, a number of miscellaneous works—all for sale, cheap.

G. and H.

STREETER'S HYMNS,

Published by HASKELL and PALMER and offered to the trade at the following prices by the hundred.

18 mo.	Plain 8 deep, Lettered	\$37.50
" "	Morocco " "	42.00
" "	Extra " Tabled,	45.00
32 mo.	Plain Sheep Lettered	20.00
" "	" Morocco " "	35.00
" "	Extra " Gilt	40.00

For sale also by the dozen or single. All orders executed on short notice—packages safely put up and forwarded to any part of the United States.

Woodstock, Vt., June 1, 1837.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. BODEN in Columbus—Br. HAYWARD in Hamilton—and in the evening, by Br. M. B. SMITH in this city.

There will be preaching on the third Sunday inst., by Br. BRITTON in Ellsburg, and Br. WILLIAMS in Brownville—Br. HAYWARD at North Norwich—Br. GROSH in Russia—Br. McADAM in New-London—Br. M. B. NEWELL in Sharon.

There will be preaching on the fourth Sunday inst., by Br. BRITTON near Br. Holloway's, Lyne, at 10 A. M., and at Cape Vincent in the evening—Br. WILLIAMS in Debarville.

Br. Sias will preach in the evening of October 23d, in Rodman—24th, in the brick school-house, East Martinsburg—25th, Constableville—30th, Lockport—31st, at Evan's Mills.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper

Rev J. Whitney, Ohio city—remittances received.
Rev J.B. Brownville, for self and C.M.B.—S.C. Conewango, for C.T. J.D. H.W. and N.C.—F.M. Collins, for D.P. J.T. and M. and L.—W.W. Cleveland, (O.) for S.A. D.E. D. and S.M. C.C. and R.D.G.—E.B. Syracuse for sundry subscribers at Chicago—A.M. Merkleman, (U. C.) for self and P.M.—A.B. Massillon, for self, W.W. R.F. Mr. F. and S.B.—Rev. N.S. Ann Arbor, (Mich.) for self, J.W. B.H. J.E.H. D.R. H.T.W. E.W. Jr. F.W. E.S.R. and D.J.—S.M. Louisville, for C.G.L. and A.J.—J.B. Carlton Store, (Va.) for self and J.G.—W.P. Danby—J.W. Warsaw—P.M. Henvelson, for self and N.T.—Rev G.W.M. Auburn, for M.K. M.H. G.W.H. and W.A.W.—V.S. Esq. Barton (O.)—P.M. Concord (O.) for self and R.C.—P.M. Leamanville, (O.) for L.S.

POETRY.

For the Magazine and Advocate.

THOUGHTS AT A GRAVE.

BY MISS S. C. EDGARTON.

"The rose
Sprung modest, on bowed stalk, and better spoke
Her graces, than the proudest monument."

Bryant.

No graven stone is here to speak thy charms,
Thou sleeping maiden! slab, nor column tell
Thy deeds angelic, how thy mission sped,
Or when it ended; naught save one meek rose,
The pure, bright emblem of undying love,
Waits at thy grave to tell thy destiny.
Thou hast a speech, sweet flower, quiet and soft,
To hold forth buried loveliness; and thou
Dost whisper tenderly of her who sleeps
Beneath thy shadow—how her graces sought
Like thee, thou wilding rose, the holy shade
And unobtrusive places to unfold
Their meek and heavenly beauty; and her heart
Filled with the truth of Jesus, brought his love
And message of glad tidings, to the poor
Within their cottage homes; and scorning not
The sinner's dwelling, entered in with peace
To scatter richly on his broken altar.

Fair sleeper! thy whose fluttering lips discoursed
Such sweet, entrancing music of thy grace
And beauty—they who praised with fawning words
Thy dark, soul-speaking eye—thy tinted cheek,
That told the tale of all thy heart's young hopes,
Its sorrows and its joys—thy form, thy step,
Floating with life and brightness, like the train
Of radiant spirits that traverse the air
And "dip their pinions in the painted bow"—
Ah! the bright throng of gay deceivers, they,
They have forgotten thee! But in yonder cell,
There pines a weary captive, whose bent ear
Has listened painfully, to catch the tone
Of thy celestial voice, that oft had cheered
His long, lone hours; he still remembers thee!
On yonder snowy couch, is stretched a form
Worn by the still, corroding touch of Death!
The hollow cheek flushes at every step
That enters with the soft bright melody
Of thine, and the large lustrous eye is turned,
Anxious to meet thy glance of sympathy.
Ah! that pale sufferer forgets thee not!
No heart of sorrow, that has e'er been soothed
By word, or look of thine, can soon forget
Thy goodness, or forbear to mourn thy loss.

Shirley village, Mass.

THE BRIDE'S FAREWELL.

"Why do I weep?—to leave the vine
Whose clusters o'er me bend,—
The myrtle—yet, oh! call it mine!
The flowers I loved to tend,
A thousand thoughts of all things dear,
Like shadows o'er me sweep,
I leave my sunny childhood here,
Oh, therefore let me weep!
I leave thee, Sister! we have played
Through many a joyous hour,
Where the silvery green of the olive shade
Hung dim o'er fount and bower.
Yes, thou and I, by stream, by shore,
In song, in prayer, in sleep,
Have been as we may be no more,
Kind sister, let me weep!
I leave thee, Father! eve's bright moon
Must now light other feet,
With the gathered grapes, and the lyre in tune,
Thy homeward step to greet.
Thou in whose voice, to bless thy child,
Lay tones of love so deep,
Whose eye o'er all my youth hath smiled—
I leave thee! let me weep!
Mother! I leave thee! on thy breast,
Pouring out joy and woe,
I have found that holy place of rest
Still changeless—yet I go!
Lips that have lulled me with your strain,
Eyes that have watched my sleep!
Will earth give love like yours again?
Sweet mother! let me weep!"

BREATH—Air received into the lungs by many young men of fashion, for the important purposes of smoking a cigar, and whistling a tune.

THE "SURE FOUNDATION" OF RELIGION.

I was told of a child who stood in the middle of a grass-plot, with its arms by its sides, and listening with a countenance of intense expectation "to hear God's tramp on that high blue floor." Who would care to know what Christian sect this child belonged to; or whether to any?—I was told of a father and mother, savages, who lost their only child, and were overwhelmed with grief, under which the father soon sank. From the moment of his death, the solitary survivor recovered her cheerfulness. Being asked why, she said she had been miserable for her child, lest he should be forlorn in the world of spirits; he had his father with him now, and would be happy. Who would inquire for the creed of this example of disinterested love?—I was told of a young girl, brought up from the country by a selfish betrayer, refused the marriage which had been promised, and turned out of doors by him on her being seized with the cholera. She was picked up from a door step, and carried to the hospital. In the midst of her dying agonies, no inducement could prevail on her to tell the name of her betrayer; and she died faithful to him, so that the secret of him whose treachery we are abhorring is dead with her. With such testimony that the very spirit of the Gospel was in this humble creature, none but those who would dare to cast her out for her fall, would feel any anxiety as to how she received the facts of the Gospel. Religion is safe, and would be seen to be so if we would set ourselves to mark how universal are some few of men's convictions and the whole of man's affections. While men feel wonder and the universe is wonderful; while men love natural glory, and the heavens and the earth are resplendent with it; while men revere holiness, and the beauty of holiness beams at times upon the dimmest sight, religion is safe. For the last reason, Christianity is also safe. If the beauty of its holiness were never obscured by the defilements of human passion with which it is insulted, it is scarcely conceivable that all men would not be, in some sense or other, Christians.—Miss Martineau.

A RULE WITHOUT AN EXCEPTION.

It is often said, there is no rule without an exception—but there is one rule to which I never knew an exception. I never knew a respectable person that did not behave with decency in a place of public worship.—*Virginia Free Press.*

Selections from the "Tin Trumpet."

ARGUMENT—With fools, passion, vociferation, or violence; with ministers, a majority; with kings, the sword; with fanatics, denunciation; with men of sense, a sound reason.

ART—origin of. We are struck with an admiration almost amounting to awe, when we contemplate a noble building, a fine statue, or a grand painting, and feel a pride in our species when we term them the noblest productions of human art; but such objects have a still more sanctifying effect if we suffer them to raise our thoughts to Him who made the artist, and benevolently endowed him with faculties of which the exercise can bestow such pure delight, not only on his contemporaries, but on a long succession of generations. The races of spectators who have been gratified by the beautiful products of Grecian art, form, perhaps, but a tithe of those who are to succeed to the same pleasure, for celebrated statues are almost immortal—they can only perish at least with the civilization that has enshrined them. The humblest work of nature, as well as the most perfect one of art, are alike exalted by tracing them to their divine original.

FRIEND.—Some there are, who with an apparent zeal, vindicate their friends from all their little pécadilloes, whitewash them as carefully as they can, and then knock them on the head by lamenting their addiction to some gross impropriety. This resembles the conduct of the Roman priest, who, when an ox was not completely white, chalked over the dark spots, and leading him up to the altar, made him an immediate sacrifice.

MARRIAGES.

In Upper Lisle, September 20th, by Rev. C. S. Brown, Mr. WILLIAM A. PHILIPS, to Miss ELIZA HINMAN, both of that place.

In Antwerp, September 17th, by Rev. Mr. Persons, Mr. FOSTER L. HARVEY, to Miss HARRIET PALMER, both of Watertown.

DEATHS.

In this city, on the 22d ult., of consumption, after a lingering sickness of many months, SALLY, consort of Elijah Spencer, and daughter of Rev. William Underwood, in the 44th year of her age. She was truly a woman of sorrows and acquainted with grief. About a

year since, she buried a daughter who had always been in feeble health and subject to frequent and distressing fits. The constant confinement and anxieties of the mother on account of her daughter, connected with her own feeble constitution, were severely trying to her patience and fortitude, but like a true Christian she bore them all with meekness and submission, and by an eye of faith that looked beyond this transitory and sorrowing world, joyfully anticipated a better world to come. She found the glorious doctrine of a world's salvation to be her support and comfort in death as it had been her stay in life. Her funeral was attended on Sunday, 24th ult., at the Jerusalem church in Litchfield, and a sermon preached on the occasion from 1 Cor. xv: 20, by D. S.

At Cape Vincent, Jefferson county, N. Y., August 7th, after a distressing illness of two weeks duration, ELIZABETH JANE, aged 10 years, daughter of Mr. Justin Cook, deceased, and Mrs. Martha P. Cook, late of Boston, Mass. The funeral services were performed on the following day, by the writer of this notice. Mrs. Cook in her afflictions enjoys those consolations, which the Gospel so richly affords believers in seasons of sorrow and adversity. I. BRITTON JR.

* * Trumpet please copy.

In Sherburne, August 17th, an infant son of Erasmus D. and Elizabeth M. Hayward, aged 9 days.

Thus fades the opening bud of hope,
Which death's cold hand has riven;
The silver cord of life is broke,
The spirit's fled to heaven. I. H.

In Bridgewater, on the 22d ult., Mrs. CLARISSA REYNOLDS, consort of S. H. Reynolds, and youngest daughter of Oliver Babcock, aged 29 years. Thus in the morning of life she has been called from a fond husband's embrace and a large circle of affectionate relatives, to pass that barren from whence no traveller returns. But if virtue and love are a preparative for life and death, for both she was eminently prepared, and we trust that her many virtues are embalmed in the hearts of all who knew her.

Her funeral was attended on the 24th, and a discourse delivered to the mourners, and a large concourse of sympathizing friends.

May the afflicted find consolation in the Gospel of peace, and the Father of all, in his own due time, bind up their broken hearts. T. J. S.

In Bridgewater, on the 23d ult., AMY G. LARKIN, aged 3 years. Her funeral was attended on the 23d, and the consolations of the Gospel tendered to the mourning family and friends. From this dispensation may they learn wisdom, and in the Gospel find a balm for every wound. T. J. S.

In Marshall on the 16th ult., of fever, WARREN WALKER, aged 24 years. No sooner had he received the crown of manhood, and worn it with conspicuous honor, (for all who knew him respected him,) than he was cut down. The funeral was attended on the 18th, and a sermon preached to the mourning relatives, and sympathizing friends and neighbors, from Samuel xii: 22, 23, by J. BODEN.

In Unadilla, Livingston county, Mich., on April 27th, last, JOHN FREEMAN, son of Daniel and Fanny Person, and grandson of Rev. C. G. Person, aged two years, two months, and eighteen days. N. S.

In Upper Lisle, August 23d, of consumption, AARON DAY, aged 59 years. He was a good husband, a kind father, an exemplary member of community, and a Universalist in charity and faith. The funeral was attended on the 25th, and a sermon delivered from Isaiah x: 19, 20, by C. S. BROWN.

In Macdonough, September 17th, of inflammation on the brain, FLISHA BERRY, aged 14 years. The funeral was attended by the writer—text, Acts xxvi: 8. C. S. B.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER VII.

BY REV. J. M. AUSTIN.

GENERAL Demeanor.

The standing which young men will occupy in society, and their future success in life, depend much upon the demeanor which they exhibit to the world. To understand the manners and conduct of a gentleman; and to practice them, is one good step toward permanent respectability. By this I do not mean an aping of the frivolous words, and phrases, and actions, of certain fashionable ones, who would give the cue to public manners, and decide upon gentility; but an acquaintance and familiarity with those principles of propriety and suavity, which ever characterize the conduct of a true gentleman. To obtain the esteem and good-will of your fellow-beings, one important means is, to treat them in a gentle, agreeable and respectful manner, as far as their situation and merits will allow, and to conduct with propriety in their presence. A few observations, therefore, on general demeanor, can not be inappropriate.

Gentility, in the true acceptance of that word, is of great importance to young men. True gentility is not that which exhibits itself only in a bow, a simper, or the formal expression of a compliment; but it is that kindness in the heart and that sense of propriety, which enables you to make yourself agreeable, and to conduct with decorum, in whatever company you may mingle. Too little attention is paid to gentility by many, who, it would seem, should not be deficient therein. In the city of New-York, many of the people are in the habit of inviting to their dwellings, the ministers who assemble every Spring to attend the anniversaries of the great religious societies, which concentrate in that city. But these hospitable entertainers often found, much to their surprise and regret, that the manners of many of their clerical guests, were not strictly genteel. Furniture and carpets ruined by a coating of mud, a plentiful sprinkling of the expectoration of the pipe, and of the juice of tobacco, and the relics of half masticated quids, were the return which too many received for their kindness. The evil eventually became so oppressive, that a few years since, on the approach of one of these anniversaries, precautionary notices were inserted in the public prints of New-York, calling upon the clergymen who might attend, to avoid repeating these instances of ill breeding! Surely it would be supposed, that the good sense of these gentlemen would have screened them from these improprieties. What can be more impolite than to stride into a well-furnished apartment, with the feet loaded with mud, and in this condition sit down and extend them upon a chair or a sofa? How destitute of common decency, to fill the apartment, when others are present, with the suffocating fumes of tobacco, or defile the mouth with that loathsome weed, which would nauseate the stomach of the swine, and scatter the filthy saliva upon the carpets, the furniture, the jams of the fire-place, and even upon the dresses of the company! Every young man who would be considered as possessing good manners, should avoid these and all like practices. They indicate a total ignorance, or an entire disregard, of the dictates of common propriety.

A swaggering, braggadocio air and manner, is very rude and ungentle. Some young men seem to imagine that this is the proper way to appear of consequence in the eyes of others. But

herein they greatly mistake. High swelling words, and haughty, bombastic airs, instead of creating respect, invariably excite the ridicule and contempt of the discriminating. People who examine and try such bubbles, generally discover beneath this outward bravado air, an empty mind, and a cowardly yet cruel heart. If you endeavor to *swell* yourself into consequence, your fate, without doubt, will be that of the frog in the fable, which essayed to expand to the size of the ox. "If," says Quarles, "thou desirest to be truly valiant, fear to do any injury; he that fears not to do evil, is always afraid to suffer evil: he that never fears is desperate, and he that always fears is a coward. He is truly valiant who dares nothing but what he may, and fears nothing but what he ought." In company, your carriage should be distinguished neither by swagger upon the one hand, nor extreme bashfulness on the other. You should occupy the medium ground of these extremes—you should be calm, self-possessed, complacent, and agreeable, as far as possible—prepared to receive or give those attentions that are called for by circumstances.

Politeness to ladies, should never be forgotten or neglected on any occasion, or in any circumstances. To illustrate, I will mention an occurrence which lately took place, to the knowledge of the writer: In the early part of the Fall of 1836, a few ladies residing in the lower part of the city of New-York, accompanied by some female friends visiting the city, were caught late in the afternoon, by a severe shower, while walking in the suburbs of the town. While in this condition, far from their residence, exposed to the rain, which was falling in torrents, a train of cars approached on the rail-road from Harlem, filled with men inside, but with abundance of room on the outer seats. The ladies hailed the driver of the horses, and requested a passage into town. But before he could reply, they were answered by a general and vociferous—"No—no—drive on—drive on!" from the gentlemen within—and on they went, leaving the ladies to their fate! Figure to yourself the condition of the parties, and then ask yourself whether there was a *genuine* gentleman within those cars! There could not have been one, or he would have raised his voice in behalf of females in this unpleasant condition. Let these circumstances be remembered, as an instance where great impoliteness was displayed.

Politeness demands that a gentleman should incommode himself to confer a favor upon a lady, or an aged or weakly person. In company, therefore, or in any assemblage, never continue sitting, while females or the aged are standing unprovided with seats. In stage-coaches, or other conditions where females are compelled to bear you company, avoid all vulgar or immodest language, all delicate allusions—they would be both impolite and ungenerous. A female correspondent, in writing to the Editor of the Spectator, (No. 242,) says—"I had the fate of meeting with a rude fellow in a stage-coach, who entertained two or three women of us (for there was no man besides himself) with language as indecent as ever was heard upon the water. The impertinent observations which the coxcomb made upon our shame and confusion, were such that it is an unspeakable grief to reflect upon them. It would certainly be worth your consideration to look into the frequent misfortunes of this kind, to which the modest and innocent are exposed by the licentious behaviour of such as are as much strangers to good breeding as to virtue. Could we avoid hearing what we do not approve, as easily as we

can seeing what is disagreeable, there were some consolation; but since in a box at a play, in an assembly of ladies, or even in a pew at church, it is in the power of a gross coxcomb to utter what a woman can not avoid hearing, how miserable is her condition who comes within the power of such impertinents? and how necessary is it to repeat invectives against such a behavior? If the licentious had not utterly forgotten what it is to be modest, they would know that offended modesty labors under one of the greatest sufferings to which human life can be exposed. If one of these brutes could reflect thus much, though they want shame, they would be moved by their pity, to abhor an impudent behavior in the presence of the chaste and innocent." In circumstances like these, where people of both sexes are casually brought into each other's company, the gentleman can readily be distinguished from the ill-bred and unmannerly, by his respectful attentions and deference to the ladies.

An affable and sociable disposition, is another important component of the general demeanor. A sour, morose disposition—a stoical indifference exhibited towards those in your presence—are the most certain means of becoming disliked and neglected in turn. He who displays great hauteur in his conduct—who refrains from conversation, except with a select few—who answers a remark addressed to him, only by a cold and formal inclination of the body, or by a monosyllable—will soon be left to his solitary grandeur, to amuse himself by his own communings. He will be avoided as an ice-berg, that freezes up the flow of social feeling. A disposition of this character is to be avoided.

To be condescending and social in your intercourse with society, is an effectual method of obtaining general good will. Politicians understand this principle of human nature. Hence it is not uncommon, upon the approach of an election, to behold candidates for office, who had before been distant and very reserved in their intercourse with the common people, become suddenly exceedingly affable and social. None are so poor or so rough, but they can be spoken to, and shaken heartily by the hand, their families inquired after, and an interest manifested in all their affairs! And, it is to be feared, that too often, by these means, the aspirant accomplishes his purposes. Now the disposition which, in such instances, are hypocritically exhibited, I would have you always cherish in your heart and manifest in your conduct. The man who is good enough for you to shake hands with, and converse sociably with, previous to an election, is worthy of the same attentions afterwards. Banish all haughtiness—be condescending, and affable, and social—bestow proper notice and attention upon all with whom you mingle, and you can not well fail to occupy a good standing in their estimation.

Kindness is another characteristic of the general demeanor, which should be cultivated. There is no trait in human nature more lovely and captivating, or more highly calculated to win regard and esteem, than a kind disposition. To be obliging and accommodating, as far as lies in your power, to your neighbors and those with whom you have intercourse, will obtain their friendship and affection—and not only so, but will secure their assistance when you stand in need of it. It is related by a certain writer, that "two neighbors, one blind and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk! Why, the blind man carried the lame one: the former assisting by his

legs, and the other by his eyes." Here was a reciprocity of good offices, mutually beneficial. In the "Hotel des Invalids," of Paris, an asylum for the wreck of the Imperial armies of France, it is said that an old blind soldier is often seen holding a book for a companion who has lost his arms, who reads aloud for the edification of both. By this mutual kindness, the misfortunes of both are, to a great extent, remedied. "Mankind are so much indebted to each other," says Duclos, "that they owe mutual attention."

However prosperous may be our present condition, we are all subject to misfortune, and may, ere long, stand in need of the assistance of others. And in this condition, who the most readily and promptly receives the aid of his fellow-citizens; the man whose former life has been characterized by a niggardly, uncharitable disposition—whose ear had always been deaf, and his hand closed to the supplications of distress—or he who has been generous, open-hearted, kind, and benevolent? This inquiry is immediately answered in your minds. In community, the man of shining talents is admired—he who is upright and honest, is respected—but the kind, obliging neighbor is loved! He is surrounded by a host of friends, without having an enemy.

The power of kindness in overcoming opposition, and in subduing enemies, is immense. It is related that a father, who had a stubborn and refractory son, resorted to every severe measure in his power to reform him, but without avail. In vain he again and again applied the rod—the only perceptible effect was to harden him in his wilfulness. At length the father became discouraged—in his despair the rod dropped from his hand—he burst into a flood of tears, and bewailed the stubborn sinfulness of his child. Instantly the heart of the son was pierced as with a dart of fire—with quivering lips and streaming eyes, he exclaimed, "Whip me, father! do whip me as much as you will; but don't cry!" Behold the power of kindness. The boy who could look with unflinching nerve upon the uplifted rod, was subdued into submission in a moment, by a gush of tender affection! Hence we perceive the wisdom and philosophy of the Saviour's commandment: "Love your enemies." Instead of retaliating upon your enemies, and endeavoring in all ways to injure them, which would cause their hatred to burn still more fiercely, love them—exhibit toward them no emotions but those of kindness and good will. A perseverance in this course, will most certainly destroy their enmity, overcome their opposition, and gain their friendship. It is upon these sound principles that the public ambassador of the Gospel of the Redeemer, who has an enlightened view of his duties, and who appreciates the true spirit and intent of the Gospel, depends, in turning the sinner from the error of his way. He displays the love of God—the impartial and boundless beneficence and kindness which exists in his bosom towards all his creatures—and depends far more upon the influences of this display of goodness in arresting the transgressor in his course, and reforming his disposition, than upon the threatenings of the law. The massive ice presents a stubborn resistance to the assaults of man to remove it; but under the influence of the genial warmth of the rays of the sun, it freely and gently melts and disappears. It is said of the celebrated Bishop Cranmer, that whoever did him an injury, was almost sure of receiving some favor from him. There was true philosophy in this course.

"Nature has given man a full suit of armor against his foes—an armor easy to be worn, and ready at hand. It is the panoply of kindness. This is a sure protection against rage and violence, and revenge. It not only defends him who wears it, but subdues his adversaries. Physical force may be resisted—cunning may be met with cunning—but there is no withstanding the power of kindness. He who keeps this armor bright by use, need not fear the threats, or the fury, or the malice of others. He would not be more safe

were he enclosed in walls of brass. The ill-will of an enemy can not be torn away by the tempest of violence; but it can be melted by the bright beams of kindness. 'If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head.'"

Good humor, is a disposition which young men should endeavor to infuse into their general demeanor. He who is sour, ill-natured, and petulant, is a pest to himself, his friends, if he has any, and all with whom he mingles. He is liable to gain the dislike of all, and his company is avoided, as a kind of fire-brand, calculated to set into a blaze every thing around him. But by cultivating a spirit of good humor—which is easy to be pleased, overlooks trifling vexations, and infuses upon the countenance a complacent smile, instead of a dark frown—you will have a source of self-satisfaction, your presence will be agreeable, and your company will be sought after. It should be your endeavor to avoid all outbreaks of anger and rage. Anger is much like a magazine of powder—if permitted to ignite and explode, it will most surely blow to atoms your own happiness, for the time being, and also be very liable to injure that of the persons near you. During paroxysms of anger, words are uttered and actions performed, often of the most ridiculous and reprehensible character, and of which you will afterwards become most heartily ashamed. The advice given by Athenodorus the philosopher, to Augustus Cesar, is of great value: "Remember, Cesar, whenever you are angry, that you neither say nor do any thing, before you have repeated to yourself the twenty-four letters of the alphabet." This admirable rule, or something of a like character, should be adopted by every young man, as a kind of safety-valve, that will permit the first rush of angry feelings to pass off, before they induce any improper action.

I cannot refrain from again urging young men to frequent the company of virtuous females. It will impart gracefulness, urbanity, and polish to their general demeanor—a purity, modesty, and propriety to their conversation and manners—which they can not obtain elsewhere. No man, except he possesses feelings of a brutish nature, can fail to become more exalted and refined, by often mingling in female company, where modesty and enlightened virtue prevails.

In conclusion, remember that "gentility is neither in birth, fortune, manner, nor fashion, but in mind! A high sense of honor—a determination never to take a mean advantage of another—an adherence to truth, delicacy, and politeness, towards those with whom you mingle, or may have dealings—are the essential and distinguishing characteristics of a gentleman."

* Counsels to the Young.

For the Magazine and Advocate.

A SKETCH FROM REAL LIFE.

BY MRS. S. L. WHISTON.

That "true happiness is not dependent on outward circumstances," is a very common remark. Still, the eagerness which we evince in the pursuit of wealth, power, fame, and the vanities of fashionable life, would lead an observer to believe that we were insincere in making the assertion, or that we did not realize the truth of the remark as we ought; at least, that it produced no very beneficial effects on our conduct. I have seen many instances where the truth of this proverb was verified. I will mention one.

In an occasional round of visiting, we called at the cottage of an old couple, somewhat bowed down with the infirmities of age, but who were still enabled by diligence and perseverance, to perform considerable labor. Their habitation was built of logs, rather roughly put together, but there was an air of neatness and comfort in and about it, that we look for in vain in many well-furnished and costly mansions. The interstices between the logs, were filled with a kind of clay or mud, to render it warm, and the inside neatly white-wash-

ed. In one corner were ranged three or four shelves, in lieu of a closet, on which were placed a few dishes in the most perfect order; in the opposite corner of the room stood a bed; near the centre, on a small pine table, white as the driven snow, was placed a pitcher filled with wild flowers, which, the old lady informed me, grew in a wood near by. These, with three or four chairs, and some cooking utensils, completed the furniture of this humble dwelling. After resting ourselves, we were invited to walk out and see the garden. There we saw a great variety of vegetables in a fine state of culture; there was not a spot of land where the hoe or spade could make an impression, but some useful plant reared its head to reward the untiring industry of the husbandman. The produce of this garden, the old man informed us, together with what little his wife was able to earn with her needle, constituted their means of living.

Mr. and Mrs. S.—had formerly known more prosperous days; they had started in life with a competency, and the prospect of laying by something to support themselves, independent of labor, in old age; but circumstances beyond their control, had deprived them of their property, and three-score years found them penniless—without a home—but not entirely without friends. One of these had given Mr. S. the rent of the spot he now occupied, for a limited number of years. He lost no time in idle lamentations, but immediately set about making things as comfortable and convenient as possible. When the weather would permit, he wrought in his garden; the rest of his time was employed in repairing the house; and they both assured us, that they had never enjoyed more real happiness, than since they had been reduced to what the world calls poverty. "What," some of my readers may ask, "was there in this miserable abode, calculated to produce happiness?" I answer, there was industry, frugality, contentment, love, an unshaken confidence in that Being who orders all things aright, and the hope of future felicity beyond the confines of this uncertain world, in that "better land," where there is no disappointment to mar our happiness—no poverty to dread; but where we shall revel in the unbounded riches of an almighty Father's love, throughout the undiminished period of eternity.

Cooperstown, September, 1837.

For the Magazine and Advocate.

DEATH.

All must die. Every form, however lovely, and every flower, however beautiful, must be severed by the relentless hand of death. The bud as it begins to expand, is frequently nipped by the chilling frost—the rose as it opens wide its blossoms, is laid low by the withering rays of a scorching sun, and the firm and towering monarch of the forest, which has withstood the relentless blasts of a hundred winters, is prostrated by death's stern and unyielding grasp. Now the vegetable kingdom spreads her silken carpet over the fair face of nature, and teems luxuriant with life and beauty; and anon the searing frost of autumn comes, and her green foliage fades and dies. Death is constantly busy. Yesterday, as it were, we sprang from nonentity; to-morrow, he deprives us of earthly existence. To-day, health blooms upon our cheek and vigor nerves our limbs, but soon disease may prey upon us, and swiftly bear us to the cold and silent tomb.

To the proud and ungrateful infidel, how humiliating, gloomy, and disconsolate is the thought—how sad and solemn is the reflection, that he must die—that master and servant, man and brute, alike must lie upon a common level—that he is as a bubble thrown upon the swelling surges, to float for a short period upon the sea of time, and then to be eternally extinguished! But how different it is with the humble and grateful Christian. Though conscious that swift as

"A fast-fitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He sinks from his rest to his home in the grave,"

yet he has a hope that cheers his spirit, dissipates his sorrow, dispels his doubts, and causes gratitude

to rise to God like incense from the altar. He believes that after he shall have passed the dark vale of death, he shall meet the whole world in another, and a better and happier state. Reader, may you ever possess this hope, that you may be joyful in life and triumphant in death. J. T. G.

Clinton Liberal Institute, September, 1837.

For the Magazine and Advocate.

CHANGE.

Times change—man changes—the world changes, and each but tells how soon another change may come. From the fickle fluctuations of our own bosoms, to the agitations of society, the convulsions of kingdoms and the dread crash of empires, *change* is inscribed as the common lot of all, a lot as indubitable as fate! Minutes tell of changes in our own bosoms; weeks, of newly organized communities, and months of changed kingdoms! But is all change? is there nothing firm, nothing stable? Man is not firm, for he is a thing of passion, the dupe of the receding chains of self-interest—the cloud-capt mountains are not firm, for one struggle of an earthquake may upturn their lowest depths! What then is firm, what is stable? on what is not found the startling inscription, *change*?

The stars change not! Emblems of universal love—glittering gems, laughing in the clear blue sky, they change not! For six thousand years they have shone clear and bright in the blue drapery of heaven, while diadems have faded, crowned heads fallen and sea-girt empires crumbled to atoms! There they have stood twinkling and smiling to look down upon little earth, and see the things that call themselves *men*! things that look into the mirror, and feel that earth is almost too poor, too small for their foot-stool—things that love to impose upon their kindred men, and point the festered finger of scorn at those of their fellows whom they fancy a step below themselves—things big in their own consequential dignity, and who grin sarcastic smiles at all who chance to be behind them in intellectual attainments! Well may the stars smile, or rather *weep* to see little earth and its little inhabitants!

Smile on ye stars, forever smile;

In sweet employ taste love and bliss—

Chant wild your notes—then pause awhile

And think of earth—an earth like this!

Clinton, N. Y.

O. G. K.

From the Universalist Union.

MINUTES OF THE PROCEEDINGS

Of the Universalist Historical Society, at its session in Philadelphia, September, 1837.

According to adjournment, the Universalist Historical Society convened in the city of Philadelphia, on the 20th and 21st of September, A. D. 1837.

The session was opened by prayer by the President. The record of the proceedings of the last session was read by the Secretary; when the Society went into an election of officers for the ensuing year. The following individuals were duly elected:

Thomas Whittemore, President; S. R. Smith, Vice President; T. J. Sawyer, Secretary; Dolphus Skinner, Treasurer.

Corresponding Secretaries—W. A. Drew, Maine; H. Ballou, 2d. Massachusetts; W. S. Balch, Rhode Island; R. O. Williams, Connecticut; Moses Ballou, New-Hampshire; Kittredge Haven, Vermont; Russel Tomlinson and I. D. Williamson, New-York; L. C. Marvin, New-Jersey; A. C. Thomas and Thomas S. Bartholomew, Pennsylvania; L. S. Everett, Maryland; John M. Whittemore, Virginia; G. C. Marchant, North Carolina; Allen Fuller, South Carolina; Allen Green, Georgia; Willis Atkins, Alabama; W. E. Camp, Louisiana; John E. Holmes, Illinois; Jonathan Kidwell, Indiana; William West, Ohio; Nathaniel Stacy, Michigan; Solomon Bingham, Lower Canada; Oliver Smith, New-Brunswick;

Amos Seamans, Nova Scotia; John R. Beard and David Thom, England; Richard Roe, Ireland; William Scott, Scotland.

The committee appointed at the last session to devise the best means for collecting a library of Universalist books, embracing all, or as many as can now be obtained relating to the subject, reported that they had made but partial progress, and begged that they might have leave to report at the next session. Granted.

Reports from the Corresponding Secretaries present, were heard, and the Society adjourned to meet in Boston, Mass., on the third Wednesday of September, 1838.

THOMAS WHITTEMORE, President.

T. J. Sawyer, Secretary.

SECRETARY'S REPORT.

The Secretary takes pleasure in saying that the interests of the Society have been sustained during the past year, although he regrets that so few of its members are as zealously engaged in the promotion of its principal objects as could be desired. Some valuable additions have been made to its library, but there are many periodicals, and some few books of our own country, which it does not yet possess. The hope is confidently entertained that publishers and others, who have it in their power, will not be backward in contributing to the Society's library.

It is also very desirable that the Corresponding Secretaries should, as far as possible, furnish the Secretary, or the Society at its annual session, with as full a statement as may be, of the condition and prospects of Universalism in their respective limits. A history of the rise and progress of our cause in the various sections of the country, would be a contribution of great utility to the Society, and the Secretary recommends the subject to the consideration of the members generally, with the hope that another year will greatly enrich this department of the library.

During the past year some attention has been paid to inquiries relating to the opinions of a few distinguished individuals on the subject of the endless misery of a part, or the final salvation of the whole human race. Several letters addressed to the Secretary by L. R. Paige, and which have appeared in some of our periodicals, show very conclusively, it is believed, that Bishop Hurd entertained the opinion that all men will finally be saved. Hitherto he has not generally been claimed as a Universalist, but no well-grounded objection can be preferred why his name should not take its place by the side of some other English names universally conceded to belong to our cause. To Mr. Paige the Society is under obligations for the careful and candid manner in which his inquiries were conducted, and the result must be highly gratifying to himself and every believer in the faith of a world's salvation.

From a reading of Dr. Samuel Parr's works, the Secretary has not been enabled to satisfy himself that this distinguished scholar was a Universalist, although many passages in his writings can perhaps be explained on no other hypothesis. His biographer and the editor of his works, seems very plainly to assert his departure from the beaten track of popular opinion relative to the government of God, and although this is not the proper place to enter into any details, I may be permitted to quote one remark of his biographer relating to this subject. Mr. Johnston says, "In fine, he (Dr. Parr) was tolerant toward all those who differed from him, and a protector of all those who suffered for conscience sake. He wished to place all the religious duties and feelings of man in a perfect reliance on God through Christ, in that theocracy which looks to immeasurable happiness, which makes evil itself a part of good—of that good which by a slow and certain progression, invisible to us, is gradually ascending its highest ratio." At some future time I design to present the various facts on which a probable judgment may be founded, relative to Dr. Parr's actual opinions, and though it cannot be proved perhaps that he was a

Universalist, very good evidence can be furnished, I believe, that his faith in endless misery was little more than nominal, if indeed it be entitled even to that character.

The Secretary cannot allow this opportunity to pass without calling the attention of the Society to the persevering exertions of some advocates of endless misery in this country, to screen Professor Tholuck, of Germany, from the heinous charge of believing with Paul that God is the Saviour of all men. The success of these exertions, it must be confessed, is hardly adequate to their strenuous and persevering character. A letter has been published in several, perhaps all the Limitarian periodicals of the United States, from the pen of Prof. Tholuck himself. He is obviously unwilling to be known as a Universalist, and quite as unwilling to avow himself a believer in endless misery. He says—"In relation to myself I remark, that I believe in the sin against the Holy Ghost, and this alone is evidence that I do not believe in Universal Restoration; I simply believe that for many there will be means of salvation provided beyond this life; as, for example, for those heathen, who without any fault of their own (unenlightened) uninformed of the plan of salvation through Christ. This is taught in Romans ii: 12; 1 Pet. iii: 19: iv: 6. It has always appeared to me that there are certainly several passages in the Bible which give support to the doctrine in question, which if preached, must without doubt exert a very mischievous influence. I allude to 1 Cor. xv: 28; Rom. v: 18. There are, however, very many other passages which are opposed to the doctrine."

It is not a matter of great importance to Universalism whether Prof. Tholuck believes the doctrine or not, though I must say, that if the testimony of Prof. Sears and some clergymen of the Lutheran Church in this country, may be relied upon, and they have certainly enjoyed opportunities of knowing, the Professor has heretofore avowed a belief in the final salvation of all men. But without prosecuting this subject farther at the present time, I shall content myself with expressing the hope that whatever may be the result of investigations in which I design immediately to engage, the veracity of Dr. Tholuck and others concerned may not be implicated in the slightest degree, and that we may be able to account for the apparent contradiction now existing between them, by supposing some misapprehension, to which we are all liable, to be unsuspectedly and innocently indulged.

The Secretary has extended his foreign correspondence during the past year very materially, and he flatters himself that the results will be most gratifying to the Society. In England he has found a very ardent friend and a most valuable corresponding Secretary in the person of Rev. David Thom, of Liverpool, to whom the Society is much indebted for information relating to our cause in the mother country, and through whom the Secretary has become acquainted with several other gentlemen, who will not fail to contribute much to the promotion of the Society's objects. Every year, it is believed, if proper exertions are made by the officers and members of the Society, will add to its usefulness and interest.

Finally, brethren, we have much reason to be encouraged in this undertaking. We are permitted to behold on all sides the stately goings forth of divine truth and love, and it becomes us to mark its progress, and if possible to preserve the records of it to future generations. The time is coming when the humble notices of the progress of the faith once delivered to the saints, which this Society is designed to make and keep, will be regarded with an interest that is not now felt—when our children and children's children will delight to peruse the records which it is our privilege now to treasure up. May our zeal increase for every good word and work, that we may do our duty faithfully, and enjoy the approbation of our own consciences, and what is far better, the approbation of our heavenly Father.

T. J. SAWYER.

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER X.

In my last letter I submitted to you what appears to me to have been the meaning intended by Jesus, in the opening of his discourse on the Mount. The erroneous notions which his countrymen entertained of the kingdom which God was about to "set up," and in relation to the sources of happiness, I have endeavored to ascertain, and have given you the result of my researches and cogitations. If Jesus were again to appear on earth, and were he again to address men on the same subjects, would he not have nearly the same erroneous conceptions to combat?—would he find his estimates of happiness generally adopted? You know the answer. Put the question to yourselves, whether your opinions and sentiments bear a closer resemblance to those of the Jews, or to those of Jesus. Do this frequently, and never rest contented while you find the principles which regulate and characterize your conduct, different from those which would meet the approbation of divine Wisdom, and gain the smile of your heavenly Father. Be not conformed to this world in its estimates of felicity, but be ye transformed. It will require much thought and much effort ere ye can adopt the sentiments of Jesus. And if, at an advanced age, ye are able to say that the current opinions and maxims of the world have less influence over your conduct than have the maxims of Jesus, ye will have been more fortunate and successful than has been one of your best friends.—Think of these things. Pray to have the "mind that was in Christ Jesus." Consider him. Learn of him.

You have frequently heard me eulogise in no measured terms—with warmth, perhaps some might say with enthusiasm—the "Analogy of Natural and Revealed Religion to the Order of Nature," by Bishop Butler. I have frequently maintained that to a thorough understanding of this work, a reader must bring as much undistracted attention and as much acuteness of intellect, as to the mastery of the first book of Euclid—perhaps more. Some of you would sit down more hopefully to get over a second *Pons Asinorum*,* than to convert into language of your own some of the paragraphs from Butler, which I have prescribed to you as an exercise. A portion of that mental acuteness and profundity which were exercised in the composition of this work, are called for in the reading of it—and for this I highly value it. I mention this work at present, because I have been much pleased of late with some notices of it which I have met with. I trust they will conduce to make the work a still higher favorite with you than before. Lord Brougham, himself a giant in intellectual stature, says of this work, that it is "the most argumentative and philosophical defence of Christianity ever submitted to the world." Henry Martyn, of missionary memory, says—"I found Butler's Analogy useful in encouraging me to self-denial, by the representation he gives of this life as a state of discipline for a better."

There issued from the press of the Harpers, about the end of the year 1835, or beginning of 1836, a work which has only lately fallen into my hands. It is probable that you have read it long ago; but if not, you will do well to endeavor to procure it soon. The work I allude to, is "A Life of Washington, by James K. Paulding." It is written for the youth of this country, and in a style well adapted to the comprehension and capacities of those for whom it is intended. The parents and the youth of this generation, are indebted to Mr. Paulding for this well-executed attempt to introduce to their notice the life, virtues, and character of so valuable an example for youth. The author's expectation will not be disappointed, inasmuch as his labors will be "useful to the rising generation

of his countrymen, by holding up to their view the character and actions of a man whose public and private virtues equally furnish the noblest as well as the safest objects for their guide and imitation. The author has done much to recommend his work both to parents and children, by his very appropriate, tasteful, and affectionate dedication. It reads thus:—"To the pious, retired, domestic MOTHERS OF THE UNITED STATES, this work, designed for the use of their children, is respectfully inscribed by the Author." I know that this dedication alone will give the work "favor in your eyes"; for your excellent mother is one of those to whom the work is inscribed, and ye delight in every thing calculated, in the best degree, to do honor to her, and to her virtues, wherever they may be found. When my eye first fell upon this dedication, with all the freshness of earlier feelings, a rush of filial gratitude, reverence, and affection for my long-lost mother, thrilled along the cords of my heart. So, in years to come, will it be with you!

Could I be at your side while you were perusing this excellent manual for youth, I should desire you to pause not unfrequently, that we might reflect and converse upon the details presented to us. I leave to your imaginations to supply this impracticable companionship, and to put into my mouth such remarks as you think would be likely to issue therefrom, if present with you "in the body." To a few remarks suggested during a cursory perusal of the work, I here solicit your attentive consideration. When I read the following reflection upon the consequences of our alliance with the French, during the revolutionary struggle, I said, If I could satisfy myself that this lesson would be deeply imprinted—inerasably engraven upon the minds of my children, and all youthful readers, I should grudge no labor to assist in putting the work into the hands of every youth in the United States. The sentiment, in the words of the author, is this: "One of the ill consequences almost always attending a reliance on the assistance of others, is a remission of our own exertions. Self-dependence, united with a firm belief in the justice of our cause, and the consequent aid of the Being whose great attribute is to side with the right, are the best foundations for success in every honorable pursuit." Echoing this lesson of wisdom and experience, I would say to you, my dear children, place your aims and objects of pursuit loftily yet wisely, form your plans with a proper regard to the dictates of prudence and policy, and having done so, look only to your own exertions for success. Yield not to INDOLENCE—that besetting or well-circumstanced sin, (*euperistatou amartian*,) Heb. xii: 1—slack not in your efforts. *Labor vincit omnia*—that is, all difficulties yield to wisely-directed labor. Trust not to patronage, allies, or friends: they will be more ready to help you when they see you able and determined to help yourselves. If you should forget every other lesson which I have attempted to instil, forget not this. It may—it will be the foundation of your greatness and happiness, for great efforts from great motives, is the best definition of a happy life.

Washington's mother is said to have remarked, that a good boy generally makes a good man. After reading Paulding's account of the treason of Arnold, you will be ready to admit the converse of this proposition. He has traced Arnold's actions and fate to obliquities of youthful character, uncorrected by age. Observe for yourselves, and then mark if the result of your observation incline you not to agree with Paulding, when he says:—"He who is despised or hated by his school-fellows, will seldom live to be respected or beloved by men. The bud that is caulked by the worm, produces no full-blown rose; and the worthless child becomes the villain man."

In my last letter I gave you my views of those characters whom Jesus, our divine Teacher, has pronounced happy. Please turn to that letter, and read what is said of the meek and their felicity. When these remarks were penned, I had not read Paulding's Washington. You may imagine my

surprise at the coincidence of his expressing thoughts regarding Washington's happiness, very similar to those in my paraphrase of the verse referred to, and also in Magazine and Advocate, volume vii, page 52. Associated with the character of Washington, you may more readily bear them in remembrance, than in their former connexion. Paulding thus introduces the chapter which contains the history of Washington at Mount Vernon, after having retired from the arduous post of the Leader of the American Army. "The good man carries his happiness with him wheresoever he goes, for it is the inmate of his bosom. Its source is in the consciousness of virtue, and the approval of Heaven. This is the only sure basis of independence, for it places us above the world and all its accidents, which are otherwise beyond our control. I have generally observed that men of eminent purity of life, and distinguished for the exercise of the higher virtues, were happy and blessed in the possession of what they most desired. They were, perhaps, neither rich nor great; but if they were not so, it was because they coveted neither. But they possessed what they valued far above these—a serenity and quietness of mind; a calm, contented acquiescence in the bounties of Heaven, whether bestowed or withheld. If they were not great, they were honored by the esteem of others; and if subjected to misfortunes and reproaches, it was apparent to all, that they enjoyed what is above all things most precious—a composed, cheerful, and resigned spirit, a divine contentment, such as placed them far above the influence of all this world can give or take away, and clearly proved that virtue is not without its reward even in the extremity of its hardest trials. If ever man possessed these means of happiness, it would seem to have been Washington." Yes, we doubt not that into that rural retreat at Mount Vernon, Washington carried with him a spirit full of serenity, cheerfulness, and composure. Not so much from the success of his arms, and the consequent blessings of independence to his countrymen, do we think his happiness arose, as from the respect, the approbation of his own mind on account of the nobility and purity of the motives from which he acted, and the absence of all meaner, baser feelings of avarice or ambition. You know the patriotic feelings which were predominant in his character, and that, as Commander of the Army, he must have suffered, not gained, as to pecuniary matters, all his allowance being only the payment of his necessary expenses. In all circumstances ye may enjoy the same happiness—even the consciousness of acting from high and worthy motives!

Yours,

For the Magazine and Advocate

HINTS TO UNIVERSALISTS.

Universalism is that view of Christianity, which represents God as the Father of all his intelligent creation, and ascribes to him no act inconsistent with that relation. It represents Jesus Christ as the divinely appointed Saviour of all mankind.—It attributes to God our Father, no design, and its assurances are, that He will permit no event to transpire, incompatible with the purification and holiness of all by Jesus Christ. It teaches consequently, that there is beyond the Jordan of death, a state of immaculate purity, a heaven, a home for the spirit of the children of frail humanity.

Its practical teachings are, that if we would be happy, we must be virtuous. It warns us to avoid iniquity, because "the way of transgressors is hard." It invites us to observe the commandments of our Creator, because "in keeping of them there is great reward." It does not allow that the virtuous are miserable, nor the sinful happy.

This system, then, gives the most rational account of the relation man sustains towards his Creator, and, with the admission that God is equally good to all, the most consistent view of salvation by Jesus Christ. It blesses, cheers and consoles with a hope unknown in any other form of Christianity. Its teachings in relation to present happiness, are in accordance with the dictates of rea-

*A familiar designation among mathematicians for the fifth Proposition of the First Book of Euclid.

son, and corroborated by the experience of every one.

We may now venture the assertion, that Universalism as a system of religious faith and moral duty, has higher claims to the attention and belief of an intelligent community, than any other supposed representation of Christianity. In reply to the inquiry—Why has it not more generally prevailed? I answer in general terms, that God has designed that the present state of man should be progressive in whatever relates to his happiness.

To be more particular, I observe that the opposite of Universalism, the doctrine of endless misery, became universally prevalent in the Christian church during an age of ignorance. I refer to the period intervening between the sixth century of the Christian era till near the time of the Reformation. During this age of almost general ignorance in Christendom, the doctrine of endless misery prevailed almost universally. It acquired an almost permanent establishment as an article of Christian faith. From that period to the present, it owes its retention and prevalence as an article of Christian doctrine in part to the same cause. But not so much at the present time; for probably at the present day, popularity is its main support.

That the doctrine of endless suffering obtained general prevalence in the Christian church in an age of ignorance, is a fact susceptible of the clearest proof. It owes its present popularity, then, to this cause. It is adapted to an age of darkness, ignorance and superstition.

Universalism advances with human improvement, knowledge and the light of science. It is adapted to an age of intellectual culture and moral refinement. An individual possessed of clear and correct views of the character of God, of just ideas of his moral government, and who properly appreciates his own rank in creation, in regard to his origin and final destiny, is better prepared, in consequence of these views, to prosecute intellectual pursuits with vigor and final success. That faith in the doctrine of God's impartial and efficient grace, is calculated to refine our moral feelings, rendering us more kind and benevolent, is a truth which few with the proper means of information, will deny.

If we consider the influence of Universalism in promoting human happiness, and in enabling man to act in accordance with the dignity of his nature, as a moral and intelligent being, we find that it is, indeed, "worthy of all acceptance." It is suited to all ages and conditions of life. It is not in the least calculated to mar the true happiness of existence. Its believers well know, that so far as they feel its influence, it serves to render them happier. Is not this system, then, well worthy our firm and steadfast support? Ought we not uniformly to recommend it to our families, friends and acquaintances? All who know that this doctrine is essential to true happiness, will answer these questions in the affirmative.

Do Universalist parents and other believers, who have the care and education of youth, act wisely and consistently, then, in permitting their youthful charge to acquire their religious education, (if they have any,) from those persons who decry the doctrine of Universalism. It is somewhat remarkable that persons who love the truth, will countenance their youthful relatives and friends in frequenting those places, where they believe hurtful, baneful error is inculcated with zeal and perseverance. Consider, my friends, the peace-destruoying influence of error, contrasted with your own happiness, the effect of a belief of truth, and I am confident, you will not neglect to affectionately invite the youthful members of your households, to accompany you to those places of public worship, where you believe God is honored as the Father and Saviour of all. You will not let the trivial circumstance of the inconvenience of the place, or the paucity of numbers, prevent your performing this obvious and important duty.

Do you desire their respectability in the world? Do not, then, above all things, learn them to appear to be what they are not. And it should be

remembered that the doctrine of endless misery owes its present popularity, not to its truth, nor to any thing else valuable, but to its introduction in an age of ignorance. Its popularity is now, without doubt, on the wane.

Universalism, on the contrary, was never more prosperous than at this period. And I apprehend that the time has already gone by, when an individual need fear the loss of respectability by becoming known as a consistent believer in this doctrine. True, we are less numerous than those Christians who differ from us in faith. But numbers are not always the criterion of respectability. May all Universalists who read this article, properly appreciate the doctrine they believe, and they will be more thoroughly convinced of its importance to the happiness of their fellow-men.

Brounville, N. Y.

J. B. Jr.

From the Glad Tidings.

MINUTES

Of the proceedings of the Murray Association of Universalists for 1837.

At a meeting of the Murray Association of Universalists, convened at Westfield Medina county, Ohio, on the 26th of August, 1837, it was voted that Br. Eber Mallary serve as Moderator, and Br. D. Tenny, Clerk, *pro tem*.

Voted, That all the members present from different parts of the Association, be invited to take part in the deliberations of the Council.

Appointed Brs. A. E. Kelsey, J. Jones and J. Simmonds a committee of arrangements for public services.

The committee on circuit preaching reported that our cause is in a prosperous condition, within the limits of our Association; but that they have as yet, been unable to carry into effect the purpose of this body, regarding circuit preaching. They were discharged from further attention to the subject.

Adjourned to meet at the close of the afternoon service.

Met according to adjournment, and appointed Br. J. Whitney, Standing Clerk of the Association for the ensuing year.

The committee of discipline reported no cause of complaint. Report accepted.

Voted, That Brs. J. Whitney, H. P. Sage and Eber Mallary, be a committee on fellowship and ordination.

Voted, That Brs. Cely Beach, E. Kelsey, Jacob Roonback, James Dodge and William Case, be a committee of discipline for the ensuing year.

Appointed Brs. D. Tenny and J. Whitney, clerical, and Joseph Sage and Eber Mallary, lay delegates, to attend the Western State Convention at Fredericktown, Knox county, on the first Wednesday and following Thursday in October next.

The following preamble and resolution was presented and laid upon the table till the next meeting of this Association.

Whereas, it is difficult for many of our preachers to attend the meetings of our Association without a suspension of their meetings at home, it is therefore

Resolved, That the meetings of this Association be held on Wednesday and Thursday, instead of Saturday and Sunday, as they now are.

Adjourned to meet at 8 o'clock to-morrow morning.

Met according to adjournment. Appointed Br. J. Whitney to deliver the next occasional discourse.

Voted, That the Standing Clerk shall prepare a copy of the constitution of our Association for publication in the Glad Tidings, with a request for its publication in the Magazine and Advocate.

The committee on fellowship and ordination reported in favor of granting letters of fellowship to Brs. Daniel Tillotson and Reuben Farley. Report accepted.

Adjourned to meet at Sharon on the second Wednesday and following Thursday in February next.

Order of public services.—Saturday morning, prayer by Br. Sage, sermon by Br. Tenny from Heb. vi: 17, 19. Afternoon, prayer, Br. Holmes and sermon by Br. Whitney from Isaiah iii: 10, 11. Sunday morning, prayer by Br. Tenny, sermon, Br. Farley from John x: 2, 3; second sermon, Br. Tenny's occasional discourse. Afternoon, prayer, Br. Tillotson, first sermon by Br. Holmes from Heb. vi: 1, 2. Second sermon, Br. Whitney from Mark v: 35. Addresses by Br. Whitney.

Ministers.—Reuben Farley, Greenwich, D. Tenny, Carlisle, H. P. Sage, Huntington, J. E. Holmes, Rock River, Illinois, J. Whitney, Ohio city, — Tillotson, Huntington, S. Hull, Oberlin.

Remarks.—Brethren, under the smiles of Providence we have been permitted to pass through another annual meeting of our Association, and but one circumstance was calculated to embitter the cup of our joy. Br. Hull, who is now in Westfield, was attacked severely with a

bilious fever some seven days before the meeting, which prevented his attendance, we are happy to state, however, that he is gradually recovering. Our meeting was well attended, especially on the last day, and the people seemed to manifest the deepest interest in our services and deliberations. You will perceive that we have made preparations to attend the Western States' Convention, and it appears to be the desire of our friends in this section, that the subject of a new convention should be first acted upon in the council of that body. This course which is recommended by Brs. Strong and Davis in the 28th number of the Tidings, would, perhaps, be most likely to harmonize discordant feelings, if any exist, and preserve the unity of the spirit among us.

J. WHITNEY, Standing Clerk.

MAGAZINE AND ADVOCATE.

A. B. GROSH, B. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, OCTOBER 13, 1837.

THE ENJOYMENTS OF EARTH.

What would be the joys of humanity in its best estate, if it was not for the doctrine of a blissful immortality? Parents—companions—brothers, sisters and friends—they must depart through the portals of death, one after another, leaving us to feel the aching void their absence creates. Wealth—fame—wit—beauty—knowledge—what can these all avail without the hope of again meeting those, to whose happiness our possession of these earthly goods ministered, and the promotion of whose happiness was all that rendered them *goods* to us? Ah, how little intrinsic virtue is there in any possessions—how much in their use to make others happy? "Lord, to whom shall we go? Thou only hast the words of everlasting life"—life, not death—life from and of heaven, not misery and spiritual death in hell. Surely—surely a want of faith—of strong, enduring faith in the assurances of the Gospel—an apprehension of the miseries too often preached as a component part of the goodness of immortality—something like these causes must have operated in the production of the despair named in the following brief yet touching illustration of my remarks. I cut it from a secular paper of the day, leaving the credit and date as I found it. Yet I fear it is a common case—noticed seldom, because the sufferers are less gifted than the one here named. Poor—poor girl! A. B. G.

From the Baltimore Gazette.

WASHINGTON CITY, September 6, 1837.

The season being warm, and yet not sultry, the consequence is an unusual influx of travellers of both sexes who have chosen the autumnal solstice, or something approaching it, to visit the capital of the country.

Much of the fashion and beauty of the North are with us; and the South and West have not "been slow" to furnish their quota of attraction. In promenading Pennsylvania Avenue to-day, I recognized several Helena's and Hermia's, who at previous sessions have added life and gaiety, and I had almost said glory, to Metropolitan society. Many were happy; and whilst some indulged in the laugh and the jibe and the innocently intended criticism on the spectacle that was presented, there was one, whose needs and languor, as she listlessly leaned on the arm of a fond and doting father, told but too plainly that she was the victim of human suffering.

A few months since, I saw this same "daughter of beauty" in this city, as happy as the unrestricted lark, and as gay as the gossamer within the Paradise of the Peri. Health then bloomed on a cheek that is now blanched and care worn, and hundreds were ready to bow and worship at the shrine of her matchless beauty and virtue.

Fortune had smiled on her birth, and wealth poured forth its treasures to promote her happiness. Education had ripened a mind of the happiest structure into perfection, and a free intercourse with the more refined circles of society, aided by travel, had imparted to her the possession of all the graces. In earlier days she had visited Europe, and witnessed the fashionable dissipation of courts, and lords and ladies; and notwithstanding her plebeian origin, she had won the admiration of the aristocracy—of all who form a just estimate of female excellence in accordance with the virtues and beauty of the candidate for honest admiration. But to day, how changed! The bloom of health no longer glowed on her cheek; cheerfulness had departed; and she who gave delight to all, now languished on the parapet of the tomb, and wept, and sighed, and prayed, for that solace

and repose, which is found beneath the cold clod of the valley.

"Alas! poor Kate is crazed."

I inquired of a friend of the family, the cause of the affliction of the sufferer, and was told her story in a few words. A few months since a mother, to whom she had clung from the cradle to woman's estate, was suddenly seized with illness, and after a few hours suffering, paid the last great debt of nature. In the beautiful language of Mr. John Quincy Adams, the mother had suddenly fled from "gloom to glory"; and left a husband and only daughter to linger in melancholy over the recollection of her virtues.

The father scarcely survived the shock; it was too severe to be sustained by the daughter. Immediately after the demise of her mother, she yielded to the bitterness of despair. For a short period she was an uncontrollable maniac. Within the last few weeks, she has ceased her ravings, and maintains a most sullen and interrupted silence. No art, address, or effort, can induce her to utter a syllable; and like the mute in the Foundling of the Forest, she gazes vacantly on all the objects that surround her.

THE BIBLE.

In these days, when so many are endeavoring to depreciate the literary and moral merits of the Bible in the minds of those who have to look up to others for a standard, it is refreshing to find testimony borne to the merits of that Book of books by such men as Newton, Milton, Locke, Lardner, Addison, Washington, Dr. Rush, Wirt, and others, whose characters in literature and morals, are far—very far above those of any infidel whose name has ever met our eyes or ears. When these giants in intellect and morals are properly compared with Messrs. Paine, Volney, Voltaire, Gibbon, Hume, Owen, Carlisle, (now said to be converted to Christianity,) Taylor, and others, the latter dwindle into comparative nothingness. They only *appear* large, when no large men are by. Talk of philosophy being opposed to the Bible!—Take the greatest astronomer—the greatest metaphysician—the greatest poet—the greatest geologist—the purest writer of the language—the greatest philanthropist—the greatest moralist—the most profoundly learned man in all of Jewish and Pagan literature relating to the rise and progress of Christianity—the greatest promoter of useful knowledge among the common people, that England (and probably the world) ever produced, and what did they say of the Bible with all their learning and philosophy? They *believed* it—its faith was their faith—its hopes their consolation—its Deity was their God.—And when the very fathers of science and literature could believe in the Bible, surely it ill becomes those who have scarcely even a smattering of either, to rail out against Christianity as barbarous, immoral, and opposed by science and philosophy! When the eagle, who can look at the sun without blinking, can perceive no spots on its surface inconsistent with its objects, surely moles and bats render themselves ridiculous in calling it a congregation of dark and chaotic vapours! On the ground, then, that men of literature, and science, and philosophy can not believe the Bible, let our opposers first bring forward skeptics who will compare to those here alluded to (viz. Newton, Locke, Milton, Buckland, Addison, Howard, Johnson, Lardner, Brougham,) and then we will attend to a settlement of *that* question with them.—Till, then, we deem it neither unphilosophical nor unlearned to assert the truth of Christianity.

But I began this article for the purpose of introducing an abstract of the Hon. Mr. Southard's testimony in favor of the good book—backed by that of Joseph R. Chandler, Esq., of Philadelphia, the writer of the abstract, himself no mean judge of literary or moral merit.

MR. SOUTHARD'S ADDRESS.

A friend who was at Princeton, (N. J.) on Tuesday, (September 19th,) informs us that he had the pleasure of listening to the address of the Hon. Samuel L. Southard, on the occasion of the commencement at the college in that place. The subject selected by the distinguished orator, was "The literature of the Bible;" and all that such a noble theme could require was supplied. We trust that at an early day we may look for a printed copy of the address. We are assured that it will tend to send the student and the writer to that fountain of good

thoughts and good words. Aside from the divine origin of the Scriptures, they are priceless with reference to literature; always awakening a train of thought in those who *may* think, and rewarding perusal by an inspiration beyond the power of all other books.

A friend informs us that the address was one of those happy efforts that finds a response in the breast of every man, whose feelings have not been blasted by an intercourse with the vices of the world. The subject after the manner in which it was enforced by the speaker, will leave an impression on the minds of those to whom it was addressed, as well as on those of many others, as salutary as it will be lasting. Who that heard his eloquent and earnest recommendation of an attentive study of the Scripture, for evidences of their having proceeded from a divine author, for the interest that is attached to their history, they, after the sacking and burning of cities, the devastating of countries and the scattering of the people to whom they were entrusted, having come down to us safe and unaltered, when almost every other work penned by human intellect has been lost, or if any trace of it is preserved, it is some mean sentence to tell of its existence—who that heard this, and the reference made to the prophecies and their fulfilment, and that burst of eloquence which portrayed the glory of the people chosen of God when Jerusalem stood in all its splendor—the destruction of the temple—the wandering, scattered tribe of Judah, that has no home on the earth—the final gathering together of these persecuted, despised people, and the rebuilding of the ancient city—but felt as if the revelations of that volume needed nothing more than what has been fulfilled to confirm their awful truth. And then, when the language of our translation of the holy Scriptures was brought before his hearers, as the only good specimen of the purity of our language—the best study for style—for simplicity, and manly strength of expression—for the language of passion—for every emotion that can move the heart.

Mr. Southard spoke of the character of Moses, his opportunities for instruction, the people among whom he lived, and then of the ten Commandments, which have been a law to Jewish and Christian world ever since.—They must have had a divine origin—the intellect of Moses could never have conceived such stupendous principles for the government of mankind—these laws were compared with the moral codes of all the Heathen philosophers, etc.

We trust the address is soon to be printed.

PRAYER.

Prayer is the language of the heart, the hidden motion of the soul, its act of deep communion with its Maker. And who is there that has not prayed? There may be those who condemn it, who jeer at it, but they should remember that it is not alone the formal act of bending the knee and repeating a set form of words—but it is the high and holy desire, stealing from the bosom's inmost recesses and going up to "the Father of our spirits." Has such an one never known the time when all looked dark?—when the rainbow was gone and the flowers had faded? or when hopes were in the tomb and around was a waste of blighted memories?—or when communion with his fellows seemed cut off, and he a banished and persecuted one?—or when the soul was desolate within, and the world looked cheerless without? And has he not prayed *then*? did there not rise from his heart-depths a breathing for something better and surer, aye, a breathing to God for light, peace and a blessing?

It is a solemn rite that has admission every where.—By the couch of the new-born babe; and oh! what birth-herald so appropriate?—by the marriage-altar; and what better bridal gift than the Almighty's blessing?—by the bed of the dying; should we not hold communion once more in the language of *faith*, while the spirit yet lingers, with things, which, to that spirit are soon to be those of *sight*?—by the lowly bier; for who next may lie there?—and surely it is fitting to commune with the Creator when he has spoken so near us—in the morning's light; Father, praise, that light has come!—in the evening's shade; Father, thy blessing on our sleep!—on the pebbly strand when the chafed boat waits our departure; on the hearth of home when long years have brought us back—in the breathless hush before the fight; in the anthem's swelling peal of victory—where the battle booms over the surging deep; where peace rests on the silver waters—on the mountain's top, in the awful realm of snows; at the fountain's gush in a desert-land—wherever we go, whatever our lot, whatever the circumstance

may be, when the weary spirit would rest and the stricken heart be glad—to prayer, to prayer!

Its aspirations are limited to no bounds, confined to no country—not alone to the stoled priest at the altar, and "the great congregation" beneath the proud arches of the temple—but its incense wafts as purely from the lone shades of the forest and the humble cabin, as when its influence thrilled over the hearts of the thousand worshippers—not alone to the shrines of the free, and the blessed fanes of Christendom; the red Indian kneels by his wigwam-door to talk with the Great Spirit, and who can say that "the acceptable sacrifice" is not offered by the deluded one, even in the temples of Vishnu and Brahma?

Whatever ideas we may form of God from beholding the glory, wonder, and ever-varying beauty of the external world, we love to approach him as a *Father*, to pillow on his bosom as a *Friend*. We know that "the Lord hath his way in the whirlwind and the storm, and the clouds are the dust of his feet"—we know that he "bringeth forth Mazzaroth in his season, and guideth Arcturus with his sons"—we know that "he bowed the heavens and came down, and darkness was under his feet"—that "He speaks and it is done, he commandeth and it stands fast," we acknowledge him, we trust with solemn awe, to be "the King eternal, immortal, invisible," "the Judge of all the earth"—yet, when we bow down and veil the brow at his foot-stool, he speaks not through the storm and the cloud—his voice comes not in the swelling winds and the great thunder—for the pavilion of light is opened up—and "the Comforter" has shed its holiness around—the earthquake has passed on, the whirlwind swept by, and "a still small voice" breathes peace to the troubled soul, and an unseen hand wipes the tear from the weeping eye.

Is it not a consoling thought, then, amid the toil, and tumult, and sorrow of this hurrying world, when harshness and neglect have jarred the fine chords of the soul, when bright prospects have grown dim, and sore hopes are falling around us, and desolation and darkness are settling thickly upon our path—is it not a consoling thought, that He who holdeth life, and chance, and destiny—who setteth in play every spring of action—has permitted us to come to him, to pour into his paternal ear the sorrows that are ready to burst our hearts, and to implore the aid that shall "keep our sinking spirits up"? We are told that He "is Love,"—are we afraid? There are no thronging servitors to keep us from the court of his presence, for "He is not far from every one of us"—will we not come freely? We will; trusting Him in youth's spring-time, in manhood's hour of pride, and when our aged feet are tottering feebly down to that valley "where the wicked cease from troubling and the weary are at rest." E. H. C.

GRAPES.

The following valuable hint from the pen of the Editor of the Philadelphia United States Gazette, is too good not to be circulated; notwithstanding that our object in this paper should rather be, to disseminate other than horticultural news. He is speaking of a splendid horticultural exhibition, held last month, in the city of Brotherly Love, at which dahlias of every hue from white to black were exhibited in all profusion in the form of immense star, pyramid, eagle, etc., and not to be forgotten, a pumpkin, (one out of many nearly as large,) weighing 238 pounds, and measuring eight feet six inches in circumference. It would serve to make more *pie* than all our type put together! But to the grapes!—and the mode of raising them in crowded villages and cities. A. B. G.

While recurring to the articles of the late exhibition, we may mention a few bunches of grapes, left by Dr. Sharpless of Arch-street. They were of a very delicate class, but we mention them less with regard to their excellence, than to say that they are an additional evidence of the capabilities of every house lot to produce grapes. Dr. Sharpless placed the cutting of the vine, from which these grapes were raised, in a little corner, a few feet square—presenting neither sun, nor space, for grape

vines—but he conducted the vine to the top of his building, three stories high, over which he erected an arbor, upon which the vine, having worked up to that height, was allowed to expand. On the second year after setting out the slip, one or two bunches of grapes were taken from the vine, which had, in that time, attained such an eminence; and this, the third year, the vine produced upwards of seventy large bunches of fruit.—What encouragement is here for any one, and every one, to set out a grape vine. They cost nothing. Mr. Zollickoffer, at the corner of Pine and Sixth streets, long since conducted a vine to the roof of his house, and was thus enabled not only to sit, but to sleep under his vine and to make some excellent wine from its fruit. And any body may do the same thing, and have as much fruit of the kind as is desired, if he will only set out the vine and let it grow—no matter whether the person owns the house he lives in, or not. Let every one plant a vine, and the people will move from vine to vine, just as they now go from hydrant to hydrant.

AUTUMNAL SUNSETS.

Have our readers in this vicinity, noticed the appearance of the heavens these few evenings past, at sunset? For our part, we have witnessed colors in the firmament, more splendid than ever decorated an Eastern palace, or glowed in dreams of "fairy-land." Just at the going down of the sun, there have shot athwart the western sky all beautiful hues, strange and gorgeous, emerald and crimson, and varied tints, as if the robes of angels had been thus flung over the battlements of the far heavens, or else

"The home
And fountain of the rainbow were revealed."

It may be owing to a peculiarity of our own, that the scenes which we have witnessed have such an effect upon us—for, reader, Br. Grosh, in introducing us to your notice, hinted at our *ideality*, and probably ere this, you have discovered that it is not our least prominent characteristic—it may be, I say then, a *peculiarity*: yet I believe that no one can look unmoved upon these things—can look, without feeling a thrill at the fountain of the heart, and an aspiration of the soul rising up, as it were, to mingle with the bright rejoicing worlds above him, and to bathe in the flood of glories. We love to look upon all things of this nature—the green earth in its morning gladness—the waters in their beauty, sleeping beneath the moonbeam—the eternal altar-fires of heaven—the sun, "when he cometh forth as a bridegroom from his chamber, and rejoiceth as a strong man to run a race"—and the heavens, when they appear to us with such splendors as these—oreven when spread above us in their own unclouded loveliness. We love to look upon all these things—they "beggard description," but we can bid others behold them too, that their souls, like ours, may drink in delight from the very fountains of joy—may rejoice that "the Lord reigneth"—that the spirit may grow calm in contemplation of his works, and that when we go forth again to the toil and struggle of life, we may do it with feelings chastened and refined—with passion quelled and sin rebuked, by the beauty and the purity we have looked upon. E. H. C.

DEDICATION.

The new Universalist church in Baltimore, was dedicated on the morning of the 24th of September. The dedication sermon was preached by Br. Thomas, assisted in the services by Brs. Whittemore and Le Fevre. In the afternoon, Br. L. S. Everett was installed pastor of the church and society—sermon by Br. Le Fevre, installing prayer by Br. Thomas, right hand of fellowship by Br. Drew. In the evening a church of about fifty was recognized—sermon by Br. Whittemore, after which the eucharist was administered. This is supposed to be the largest meeting-house in the denomination, being 90 feet long by 70 wide—having 133 pews on the lower floor and about fifty in the galleries. The basement is made also into a vestry. The whole cost of the church, land included, is \$25,000.

Five preachers were present from five different States, viz.—Brs. T. Whittemore, Massachusetts; A. C. Thomas, Pennsylvania; W. A. Drew, Maine; C. F. Le Fevre, New-York; L. S. Everett, Maryland.

E. H. C.

TAYLOR'S DIEGESIS.

Br. S. C. Loveland purposes republishing his examination of this *standard* skeptical work, in the Watchman, "with corrections and additions." We rejoice at it, as at the time his articles first appeared in the Star in the East, we had so much on hand, we could not easily copy them. We shall try to lay them before our readers in the *improved* form, as soon as we can find room, believing that some may see them who need them, and be led to perceive that the apostle of infidelity is either grossly ignorant of what he professes so boastfully to know well; or that he is a wilful deceiver. His admirers may choose either character for him, as pleases them best.—Our own belief, based on what we can learn of his life, is, that he is neither wholly rogue nor fool, but a spice of both—in other words, a little crack-brained, and a little unprincipled, and the rest, self-deceived.

His book is, we believe, one of the main pillars of modern infidelity, and we trust that the truth, well directed, will batter it to fragments. Those who have been confirmed in their disbelief of Christianity by reading "Taylor's Diegesis," should read the examination of it by Br. Loveland, and thus perhaps to their "bane" may find an "antidote." Eps.

THE SISTERS OF CHARITY.

Humanity belongs to no sect exclusively, and the most rigid opposers of monastic life, or Romanism in general, will not deny the just tribute of admiration, won fairly by the general benevolence of the sisterhood here named. I am one of those who esteem it a vice rather than a virtue, to disobey the manifest design of God in our creation and endowment. And I believe that monasticism is at war, not only with the social feelings of man in general, but with the great command given by the Creator at the beginning, and, by establishing a false standard by which to measure chastity, calculated to lessen reverence for the divine institution of marriage. But though I deem the sisters of Charity in a grievous error in much of their theoretical religion, and in a great error in their practice so far as seclusion from society and disregard of domestic ties are concerned, I am not disposed on that account, to detract from their well-earned praise in other respects. Nor in paying them a tribute of praise for their benevolence to the sick and abject stranger, that knows no home and has no friend but Heaven and the charitable, would I wish to exclude from admiration and praise, those who devote their lives to ministrations of good in the family circle—in the performance of all social and domestic duties, as well as in visiting the sick, and sheltering the houseless child of want, generally.—The truth is, we should endeavor to regard virtue, not as consisting merely in the performance of some great and merely occasional works of mercy, but as consisting in the faithful discharge of every duty of life, whether high or low, great or trifling, constantly recurring or only occasional.

But to the sisters of Charity, and their noble deeds in New Orleans, during the present alarming ravages of the yellow fever in that city. A. B. G.

FEVER IN NEW-ORLEANS.

The subjoined letter was not written with any view to publicity, but as it exhibits a bright spot in human character, while it sets forth almost unparalleled suffering, we think it will be acceptable to our readers. It is a disposition of Divine Providence, that in the darkest scene of human life Christian virtues should shine with redoubled splendor. Those who have not seen a yellow fever hospital, can not judge of the horrors of such a lazar-house; those who have, may judge also of the force of Christianity which sustains the resolution of females to minister to the wants of the wretched, dying inmates of that house of death. How low, how degraded, may our natures become by crime!—how exalted, how heavenly may they be rendered, when religion sanctifies our resolutions.—*United States Gazette.*

"Letters from New-Orleans, of 22d September, by express mail, brought us the intelligence of our

dear sister Mary Ann's death, of yellow fever—several of our sisters have it, and we fear much that more will be taken, yet in all, the will of God be done. They are overpowered with duty, and hired nurses can not be procured, although from forty to fifty dollars per month are offered. Their work is a glorious one. I wish we were near to help them in their night watches. The good bishop wrote to me that we must all pray for them, as they are all kept busy in attending the sick. They have in the hospital from 15 to 25 deaths daily—and the want of persons to assist in nursing, makes our dear sisters feel it the more sensibly. Do pray for them, reverend friend, and beg of all to do the same. Sister Mary Ann begged to be remembered to all her friends, that they might pray for her. She was perfectly sensible, and asked for a pen and paper to write to me, and began a letter, but the traces of her deathly hand can scarcely be read, except the word, farewell."

ADVERTISEMENT.

The subscriber would inform the public that he has on hand, for sale, at Huntington, Lorain county, Ohio, an assortment of the latest and most approved Universalist books and pamphlets; among which are "Williamson's Argument for Christianity," "The Philadelphia Discussion," "Streeter's Hymn Book" etc., etc.

STEPHEN HULL.

BOOKS.

Rev. J. Whitney, has for sale, at his residence in Ohio city, opposite Cleveland, Ohio, a general assortment of Universalist and Phrenological books and Pamphlets. ●

THE UNIVERSALIST REGISTER AND ALMANAC, FOR 1838.

We have just received a lot of this excellent and useful little annual. Price \$4 per hundred, 63 cts. per dozen, and 6 cts. single.

Also, a few copies of Williams' Register for the State of New-York, for the current year—price \$1.50

Also, a number of miscellaneous works—all for sale, cheap. G. and H.

STREETER'S HYMNS,

Published by HASKELL and PALMER and offered to the trade at the following prices by the hundred.

18 mo.	Plain Sheep, Lettered	\$37.50
" "	" " Morocco " "	42.00
" "	Extra " Tabled,	45.00
32 mo.	Plain Sheep Lettered	30.00
" "	" " Morocco " "	35.00
" "	Extra " Gilt	40.00

For sale also by the dozen or single. All orders executed on short notice—packages safely put up and forwarded to any part of the United States.

Woodstock, Vt., June 1, 1837.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. BRITTON near Br. Holloway's, Lyme, at 10 A. M., and at Cape Vincent in the evening—Br. WILLIAMS in Depauville—Br. NEWELL at Ingham's at 10 A. M., at Lassell's at 2 P. M., and as Br. Dudley may appoint in the evening—Br. WAGGONER in Middleville—Br. M. B. SMITH in this city (the desk in Cedarville will be supplied by some one else on that day. A. B. G.)

There will be preaching on the fifth Sunday inst., by Br. BODEN at North Norwich—Br. STAS at Tug Hill—Br. WAGGONER in Newville and Br. HICKS in Eatonville.

Br. STAS will preach in the evening of October 23d, in Rodman—24th, in the brick school-house, East Martinsburg—25th, Constableville—30th, Lockport—31st, at Evan's Mills—November 1st, as Br. Keyser may appoint—2d, Fuller schoolhouse—3d, near Br. Woodruff's. He will answer calls for preaching in Lorain, Boylston, Williamstown, Camden, Vienna, Anusville, Amboy, Richland, Sandy Creek, and Orwell. Having removed from Henderson, letters for him must be directed to Mannsville P. O., (in Ellisburg,) Jefferson county.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper

P. M. Ashland, (O.) for self and S. B. W.—J. C. B. Lassell, (Mich.)—W. W. M. Macdon—W. C. B. New-York—P. M. Appling, for C. T. B. R. A. Livonia, for A. G. P. M. Depauville, for self and J. M. M.—P. M. Perrinton, for D. F. P. M. Cranbrook, (Mich.) for I and H. R.—P. M. Willoughby, (O.) for D. H.—S. H. Franklin Mills, (O.) P. M. Cooperstown, for I. B. D. W. C. and S. H. W. Br. Austin—Remittance for J. T., was received.

POETRY.

From the Irish Magazine.

THE OCEAN.

Likeness of Heaven! agent of power!

Man is thy victim, shipwrecks thy dower;

Spices and jewels from valley and sea,

Armies and banners are buried in thee!

What are the riches of Mexico's mine?

To the wealth that far down in thy deep water shines?

The proud navies that cover the conquering West—

Thou fling'st them to death with one heave of thy breast!

From the high hills that view thy wreck-making shore,

When the bride of the mariner shrieks at thy roar;

When, like fangs in the tempest, or mews in the blast,

O'er thy ridge-broken billows the canvase is cast;

How humbling to one with a heart and a soul,

To look on thy greatness and list to thy roll;

To think how that heart in cold ashes shall be,

While the voice of eternity rises from thee!

Yes! Where are the cities of Thebes and Tyre?

Swept from the nations like sparks from the fire:

The glory of Athens, the splendor of Rome,

Dissolved and forever—like dew in thy foam.

But thou art almighty—eternal—sublime—

Unweakened—unwasted—twin-brother of time!

Fleets, tempests nor nations thy glory can bow;

As the stars first beheld thee, still chainless art thou!

But hold! when thy surges no longer shall roll,

And that firmament's length is drawn back like a scroll,

Then, then shall the spirit that sighs by thee now,

Be more mighty, more lasting, more chainless than thou!

POETICAL ROQUET.

WRITTEN ON THE LAST DAY OF AUGUST.

Thou art gone, Oh! glorious Summer, with thy sunshine and
bright flowers;Thou hast left the hearts that lov'd thee, with thy merry, laugh-
ing hours;The pleasant sounds that dwelt with thee, will soon be heard
no more,

And the sky wears not so bright a blue as yesterday it wore.

Thou hast not met a lingering fate like some consumptive one,
Whom thy beauties all decay, before the race was done;Thy leaves are still almost as fresh as in their early prime,
Yet thou hast passed away from earth, Oh glorious summer
time,The glossy maple leaves begin to wear a tint of brown,
And now and then a dying one comes slowly sailing down;But thou art dead—thou wilt not see thy lov'd ones all decay—
Oh! thou hast faded gloriously, sweet Summer's latest day.

United States Gazette.

TRUTH.

The philosopher knows the value of truth—searches for it, meditates upon it, or communicates it to others. The wise man exhibits it in his life and actions. Truth, wisdom, reason, virtue, nature, are terms which equally designate what is useful to mankind. The uniform tendency of truth is to enlighten man—the most enlightened are the most reasonable—the most reasonable feel more deeply than others the real interests and motives they have to be virtuous. Without the study of nature man can never know the relation he bears, nor the duties he owes to himself and others—deprived of this knowledge, he can have neither firm principles nor true happiness. The most enlightened are the most interested in being the best men—great talents should lead to great virtues. He who does evil is blind—he who is unregulated is deprived of reason—his conduct proves that he mistakes his own nature, is ignorant of what is due to himself and others, of the value of self-esteem and of the esteem of those around him—he is not an enlightened man. If he be insensible to the offices of benevolence, to the approbation and kindness of his associates, he differs in nothing from brutes—if he do not see that his vices lead to his own destruction, he is not an intelligent being, whose great aim is self-preservation—if he do not know and appreciate the inestimable advantages of society, and the means to render it useful and agreeable, he is a mad-man, and not a friend to wisdom.

A FEW STRANGE THINGS.

It is strange that a society should need to be threatened with destruction, before it will wake up to its best interests. It is strange that people will not co-operate with their minister in the cause of truth and righteousness.—It is strange that they expect a preacher to do every thing while they will not lift a finger. It is strange that

when they have a good minister, they will let him go for want of a comfortable living, and to escape the pangs of poverty. It is strange that the people can not say *work, work, work*; and will let their infant prosperity kill them. It is strange that they are willing to trust themselves with a good preacher, and will not see the danger of their inaction till their preacher leaves them. It is strange that they will *discourage* a preacher in this way. It is strange that they can not see how much can be done, with a little extra exertion, until hard necessity compels them to attempt it. It is strange—passing strange—that they need to have this lesson.—*Star in the East.*

SCRAPES FROM THE GERMAN OF JEAN PAUL.

NATURE.—Mighty nature! when we see and love thee, we love our fellow-mortals too, and when we are forced to leave or lament them, thou still standest unchanged before us. Oh! before the soul on which the gay clouds of fancy have melted away and descended in chilling rains—before the heart, which in the walks of life finds only catacombs, and in those it meets, lifeless mummies—and before the eye, that sees no beloved one on which to rest its glances—before all these dost thou stand, reviving and ennobling Nature! with thy flowers, and hills, and cataracts, speaking peace and comfort, and the forsaken one wipes the tear from his eye that it may gaze undimmed upon thy imperishable glories!

A SCENE IN THE ALPS.—What a world lay before him! The Alps stood erect, like giants of another earth, ranked in the distance, and held up their glaciers like glittering shields to catch the first rays of the morning sun: they were girdled with blue forests, and vineyards and valleys were spread beneath their feet, and the wind played with the cascades as with strips of silver ribbon.

NIGHT.—The contemplation of night should lead to elevating rather than to depressing ideas. Who can fix his mind on transitory and earthly things, in presence of those glittering myriads of worlds; and who can dread death or solitude in the midst of this brilliant, animated universe, composed of countless suns and worlds, all full of light, and life, and motion?

LIFE.—Man's journey through life is like ascending a tower: he mounts with pain and toil one steep step after another, and finds at the top an open space for repose and a view of the world beneath him, writes his name and descends. Some more soaring, reach the very base at the top of the spire, but only to gaze for an instant at the heaven above them, and to descend.

THE STARS.—The constellations follow in each other's train like the different eras of man's life. The evening star is the herald of youth and joy, the moon is maiden age, bright and quiet but cold, and followed by a brief darkness soon to be succeeded by the splendor of the rising sun of immortality.

SHORTSIGHTEDNESS.—Shortsightedness is increasing so alarmingly, that the vision of a great many of the refined class takes in only the nearest object to them, that is, themselves; a defect which, in the most brilliant circles, forces them to confine their glances and their thoughts to their own persons and dress.

LOVE AND ANGER.—The rainbow of peace never rises on our hearts in all its beauty, till a storm has cleared the atmosphere. We are incapable of uninterrupted love, without coldness, quarrels and reconciliation.

YOUTH.—There is a fine period in a young man's life, in which he is determined never to take any office, and in a girl's, when she is determined never to marry. The duration of both is about equal.—*Mirror.*

Selections from the "Tin Trumpet."

GALLOWS.—A cure without being a prevention of crime. It is calculated, that since the suspension of bank payments, 800 human beings have been executed for forgery alone! In the year 1832 an important improvement was effected in our penal code, by the entire repeal of the punishment of death, as it regarded five classes of criminals.

It is curious to observe, how, in all cases, the good sense and humanity of the public outstrip those of judges and legislators, who, being generally both hardened and blinded by habit, neither feel for the criminal, nor see the iniquity of the law. Singular inconsistency! that many of the same clear-sighted and kind-hearted people, who rail against the severity of our code, as utterly inconsistent with the special injunctions and mild spirit of Christianity, will still subject those who differ from them in matters of faith, to all the damnable clauses of their vindictive creed. They are religiously bent upon mitigating every code but the religions, and would alleviate the punishment of all offenders, except those who have committed the irremissible crime of differing from them in opinion. And yet, what are the comparatively painless three or four minutes of hanging, to an eternity of exquisite an-

guish! Oh! why will not men adopt the healing, the consolatory, the blessed and blessing spirit of Christianity, instead of the occasional bitterness of its letter?—why will they not read the universe, instead of the perversions and anathemas of gloomy fanatics, and believe, that in a future state the doom, even of the guilty, will be measured by the wisdom, the justness, the mercy of the Creator, rather than by the misdeeds of the creature?

FUTURITY.—What we are to be, determined by what we have been.—An inscrutable mystery, of which we can only guess at a solution, by referring to the present and the past. These assure us by millions of incontestable proofs, that the benevolent Creator sympathises with our happiness; then He must sympathise still more tenderly with our sufferings. To suppose that he would scatter all sorts of delights around us in this evanescent world, and yet doom the great mass of mankind to everlasting anguish in the next, is an irreconcilable contradiction. The earth, upon which we are merely flitting passengers, is every where enmatted with flowers, equally exquisite for varied beauty and perfume, but useless, except for the purpose of diffusing pleasure; and yet our eternal abode is to be horrent with fire and agony! The best way of combatting the terrors with which superstition has darkened futurity, is to appeal from the unknown to the known, from the unseen to the visible, from imaginary torment to real enjoyment, from the frightfulness and the stench of Tophet to the beauty of a tulip, and the fragrance of a rose.

MARRIAGES.

In Leyden, on the 4th inst., by Rev. J. A. Aspinwall, Mr. ORRIN HUTCHINSON, Junior Proprietor of the Magazine and Advocate, of this city, to Miss LOUISA S. BURNHAM, of Leyden.

In Clinton, September 27, by Rev. S. R. Smith, Mr. MARDEN KERSHAW, to Miss REBECCA BRIDGE, both of Madison.

DEATHS.

In this city, on the 3d inst., HELEN, eldest daughter of Mr. Edmund Munson, in the 8th year of her age.—This is now the third death that has occurred in this family, within a few weeks. On the first of July last, Mr. M.'s amiable wife, and three promising children, were all in health; but the hand of sickness was laid upon them all, and death has snatched away, first his wife, then his only son, and now his eldest daughter leaving him now apparently slowly convalescent from the same lingering fever, with a little, sole surviving daughter of three years old nearly recovered from the same. Truly mysterious and inscrutable are the ways of divine Providence; yet in judgment will he doubtless remember mercy. Yea he does remember mercy, even to this his afflicted servant, in the calm resignation, Christian fortitude and cheering hopes of the future, with which his mind is blessed in this trying season of affliction; looking forward to that better world where all shall meet again, where "there shall be no more death, neither sorrow, nor crying, neither any more pain, for the former things shall have passed away." D. S.

In Sullivan, (Caneonga village,) August 23d, Capt. TIMOTHY BROWN, aged 72 years. He had for many years been afflicted with occasional paroxysms of disease—the result of over exertion; which fixed itself permanently during the past winter, and subjected him to protracted and intense sufferings. He was among the earliest settlers of the village, rose by close application to business, to the command of wealth, maintained a fair reputation for correct habits and integrity, was kind and indulgent to the poor and distressed, and though not a direct professor of religion, he was decidedly favorable to the doctrine of the restitution—and lived and died an honest man.—*Com.*

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, OCTOBER 20. 1837.

NUMBER 42.

Upper Lisle, August 31, 1837.

BR. MESSINGER—We, the undersigned, tender you our thanks for your excellent Occasional Discourse, and respectfully request a copy for publication.

N. Doolittle, J. S. Sherburne, Charles S. Brown, W. M. DeLong, S. Presson Landers, Archelaus Green, Hiram Green, Ichabod B. Sharp, E. E. Guild, W. Bullard, T. S. Bartholomew, William Rounselle, James S. Palmer.

In compliance with the request of the above-named brethren, I send you the following discourse. The difference in the phraseology in some parts of it, may be accounted for from its being but partly written when delivered. GEO. MESSINGER, Jr.

OCCASIONAL SERMON,

BY REV. GEO. MESSINGER.

"And let us not be weary in well-doing; for in due season we shall reap, if we faint not."—GAL. vi: 9.

All who, in ancient or modern times, have become eminent for usefulness, have been characterized for perseverance and unwearied exertion. No one ever did, or can become a useful member of any community, who is indolent, or destitute of perseverance. It is not true that all the industrious and persevering are useful, for they may be engaged in a bad cause; and hence, there are some who are not weary in evil-doing: and all such may be assured, that in due time they shall reap corruption and wo. For he that doeth wrong, shall receive for the wrong he hath done.

"Let us not be weary in well-doing." This exhortation, given nearly eighteen centuries ago, to those who then lived, will answer as well at this time, and apply as well to those who now live. Hence, let us heed the language of the apostle, addressing us under the guidance of the divine Spirit, saying affectionately, yet powerfully, "Let us not be weary in well-doing." The assurance contained in our text, that in due season we shall reap, if we faint not, is exceedingly encouraging to all such as are apt to be faint-hearted; for with due perseverance and application, the anticipated good for which they labor, will be enjoyed. Persevering industry, is the surest road to success in every thing; but in order to pursue any course of well-doing with propriety and success, it is essentially requisite we should understand the nature and tendency of our calling; so that we may understandingly progress toward some useful end. If not, we may be like the head-strong and self-sufficient fanatic, who, under pretence of doing great good, rushes forward with blind impetuosity, and scatters destruction and misery in his path. Goodness in principle and action, in connection with knowledge and reason, are indispensable ingredients in the composition of the Christian character. Knowledge and reason raise man above the brute, and the less of these he has, the more like the brute he acts, and the more of them he has, the more god-like he acts. A knowledge of those laws of the all-wise Creator, which he has established for the government of all things, is indispensable to the proper conduct and well-being of man. Throughout all nations and ages, the same physical laws exist. Hence, if we learn by persevering application, these laws in one age and place, we may be assured they are the same in all other places and ages. It is so in the mental, so in the moral world. An infraction of any of these laws, produces disorder and misery; and obedience to them, produces order and happiness, and constitutes the well-doing referred to in our text. Hence, in order to secure the greatest amount of happiness, and at the same time avoid the greatest amount of misery, we must

become acquainted with the laws of God, and obey them.

Let us, as studious disciples, study these laws in God's word and works. Let us not think that a competent knowledge of them can be attained in a short time, without application; for very few of mankind can learn intuitively. Nor let us think that a knowledge of them is so difficult to reach, that it can never be obtained. For perseverance will remove every impediment and surmount every obstacle. Seeing this is so, "let us not be weary in well-doing; for in due season we shall reap, if we faint not."

The laws of God are such, that all must inevitably receive according to their works, whether good or bad, "for whatsoever a man soweth, that shall he also reap." This doctrine is not only scriptural and reasonable, but it is confirmed by the voice of universal experience. St. Paul assures us that God "will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness: indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God." Mankind sometimes vainly imagine that evil-doing will render them happy; and under the influence of this delusion, they will practice vice, and pursue a course of iniquity in search of happiness, and reap the bitter fruit of disappointment and misery. Hear the words of the great Apostle, affectionately addressed to such deluded persons: "Be not deceived, for God is not mocked; [i. e., deluded;] for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh; shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Now come in appositely the words of our text: "And let us not be weary in well-doing; for in due season we shall reap, if we faint not." The apostle thus continues his exhortation: "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith." Why should we do good, especially to those who are of the household of faith? Because, by encouraging, assisting, and doing good to them, we promote truth and righteousness more effectually than if we neglect the faithful and do good to the unfaithful and wicked. Why should we do good to all, as we have opportunity? Because God is good to all, and it will dispose them to do good to us. But why should we do good to the wicked? Because "God is good to the evil and unthankful;" and because it is goodness that overcomes evil and leads to repentance. God never becomes weary in well-doing. But men sometimes do, and flag, hesitate, and stop; and having stopped, they become discouraged, or what is worse, are led captive by temptation, and become useless, or worse than useless, to the world, by ceasing to good and learning to do evil. May God forbid that any of us should be left to do thus. Could mankind behold the horrid effects of evil-doing clearly displayed before them, it would operate as a powerful preventive. Let parents and teachers, then, hold up to the view of those under their direction, the inevitable and awful consequences of vice. O! witness the shame, the guilt, and the disgrace of a son, whose character has been deeply stained by the commission of foul deeds. Or, behold the de-

graduation and agony of a daughter, who has stepped aside from the path of virtue. The effects do not cease with those who do the evil, but the hearts of parents are touched and afflicted. O! what heart-rending agony it has sometimes caused them, to learn that their sons or daughters have turned from the path of virtue, and pursued that of vice! A circumstance in point occurs to your speaker.

There were two kind parents, who had a son, an only child. They watched over him with paternal solicitude from infancy to manhood, provided for him, and educated him well. He was apprehended for forgery, brought before the bar of justice, and was condemned to spend a series of years in the State's prison. His parents were present at the trial. The father was in deep distress; and the mother groaned aloud with agony, when she heard the sentence pronounced by the judge. She left the court-room supported by her husband, and on the green, in front of the court-house, she fell lifeless—died of a broken heart!

The feelings of parents have been far more agonized by the vicious conduct of their children, than in following them to the grave. Yes, the death of a virtuous child is comfort, in comparison to the disgrace of a wicked one. Fathers can not be too watchful over the conduct of their sons; nor can mother's be too careful in watching over the conduct of their daughters. Fathers and mothers, watchfulness alone will not secure your sons and daughters from vice and consequent disgrace. There is a more effectual preventive, than the most anxious solicitude prompting the most vigilant caution. It is this—to be virtuous and circumspect, yourselves. The influence of proper example upon the young, is far greater than the best advice, or most salutary precepts. Good examples in parents, will go much further in forming virtuous dispositions and habits in their children, than all they can otherwise teach and do. If amity be manifested in the conduct and conversation of parents, they infuse the principles of gentleness and affection into their children—but if they quarrel and use abusive language to each other, before their children, they teach them to do likewise far more effectually, than if they should expressly say to them, "Children, go and quarrel and abuse one another."

Again: does the father or mother use profane language in the hearing of their children? If so, they ought not to be surprised if they should hear them repeat the wicked words. Although there are many fathers who are addicted to profanity, I rejoice that there are but few mothers who are profane. No vice is more strikingly characteristic of wickedness and folly, than this; and none less excusable. Children are apt to think that it is not wrong to imitate their parents; and as example is the surest way of teaching vice, so it is the most effectual way of teaching virtue. The power of example is great, upon all classes of mankind; and as this is the most effectual way of teaching what is good, Christians should, by all means, teach in this way—and those who wish to not promote or encourage any thing wrong, should be cautious not to set any bad example.

Again: let parents be in habits of intoxication, and their children will be apt to think it is not wrong, and will be led into this beastly vice by the influence of their example. But these same children, if their parents had not used intoxicating drinks at all, would have stood in no danger of becoming intemperate; and instead of being indolent, vicious, and intemperate, and consequently pests to society, they might have been industrious, virtuous, temperate, and useful members of it. O!

what wretchedness, poverty, vice, and disease, have been caused by intemperance; and we know of but one way of effectually arresting the progress of this destructive evil, and checking it altogether; and that is, for all to lay aside the use of all intoxicating drinks, as a common beverage. Let this be done, and drunkenness will be banished from the world. After considering this subject for years, we have come most solemnly to this conclusion, before God and the assembled universe. Let those philanthropists who have engaged in this good work, be persevering, and their labor will be crowned with success. Some will be reformed, and many be prevented from becoming drunkards. Friends of humanity, be not weary in well-doing in the cause, for if you relax not your exertion, in due season you will reap the noble satisfaction of beholding a temperate world. So long as this loathsome and degrading vice exists, we should use unwearied exertion to do it away. It is not intemperate *drinking* alone, we should endeavor to do away, but intemperate *eating*, also; for *gluttony* is a debasing and injurious practice, and is classed in the Scriptures with drunkenness. Both cause poverty, disease, and stupidity. As says Solomon, "the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." All excesses, of every description, should be avoided, because they are injurious. Even exercising too much, or sleeping too long, enervates the system, and sometimes produces disease; and even attending religious meetings for weeks and months in succession, to the neglect of necessary secular concerns, is religious intemperance. "Six days shalt thou labor; the seventh day thou shalt not do any work." One "*thou shalt*," is as strong as the other.

Although we are happy to embrace this opportunity, to acknowledge that the ladies of our republic are, generally, exempt from the vices of profanity and drunkenness; yet some have gone to excess in drinking tea, taking snuff, and smoking tobacco, and have ruined their health by so doing; and some men have also done the same. Using tobacco to excess, is a very loathsome habit, and gives a person a filthy and disagreeable appearance, and is injurious to health, and sometimes ruinous to it, as well as being a waste of property. Would it not be wise for every one to lay the use of this Indian weed aside entirely, unless convinced it contributes to health, or has some beneficial effect?

We most sincerely believe that Universalists have the best faith in the world, exercising the best moral tendency, and that when carried out in its true practical results, it will make mankind universally good, and that there is no other faith that can ever produce such a glorious result; hence, we should strive to be the first in every moral and religious improvement of the age. Yea, it is our solemn persuasion before God, that the vastly important work of reforming the vicious, subduing the malignant and contentious, exploding the errors and corruptions of Christendom, and of correcting the religious abuses of this age, is, in a great measure, placed by our heavenly Father, in the hands of our denomination. May God grant that we may be faithful, and not be "weary in well-doing; for in due season we shall reap, if we faint not."

It is not what people *profess* or *believe*, that causes their influence to be felt, but it is what they *do*. Profession, alone, is of but little consequence to individuals or communities, either in secular or religious concerns. For instance: let a mechanic *profess* to be a complete workman, and to do every thing in his line of business in the best manner, and not perform any work—of what possible benefit would his profession be, to himself or any one else? None at all. Or, let a physician profess to understand all diseases, their causes and effects, to have ability and means to cure them all, and not cure any—of what benefit would his profession be? None—and if he actually could do all he professed, and should not do any thing, he would be useless in the world—his profession would be like faith without works, dead, being alone.

Those who *do* the best, enjoy the most, and are the most successful, and rise the highest in respect and esteem. See the good mechanic, who understands his business well, and is faithful in attending to it, and does all his work well, and fulfils all his engagements—he is a blessing to the public and his own family, and is justly esteemed and valued for his usefulness: and he will, in due time, receive a rich reward for his persevering industry. Let not the young mechanic, then, "be weary in well-doing; for in due season he shall reap, if he faint not." The good physician, too, who is active in destroying disease and relieving pain, and is skilful and punctual, benevolent and persevering, deservedly obtains a good reputation, and is a great blessing to our race. Let him not be weary in well-doing. The merchant, who is honorable and fair in his dealings, sells at a reasonable profit, is condescending and accommodating to his customers, and is attentive and faithful in his business, is almost sure to succeed well, and to gain property, respectability, and usefulness; but he who deceives, takes advantage of others in every way he can, sells at too dear a rate, neglects his business, and represents his articles to be good and cheap, when they are poor and dear, will be likely to be neglected and despised by the respectable part of community, and suffered to fail for want of patronage. Let the merchant, then, consider, that persevering in an honorable course, the most surely leads to prosperity. Let *him* not be weary in well-doing.

Again: see the industrious farmer, tilling his ground and committing his seed to the faithful soil—he expects, in due season, to reap a good crop as the reward of his toil—and he almost invariably finds that the soil does its part, if he does his. He toils not in vain—he sows in hope, and reaps in joy the reward of his labor. And here is the foundation of the imagery contained in our text. We hope to be benefitted by whatever we do, but benefit can only be realized as the effect of well-doing. If the farmer becomes weary in well-doing, neglects to clear or till his land, and permits thorns, briars, thistles, and weeds to spring up, there will not any thing grow that is of benefit. Let such a man profess to be a good farmer, and who will believe him? No one; for his farm tells a contrary story. By "the fruits" we know him.

Profession in religion, without corresponding works, is worse than useless. If a man is very strict in observing religious ceremonies, makes an open profession of religion, and it becomes notorious that he has secretly indulged in vice, no credit will be given him for his piety, and he becomes justly branded with hypocrisy. Hypocrisy is the besetting sin of saints, and the most abominable one of all, and this sin was more severely rebuked by our Lord than any other. Our Saviour adduced a most striking emblem, to represent the outward display and inward deformity of the hypocrite—viz., a whited sepulchre, beautiful in external appearance, but, inwardly, full of dead men's bones and all uncleanness. And even Musselmén assign the hottest part of the lowest hell to the hypocrite. The best foundation for doing good, perseveringly and successfully, is laid in correct views of the supreme Being. He gives daily testimony, that he does good constantly, and never becomes weary in doing it. Not only so, but he does good universally, is good to all, in bestowing blessings upon them—and as God is unwearied in doing good, we should endeavor to imitate him, in our unwearied exertion to do good to our fellow-creatures. Our Lord is a bright example for us to imitate. His unceasing labors of good, his patience, humility, meekness, and forgiving spirit, are worthy the imitation of all. He was one in spirit, design, and operation, with his Father, and "the express image of his person and brightness of his glory."

The most substantial reason why God is induced to do good to mankind, is, because he loves them. Love is an all-actuating principle of the Deity, and it eternally was, and eternally will be. This induced him to lay a plan, of the most extensive

and lasting good for all our race. His unerring wisdom and infinite knowledge, enabled him to form a scheme for the salvation of the world, that was perfect, and in exact accordance with his goodness and love. And his almighty power will enable him to carry into effect this glorious plan. Our eternal salvation and immortal bliss is securely based, in this divine scheme. Numerous and strong are the testimonies, that the immutable and omnipotent love of God encircles our being, and secures our welfare, through immeasurable duration. This love of the *Infinite Mind* is "stronger than death," many waters can not quench it, nor the floods drown it." It was this love that induced him to send his Son to save the world—and each one who has felt the life-giving power and heavenly influence of this love, can exclaim with the apostle, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The unwearied exertion of Christ to do good, presents a perfect example for us to follow, under all circumstances. He was a lover and kind-hearted friend of our race. He even loved his enemies, and labored for their benefit. Love makes every duty light and agreeable in its performance. Why does a mother watch, with such untiring vigilance, over her child, when it is sick or in danger? Because she loves it; and it is her love which makes her perform so cheerfully and willingly such labor for her offspring, and induces her to use such unwearied exertion for their welfare and happiness. It is the love of the universal Parent, that makes him watch over his children with such unwearied vigilance and ceaseless care. "It is his children that he loves, and he loves them because they are his children." That love which Heaven has implanted in the breasts of parents, is the brightest and fittest emblem found on earth, to represent that love which burns in the universal Parent. Love never can be extinguished, or even changed, in this source of love.

My ministering brethren, let us not become weary in the glorious cause of goodness and love, and of the emancipation of the world. It is even now, as in the apostolic age, "we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men." But this reproach is fast diminishing in our beloved country, for our sentiments are rapidly spreading, and are extensively received into good and honest hearts. Having the most joyful news to proclaim, we will announce it fearlessly, before a listening world—"Yes, we are unto" us if we "preach not the Gospel." Let us use unwearied exertion in proclaiming "the whole counsel of God," for the benefit, comfort, and edification of mankind. Go on, brethren, be energetic, be persevering, be vigilant, and "contend earnestly for the faith once delivered to the saints." Be virtuous, as circumspect—"wise as serpents, and harmless as doves"—that our opposers may have no evil thing to say of you. Let your conduct and conversation contradict the oft repeated assertion, that our sentiments lead to licentiousness. Finally, "let us not be weary in well-doing; for in due season we shall reap, if we faint not."

Believers in a world's salvation, you are a highly privileged people—may you all be "a peculiar people, zealous of good works." I see many heads in this large congregation, frosted by the breath of time—some aged fathers in Israel, who have "fought and bled in freedom's cause," who purchased with their blood, the liberty which we so richly enjoy. O be grateful, sons and daughters of our happy land, for such toleration and liberty!

Beloved friends, believers in a world's salvation, our sentiments are the only ones which accord with the genius of our government. For, hear, ye friends of liberty and equal rights, the noble and enlightened political opinions of our patriotic forefathers—that "all mankind are born free and equal, and endowed by their Creator, with certain

unalienable rights, among which are life, liberty, and the pursuit of happiness." How exactly does this accord with the genius of Universalism! We believe that God, through his Son, will free all mankind from the bondage of sin and error, and make all equally the recipients of his grace, goodness and love—that there is an inheritance which is "incorruptible, undefiled, and that fadeth not away," reserved in heaven for all, and unalienably confirmed to them by the supreme will, and sealed by the Redeemer's blood—yea, more, we most firmly believe in immortal life in the Saviour, for all—that all will be made alive in him—that he possesses endless life—and that because he lives, we shall live also. "Where the spirit of the Lord is, there is liberty." When God shall be "all in all," all will possess his spirit, be actuated and filled by it, and be ruled by the law of perfect liberty. O, then, that happiness which is the pursuit of all, will be enjoyed by all!

Come, then, patriots and Christians, join in the benevolent work of relieving the world from political and religious bondage. Let the world understand, that the government of Heaven is based upon far more liberal, enlightened, and benevolent principles, than the glorious government under which we live. And may you never become weary in your labor of love.

Is there a lone individual whose heart is warm with the love of Heaven, and whose mind is illumined with truth, and who lives amid bitter opposition? May he not be weary in well-doing—for, if he use unwearied exertion, he may one day see the cause he loves, espoused by many around him, a good society formed, the Gospel dispensed, a meeting-house built, and a numerous and respectable audience worshipping in it. Such cases have occurred, and they may occur again. O, then, my warm-hearted friends, who reside alone in your belief, be "not weary in well-doing; for in due season ye shall reap, if ye faint not." Let societies keep united, continue to be active, and keep the spirit of Christ alive among them, and they will flourish, increase in numbers, and rapidly extend their influence, graces, and happiness. Let no society, then, become weary in well-doing.

Finally, let preachers and people, who believe in our glorious, heart-cheering, and God-honoring faith, be as much better than others, as their faith is; and, as a denomination, we shall soon gain an overpowering popular influence, which all our opposers can not resist. So let it be. Amen.

For the Magazine and Advocate.

A WORD, BROTHER.

BY T. J. TENNEY.

We have spent some happy hours in the contemplation of the Scriptures of divine truth. We have found its promises are freighted with blissful fruits; and when deeply reflecting upon them—their depth, their richness, their universality—we have almost exclaimed aloud in the strains of impassioned joy and gladness, "*Glory to God in the highest!*" Oh, that all could look upon them in the same light—that all could see their immortality in this beacon of heaven—could read the incorruptible, unfading glories of God—then should we already be filled with the unspeakable riches of the future.

But, alas! how few of the many inhabitants of earth, seem to have attained to such an eminence as this—have become elevated so far as to receive any real pleasure from the prospective joys of the untried, unproved, and undiscovered time to come! What potent drug has deadened their faculties! Are they asleep? No—no. One man has bought him a farm, and must needs look for his bargain; another has got him a yoke of oxen, and must try them; and a third has taken a wife, and can not spend a moment in the contemplation of what is not already with him. My friend A. is of the first class, B. of the second, and C. of the third.

A. had accumulated a little cash, and could see just far enough to know that a man must live by the sweat of his brow. The next step was to get him a little spot of land, on which to indulge his

propensity for labor. He got it, and since then his mind has been so absorbed in the culture of the vegetable productions of the farm, that he can spend no time in reading his Bible. True, he has been to meeting now and then, (as he used to tell us,) just to keep up good society; but as to the "whys and wherefores" of the preacher's sayings, he never could trouble himself to look for them.

B. is about with his horses and oxen—they are considerably larger than Mr. P.'s, and can draw more. Eternal life, if he can get time, by and by he will attend to the subject; but now—oh, he can not think of it. The Bible! it is too large a book for him to read.

And C.—why *he* has got him a wife! Astonishing! And are these the only reasons for neglecting the word of the great Jehovah! Are you contented with so narrow a vision as this! Look a moment—how long will your hearts and eyes be satisfied with the beauties of the field? That gaudy flower—those heavy boughs of verdure—and the green clothing of the earth—must soon perish. Where *then* will ye look for comfort? The war-horse as well as all other beasts of this lower world, are destined to the same end—their strength will fail, and death inevitably follow. What *then* will fascinate and enliven you? The bosom companion is alike subject to the laws of God. Though cheerful and happy now, thrilled with each new adventure, loving and loved, rising with the first notes of the morn, possessing a freshness, radical, like that of the rose, giving her a hue of beauty, which, among things beautiful, is *most beautiful*—her voice is the sweetest in the choir—the balm of the wounded, the enlivener of the social company, the proclaimer of peace around the family hearth, and the most fervent and devoted at the altar of God.

But what is life? It is even a vapor that appeareth for a little time, and then vanisheth away. A sickness—a paleness—and death is the brief work of destruction. Or, may be, a lingering decay awaits her—a cold, cough, and consumption come upon her, to sever the ties of love and friendship. Where *now* will you look for pleasure!—where *now* for happiness? "Vanity of vanities, saith the preacher"—"Vanity of vanities," responds the lone one. Poor soul! it is indeed hard to take the parting hand of the dying—to hear the faint, last farewell!

And how long shall it be till he sees her again? Alas! he knows nothing of that—the future is a sealed book to him! Of the present he can exclaim, "all flesh is grass, and all the goodness thereof, is as the flower of the field"—that the grass withereth, that the flower fadeth; but the poor man knows naught of the word of God and its eternity: he has never read of flowers unfading—of gushing streams that flow from the throne of Omnipotence—of life eternal—of a resurrection—of incorruption—of glory—of honor—of the possession undefiled, and that fadeth not away. Had this been impressed upon his mind with the love of nature, he might have lived a double life—been happy with the blessings of this, and in the hope of that to come. Look to it, brother and sister—look to it, all of you, and see that you are not minus the word of life. We again repeat—LOOK TO IT.

Hiram, Me., September, 1837.

For the Magazine and Advocate.

RESIGNATION OF J. GAGE, 2d.

Br. GOSH—I perceive by the minutes of the proceedings of the Genesee Association, as published in No. 36, of the Advocate, just come to hand, that the council have accepted my letter of fellowship with them, which I had previously resigned to the proper committee for receiving it.

The reasons inducing me to withdraw myself from an associated body of our order, as expressed in my communication to the committee of discipline I deem proper to make known to the public. I present them in the form in which they were presented to the committee, to whom the resignation of my letter of fellowship was tendered.

"Br. J. S. FLAGLER—*Dear Sir*, I perceive by the 36th No. of the Magazine and Advocate, that during the session of our Association at Buffalo, on the 17th and 18th ult., a resolution was passed to the following effect:—

'Resolved, That all ministers holding letters of fellowship, in connexion with this Association, shall devote one-half of their time to the work of the ministry, while in the possession of health, or return their letters to this body; and in case such neglect shall continue during the term of one year, the council of this Association shall require from such delinquent his letter to be returned. And it shall be the duty of the committee of discipline, to make examination in relation thereto, and report such information to the council, at the next subsequent session, for their deliberation and decision.'

By this resolution, the council of the Genesee Association have arrogated to themselves the right and power of determining for me, and others, at what time I shall preach to the people, the Gospel of Christ—a right which I can by no means recognise as belonging to them; and, which I am unwilling, by any act of mine, or by my silence, the public should suspect I acknowledge them to possess. From the published minutes of the Association, it appears that you, with Brs. Skeele and Peck, were constituted a committee of discipline to take cognizance of all delinquencies under the resolution cited above. As I can not consent to the exercise of an inquisitorial power over my actions, dictating the time, place or matter I am to preach; therefore, in order to free myself from all obligations of this nature to any man or set of men, under any name or form whatever, which might be supposed to arise from the above assumption of power on the part of the council, I hereby resign my letter to the committee, on whom the duty of receiving it, *pro tem*, devolves, and voluntarily withdraw my fellowship from the Genesee Association, and from all other Associations which have, or which hereafter shall assume or claim the exercise of any such right or power.

In witness whereof, I hereunto subscribe my name, this 15th day of September, 1836.

JUSTUS GAGE.

Rev. J. S. FLAGLER, one of the committee of discipline, etc."

From what has been written above, the Universalist public will perceive, that the relation which I now bear to them, is that of a minister not in formal fellowship with any associated body of religious people; and they will have before them the reasons by which I have been induced to place myself in the position I now occupy.

As it is my intention to continue my ministerial labors as before, my reception by them, as a minister will be regulated according to their sense of the propriety of the course which I pursue. As to the resolution of the Genesee Association, (and some other Associations have passed similar ones,) I can not conceive it to be warranted by the usages of Scripture; nor dictated by sound policy, at least in the present state of the cause in which we are engaged. The reasons hitherto assigned in favor of it, are by no means satisfactory to my mind; consequently I claim the right of judging for myself how much of my time it is proper for me to devote to the work of the ministry, and disclaim all interference with my secular employments, or my professional engagements. JUSTUS GAGE.

Whitmansville, Cass county, Mich., September 25, 1837.

[Br. G. has kindly consented to continue acting as our Agent in his new residence, as formerly in this State.—Will our friends where he may travel remember this?

G. and H.]

Some people affect to believe, that if the fear of an endless hell were removed from the minds of men, they would infallibly plunge into all manner of sin and wickedness. These people do not believe that the blessed will ever commit sin—is it the fear of hell which prevents them from it there, as it is on earth!

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER XI.

Your old school-fellow and *bon compagnon*, ———, now in the office of ———, Esq., came down to make us a visit lately. He had one of his hands tied up a little, having blistered it by wielding the axe instead of the quill. Knowing the avowed sentiments of his master, I took occasion to talk with him a little about his hand. I asked him if he did not know *beforehand* what was likely to happen to his hands, in consequence of chopping when not injured to it. Yes, certainly, he said, he might have anticipated a little chafing from having his own hands so before, and having seen those of others in the same situation. Well, then, I said, could you not have prevented this blistering which experience led you to expect? He said, he had put on a pair of thick gloves, in the hope that he could do all the chopping he had to do, without suffering from it. I asked him, if he had known beforehand that the gloves would be an insufficient defence, if he could have employed any other. Yes, he might have banded up each hand in a towel or handkerchief, as he had seen a young chopper once rigged out, after his hands had been severely blistered. But, he said, he would rather have suffered considerably, than submit to be so unseemly and incommodiously defended. I then asked him if he could think of no other way of prevention. He said he could not, except some modification of those he had mentioned; but he could think of none of these, which were not liable to the objection of being too unwieldy and inconvenient for ordinary application. I next asked him if he knew how those who are obliged to employ themselves daily in such labors, are defended against the pain and lameness which he was now suffering. I also asked him, if he would not have considered his master or his physician as possessed of great contrivance, if either of them could have devised a plan of prevention liable to none of the objections just alluded to. Yes, to the last question; and as to the natural defence, as he called it, he knew that the hands of laborers have the skin very much thickened and hardened. I explained to him that it was not the skin, properly so called, which became thickened, but only the outer layer, which has been called *epidermis*, *cuticle*, or *scarf-skin*. I told him that those who had investigated its structure and functions, have informed us that it every where covers the true skin; that it is very thin compared with the *dermis*, or true skin, and that it is quite insensible, having no perceptible blood-vessels or nerves. It is this which is raised when a blister is formed. The *dermis*, or true skin, is abundantly supplied with nerves or the power of feeling, so much so, that when the *epidermis* is removed, we can not bear, without pain, the least pressure or friction, as all know who have had a blister dressed. He then saw the use of this insensible membrane spread over the acutely sensitive *dermis*, to be a defence against the injurious pressure and friction of external agents. Without its blunting power, we could not bear to touch anything; we should be as one who had been scalded all over. In the palms of the hands and the soles of the feet, this covering is thickest, because there an increased thickness is necessary, owing to the greater pressure and friction to which these parts are liable. I then had him recount several of the injuries, and losses, and inconveniences, which man would have to sustain if his hands were so constituted that they never could bear more work than had been sufficient to blister his. How little labor could be accomplished—how many wants unsupplied—how many awkward inventions resorted to—how deficient our adaptation to the circumstances of our condition! Here, where the loss and the injury would be so great, and where our own resources are so inefficient and inadequate, what do we find done? A complete, a perfect protection provided!

Young ——— did not understand that it was necessary to our being able to feel, to have the sense of touch, that the true skin must remain unchanged. He knew the state in which we see the hands of the hardy laborer—with the skin, or more properly the scarf-skin, thickened, hardened, and become about as insensible and firm as nail or horn. But the structure or nature of this horny defence he never had explained to him. I told him, that just as we exposed our feet or hands to more or less pressure and working, the cuticle became thicker or thinner again. The true skin being irritated, throws out a little fluid, which in greater quantity would be a blister, and this becoming dry, forms a scale or additional coat over the exposed surface. I showed him this in one of his hands, where the skin was obviously raised a little, but not enough to be much painful, or to threaten a discharge of the fluid. This, I told him, would soon fall down, and leave the covering over the skin in that spot, just a little thicker, in the same way as if he had spread a little varnish on wood, and then let the liquid part of it evaporate or dry off.

I now asked him if he thought it possible that the skin should have been constructed so as to throw out this additional coating—coating upon coating—if the use, the necessity of such coating or covering had not been foreseen. Undeniable. I asked him if he thought the skin would have been found by us capable of this adaptation to the necessities of its condition, if it had not been so *contrived* and *constituted* on purpose. Hardly—certainly not. What, I asked, would the parent be called, who would exact service from his children, such as would keep them in continual suffering, while he himself knew of a prevention of that suffering? Cruel, in the extreme. I bade him again recount the miseries and wants to which we would have been subject, had our hands been incapable of this accommodation to circumstances, and tell me if anything else than good-will, sympathy, or benevolence could have prompted the *contrivance* of the protection against all these evils. No—there must have been benevolence in the contriver. I pushed the conversation no farther; but I doubt not that, notwithstanding the insinuations which he may have heard from his master, he thinks this no operation of *chance*, and I am hopeful, from the interest he took in the conversation, that this is not the only one of the works of nature, or nature's God, in the understanding of which he will feel concerned, and from the observation of which, he will be led to admire, venerate, and love the qualities which they display.

My young friend was well convinced of the superiority of the defence provided by nature in the above case, to any which had been attempted by art. Art can only interpose some clumsier and less efficient medium between the agent which produces ruffling, friction, or irritation, and the highly sensitive *cutis*, or true skin: a glove, or something similar. Here we have, I said, an instance of a want which our ingenuity and our means can but inadequately supply—of an evil, against the invasion of which, our intelligence and contrivance can not effectually interpose a protection, or devise a way of escape. Therefore, it is done for us. I inquired of ———, and now repeat the inquiry to you, is it probable that Nature (meaning hereby, always, nature's God) would have interfered in supplying our wants, or in warding off evil, if our own mind, ingenuity, or resources could have effectually or sufficiently supplied our necessities? Your school-mate inclined to think not. If any instance should occur to him in which our own ingenuity could have been quite sufficient to supply any of our wants, and yet Nature has interfered to supersede the exertion of our faculties, ingenuity, or industry, I requested him to let me know of it. I make the same request of you.

I hope, my beloved young ones, that ye are all becoming personally acquainted with the benefits which may be derived from a habitual spirit of devotion, and from maintaining, continually, a

sense of God's presence with us. I trust that you are now able to add your testimony on these topics, to those which I presented to you in my first letter. I trust that you find that the practice of the above sentiments, does really bring with it the blessing by which it was recommended to Abraham—progress towards perfection. "Thou shalt arrive at perfection," (literally, *perfections*, the Hebrew word being in the plural, that is, *very great perfection*.) I may remark upon this word perfection, as commonly used, that absolute perfection is not to be understood as implied. Man's perfection, on earth at least, has never been, and can never be complete. Take the case of those who are called perfect in the Scriptures, and you will readily perceive that they are so described, not as being absolutely free from the domination of wrong-doing, or sin; but because a resolute desire after righteousness, or right-doing, formed the ruling principle of their souls. (Compare Gen. vi: 9 with ix: 21; Job i: 8 with xl: 4; Phil. iii: 12 with v: 15; 1 John iii: 6, 8, 10.) But there is a perfection to which you, and I, and all men can attain—even the resting satisfied with nothing short of it. This is the perfection attainable below. May we do as did Paul—forget the things that are behind, and reach, yea, press forward unto those excellencies to which we have not yet attained—may we die daily unto sin, and become alive unto holiness. Nothing will more powerfully contribute to this onward and upward progress, than the daily practice of those duties to which I have alluded above, and endeavored to recommend in the first of these epistles. Let this encourage you in the efforts which are requisite: we are predestinated to be conformed to the image of God's son, our elder Brother. May every day bring to your bosoms the delightful consciousness of increasing conformity to Jesus, increasing power to overcome the world—no higher felicity can be desired for you by

For the Magazine and Advocate.

CHRISTIAN LIBERality.

HOW UNITARIANS TREAT UNIVERSALISTS IN SCOTLAND.—Neither of the above denominations of Christians, are at all numerous in Scotland. In the city of Glasgow, whose population is nearly equal to that of the city of New-York, there is but one congregation of each. In explanation of the great difference in numbers, between the liberal Christians of the Old and the New World, it should be recollected that in the British Isles, the orthodox systems of belief are patronised, and rendered nearly impregnable in their fortresses, by the respectability and wealth which a connexion with the State confers upon them. But to return. The pastor of the Universalist Society in Glasgow, deceased in 1828. His name was William Worrall, the successor of the well-known Neil Douglas, who we believe, was the first Universalist preacher in Scotland. Mr. Worrall was a native of Manchester, in England, and had been settled in Scotland about fourteen years before his death. He had an intense and persevering thirst for knowledge. Although brought up in the humbler walks of life, and with few early advantages, by industry and perseverance, he attained to eminence both as a teacher of youth, and a preacher of the Gospel. His life and conversation were blameless and exemplary, demonstrating the possession of a goodness of heart, and a truly Christian disposition. Although differing from those around him on many points of doctrine, he was always willing to grant to others that right of individual judgment, which he claimed for himself. He was a zealous advocate of liberty, civil as well as religious. He had been of Calvinistic sentiments; but by attendance on the preaching of the Rev. N. Douglas, he was led to embrace the doctrine of the unbounded love of God, and the restoration of all the human family to holiness and happiness. When he saw reason to change his sentiments, no consideration of worldly interest could deter him from the fearless profession. In Mr. Douglas' old age, Mr. W. was chosen his assistant; and afterwards became the regular pastor of the Universalist congregation.

The Rev. George Harris is pastor of the Unitarian congregation, in the same place. Upon the death of Mr. Worrall, he sent to the bereaved congregation a letter of condolence, expressing his belief, that as they admitted that the Almighty did all things well, and that all events work together for the final good of the whole human race, they would bow with entire submission to his holy will. He, at the same time, and inasmuch as he was united with the bereaved congregation in the belief of the great doctrine of the final restoration of the whole human race to purity and happiness, proffered to them his services on Sabbath evenings, till they were settled with another pastor. I add no comment.

A. N. S. S.

A LETTER

TO THE UNIVERSALISTS OF DELAWARE COUNTY, N. Y.,
AND ALL OTHERS WHOM IT MAY CONCERN.

A letter embracing nearly nine pages of cap paper, and bearing this title, has been sent to us, with a request from many friends in that county, for its immediate publication in our columns. It would give me pleasure to comply with this request in full, if circumstances permitted. But we have already waiting for publication, more long articles than we can find room for—as many promised as we can well publish, together with the current articles of the season, itself always a busy one, bringing with it much for immediate appearance in our paper. I am therefore under the necessity of vacating a portion of the editorial department, to give room to several extracts from the letter. The portion not included in the extracts, I will endeavor faithfully to condense, and thus do all I can, even with the extra labor it costs me, to oblige our friends, and especially the writer of the letter.

BRETHREN—I hereby apprise you of my intention to either leave the county, or to suspend my labors in the ministry for a season; and as this is perhaps the first intimation which many of you have received of it, you will naturally be led to inquire—What are your reasons for so doing? In order that no groundless reports or evil surmises may arise, I have thought proper to frankly state my reasons, and answer this inquiry in this public manner. And, in order that there may be no mistake or misapprehension, in relation to this subject, I propose to state—1st, what my reasons are not; 2dly, what they are, and 3dly, close with a few remarks addressed to the several classes into which I shall divide you.

The items under the first head, are declared to be—not a change in his views of the character of God, or the destiny of man. These he ever has held, and does now hold most firmly, as when he first became a believer in Universalism, in 1832. Neither does he quit that field because his zeal has in the least abated. He still views it as the most important subject and the dearest cause that can engage the powers and labors of man. Neither has he become tired of the labors of a Gospel ministry. With all the disadvantages he has had in it, he finds it peculiarly agreeable to him, and well suited to his feelings and dispositions, after an untiring pursuit of it for two years entirely devoted to it. He desires ardently to pursue it, if means can be provided so that he can travel from place to place, preaching the Gospel of God.—Neither does he take this step because he believes his services unacceptable in the places where he has travelled and labored; for, without boasting, he has the satisfaction of knowing they were well received.

By this time you may be ready to ask—If for none of these reasons you suspend your labors in the ministry, what, then, can be the reason? This leads me state what my reasons are. I remark, that I have one reason, and one only, to offer; and that I deem sufficient, and trust it will be deemed sufficient by all candid, rational men. What the opinions of others may be, I care not. My reason is this: *I am no longer able to travel from place to place, preaching the Gospel, bearing my own ex-*

penses, and furnishing my own clothing, etc., without receiving any compensation for my services.

But you may ask—Have you received no compensation? I answer, very little—not enough to defray my expenses! But you may ask again—Are there not Universalists enough in Delaware county to support one preacher? I answer, there are; and they are abundantly able to support two or even three. Well, why have they not done it? are they not willing? I answer, I can not tell. The following statement may perhaps throw some light on the subject.

Two years ago, next November, I commenced preaching in this county. The cause of Universalism here was, at that time, comparatively new. The county had been visited only occasionally by preachers of our order: and then their labors were confined to a few towns. Br. Bullard had preached here more than any other one, and his labors, I have the happiness of saying, were productive of great good to the cause. Under all the circumstances, however, I commenced preaching here with the expectation of making a sacrifice. I was willing to sacrifice my time and labor. I did expect, however, from the numerous pledges and promises which were made, that the friends of the cause would furnish me with the necessary expenses. But this they have not done. Knowing the situation of things here, I have subjected myself to numerous losses, crosses and inconveniences, and to considerable expense. For the first six months after I came into the county, in order that I might not be burthensome to the friends, I boarded myself; and for the most of the whole time since I have been here, I have hired my own washing and mending. I have furnished the principal part of my own clothing, and paid for the making. The principal part of my travelling equipage, except my horse, has been furnished by a worthy friend of the cause in Harpersfield. And this same individual, in addition to this, has done half as much for the cause as all the rest of the friends put together. I have engaged other preachers to come into the county, and in some instances have paid them out of my own pocket. As I have before observed, since I commenced preaching here, I have devoted my whole time and attention to the work. My labors have been principally confined to this county. Very seldom have I disappointed a congregation by my non-appearance, and never without a reasonable excuse. On the contrary, I have braved cold and heat, encountered storms and tempests, in order to meet my engagements, and fulfil my appointments. I have preached in nearly thirty different neighborhoods in this county, and in only two instances have I taken up a contribution for my benefit. In one of these instances, it was done at the suggestion of a friend, who was present, without anything having been said to me on the subject; and in the other, I was requested to mention it by some of the brethren. In three towns in this county, a subscription paper has been circulated. The sum subscribed would amount, in all, to about one hundred dollars. About one-half of this has been collected—the other half remains due. I have received more by the voluntary, private gifts of individuals, than in any other way; but all that I have received, has not been sufficient to defray my expenses. In fine, my brethren, to sum it all up in few words, I have labored and preached among you for two years, at a sacrifice on my part, in time and money, of *more than five hundred dollars!* I have three reasons to offer why I can no longer do as I have done.

These are, 1st. Want of means. He has expended all, and is now necessarily obliged to resort to something or somewhere else for a living. 2d. The Universalists of Delaware county, are abundantly able to support preaching themselves; and even if he had a few hundreds more to expend, it would be unreasonable in him to spend it, when if each one gave but two or three dollars the same or a greater sum could be more easily and less oppressively raised. If they do not value hearing the Gospel at that small sum, it is throwing away his

money to preach it to them at a hundred-fold greater cost. 3d. A few have done all, and he deems it unjust that they, who are less able, should supply the more able with the preached word; and he will not longer be the instrument of causing such unequal burdens.

If asked why he has not sooner made these facts known, he replies that he *did*, frequently, name them in private conversation—that a majority of the friends do know them. At least, his circumstances were known, and a moment's thought, and a grain of proper spirit, would have led the able friends to produce a different state of things. Again—he could not constantly harp on the subject—he will not *beg*—what comes, must come freely, and from those, only, who will not suffer by the giving of it. From others he expected nothing; and would receive nothing, even if offered by them. He confesses that “to beg he is ashamed,” and that if he is over nice in that particular, he owes it to the education received from a beloved father, who taught him to value freedom and an independent spirit above every thing else—to “never be, nor have a slave.”

You may now wish to inquire what I intend to do in future. This is a reasonable inquiry, and I have no objection to answer it. I have engaged to preach in Harpersfield and Davenport (in each one-quarter of the time) until next May. After that time, I shall either preach in some place where I can receive a reasonable compensation, or engage in some other business. It is not my intention, however, to suspend my labors in the ministry altogether. On the contrary, I shall preach occasionally when and where I think proper, and shall always hold myself in readiness to officiate on all special occasions, such as funerals, etc. Whether I shall ever again resume my labors in the ministry, so as to devote my whole time and attention to it, depends on circumstances. Of one thing I am certain, I shall never again unconditionally throw myself on the liberality or generosity, even of those who boast of possessing more of these qualities than any other class of men on earth. I have heard much said about the “cold charities of an unfeeling, unfriendly world,” and I have found, by dear bought experience, that there is more truth than fiction in this expression. I shall ever hold myself in readiness to abandon the occupation to which I intend to resort, (which is that of a mechanic,) and devote my whole powers and faculties to the promulgation of the Gospel, whenever and wherever a reasonable compensation can be secured to me before I commence. I am no advocate for high salaries; but I do think “the laborer is worthy of his hire,” and that he who engages in the ministry, and discharges its duties with faithfulness, ought to receive a decent support. At all events, however willing I am to do it, (and God knoweth my heart,) I am no longer able to war at my own charges, nor to labor in the vineyard without eating of the fruit thereof.

Under the third general division of his letter, he addresses—

1st. To those who have nobly stood forth, and done their utmost to sustain me in my exertions to spread the knowledge of the truth, in Delaware county—who have manifested their zeal in the cause by their works—who have presented the tangible evidences of their friendship; and who have stood by me through evil as well as good report—to you I would tender my heartfelt acknowledgements and thanks. I have shared your hospitality; I have received of your bounty, and I feel grateful for the favors which I have received at your hands. I feel bound to you by all the ties which can bind man to man. While life remains, your names will be treasured up in my memory, and you will always have my prayers for your temporal and spiritual prosperity. I might say more, but language can not express my feelings. You know me well, my brethren—you are acquainted with my disposition, and know all my peculiarities. You can better imagine what my feelings are, than I can describe or express them.

2d. To those who by their fine compliments and promises have aided in deceiving him, he says he must have something more substantial and sincere. They satisfy not the cravings of hunger, clothe his body, nor pay his debts. And if they wish their minister to be upright, and to fulfil his engagements, they must themselves practise towards him what they desire of him. He prays that God may implant in their hearts and minds the pure principles of love to God and man, so that they may be made manifest in their deeds as well as in their professions. He then closes as follows:—

To all, I repeat what I have said before: you are abundantly able to support constant preaching in this county. You are in duty bound to do it. A preacher is greatly needed here. The cause is as prosperous as could be expected. The friends in Harpersfield stand ready to build a meeting-house, and support preaching one-quarter of the time, whenever they can be assured that the friends in other parts of the county, will support preaching the other three-quarters. The exertions of a faithful preacher in this county, have only to be sustained by your united support, and the triumph of truth is sure—the victory over error complete. Will you not, then, stand forth like men, honorably discharge the duties which are devolving upon you, and “fight manfully the good fight of faith”? Whether preaching shall be sustained here or not, depends on you. Whenever you are willing to unite your exertions in this cause, and are willing to pledge a fair compensation to a preacher, I pledge myself to obtain one for you.

Brethren, I have done. To all—friends and enemies—to the good, to the bad, and to the indifferent—I send salutations of peace and good will. And now, wishing you health, happiness, and all the blessings which a bountiful Providence can bestow, and praying for your temporal and spiritual prosperity, I subscribe myself, your friend and well-wisher,

EVERET E. GUILD.

Harpersfield, October, 1837.

MAGAZINE AND ADVOCATE.

B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, OCTOBER 20, 1837.

OUR PRESENT VOLUME.

Man wills, but God only can enable him to perform. On looking back on what we *promised* to do—then at what *we have* done, and forward to what *it may yet be* performed, I perceive that much must remain unperformed this year. For instance—the commentary, which we hoped to have commenced in this present volume, can not be commenced. It is a work which will require not only much preparation, but a great expenditure at its very commencement. The latter is not now in our power to make; and, indeed, such has been the pecuniary difficulties we have met with in carrying on the present volume, that all our leisure has been frittered away in devising expedients to meet them, even to the neglect of much we otherwise might have done for the improvement of the paper itself, in other respects. As the non-appearance of any part of the Commentary is owing to causes existing *not* in our neglect, but in our *subscribers'*, we trust they will set it down as a *misfortune*, rather than a *fault*, and *pity*, rather than *punish* us.

Again—owing to the late period at which we obtained prize tales and essays, and the great number of the latter that were then obtained, we will not be able to publish *all* of them in the present volume; but *must* necessarily delay the publication of *some* until the next year.

We have so much engaged that we must finish in the present volume, that this postponement is unavoidable. We regret it, but trust that, as the usual number will be furnished, and those, too, that obtained the highest premiums, no one will have just reason for complaint. We paid for what we will have published before the volume closes, as much as we offered as premiums; what we paid *extra*, will be furnished another year. We regret, also, that the pecuniary support yield-

ed us during the present year was such, that we *could* not offer premiums for other articles for the next volume. Should an improvement in this matter, on the part of our subscribers, enable us to offer premiums in the course of the next volume, they may rely upon our doing it with great pleasure.

Again—and lastly—though the series of articles by Br. Austin, (which all unite in commending in the highest terms,) will, probably, *all* be published in the present volume; yet the very able and popular series of articles by Br. S. R. Smith, can not be concluded this year. The late hour at which their publication was commenced, and the extension of them to a greater number than was originally contemplated, prevents it. More, however, will be published on that subject, than we expected would be, when we promised the articles; so that my conscience acquits me of having failed in giving full measure. Regret is less necessary, also, inasmuch as the several articles of the series are not necessarily dependent, the one upon the other, and as we believe (or, at least, we hope) that nearly *all* our present subscribers will stick by us during at least another volume, and see the series fairly concluded. These two series will be published in book form before next Spring, and thus be put in a better form for general circulation and usefulness. As, in measure, we have given all that could reasonably be expected; so, in quality, I believe our readers are well satisfied, they have received more than we promised them.

These are, with a few minor, occasional and also unavoidable exceptions, all the cases in which we have fallen short of our engagements—and for which we throw ourselves on the especial lenity of the public; trusting, that as some of them were the cause of our failure, they will be slow to judge us severely. Of our plans for the next volume, and the many good things engaged for its columns, we will speak at a future but not distant period. We are sorely pressed, but our energies are not relaxed, nor is our desire to please and be useful, in the least diminished.

A. B. G.

A CALL.

Not “a call to preach,” but a call to write; and consequently, not a call to the preacher only, but to the author. But not to deal in enigmas and to mystify our readers, I would say plainly, that some weeks ago—let me see—it was early in September—I received a brief note from a highly esteemed female correspondent, containing among other things, the following remarks.—They are so very appropriate—and call in tones so familiar, such as I would hardly dare to attempt, were I able—that I very gladly avail myself of them to utter, by another’s pen, my own longings and impatience.

“I have been somewhat anxiously awaiting, since the publication of the first prize tale, the appearance of further communications from the pen of Miss Louisa M. Barker. Why is our sister silent? Her fine talents should not be hid, when they can effect so much good. I observed her name mentioned in a late number of the ‘Union,’ as an Assistant Teacher in the Clinton Liberal Institute. She is doubtless dispensing much good in that sphere, but the light does not shine upon me.” [Let our sister who thus writes, but pay us a visit about the time of the next annual exhibition of the Institute, and I think I can contrive that she shall find the light beaming upon her—though I hope that some will beam from our pages before that time.]

“Of other sisters I might well inquire, Where are they? Mrs. Scott with her sweet melodies—and Mrs. Downer with her entertaining narratives—I advise them to take their harps from the willows where they have hung them, and rejoice many hearts with the strains they can so readily waken with a touch.”

So far calls our correspondent. Mrs. Scott but so occasionally appears in any of our periodicals, that the intervals seem like seconds of eternity, instead of only a few months of time—and—heigho!—it is an age of the same interminality since I have been able to put my eyes on a letter or communication from her. I have sometimes looked over some old manuscripts of hers, to see if I could not *dream* of receiving another article from her pen; but it would not do—the reality is too frigid—too

dense, to be warmed by the airy imagination into a wreathing vision of joyous brightness! Mrs. Downer has so devoted her favors to the brethren at the East, that I fear to seem to trespass by soliciting one for our columns; and so enjoy them in the excellent publications of Mrs. Price and Tompkins. Of each and all, I trust the long repose of their pens, is but spent in the preparation of good things yet to come. May they come soon. The voice of the charmer has called, “Where are they?” and it can not but be, that they will echo back the answer, “Behold us in our *works*!”

A. B. G.

“FATHER, FORGIVE THEM.”

The prayer of our Saviour upon the cross, appears to me one of the most sublime exemplifications of the spirit of the Gospel, upon record. I say sublime, for there is a moral sublimity in it, that breathes a loftiness not of earth—a holiness and purity, that are contaminated by comparison with the best sayings of all its noble and its wise. To me, it is one of those internal evidences for the divine source of Christianity, which are irresistible and which stand proof against the cavils, sophistries and sneers of the infidel—and it is, also, one of those great teachings of our Lord, which we should learn by heart, and strive with all our strength to practise.

Splendid examples in history, there may be, of those, who, like the ancient philosopher, have exhibited a calm resignation to death, wrapping themselves in their mantles and sitting down to die—or who, like the gallant Roman, have thrown themselves into the yawning chasm, that the city might be spared—yet, how superficial, how hollow are these acts in comparison with the death of our Saviour. They are illustrations of stoical indifference, of patriotic generosity and valor, and be they true or false, we admire, perhaps, momentarily, the spirit which they exhibit—yet, it is but *momentarily*, for they are the cold statues, the sculptured mementos of that which has ever distinguished the philosophers and heroes of the world.—But *here*, here at the cross, it delights us to linger, for we see displayed, the *living love*, the kindling spirit that glows through all time, and blends with things which hallow eternity.

What devotion, what humility, what yearnings of the heart do we behold at this death scene of our Saviour! Did he ask his crucifiers for mercy? No—and even for *this*, perhaps, the Greek and the Roman might have recorded him as a hero—did he shrink from death? oh, no!—and for this, perhaps, they would have handed down his name to future ages, as a philosopher, who died as the leader of a sect should die. He died not as these—but as one “who spake as never man spake”—who taught and practiced the doctrine, “Love your enemies”—as one whose wisdom and fortitude were not of earth.

Unbeliever in the Gospel! this is the spirit of Christianity—a practical illustration of rendering “good for evil.” Have you aught to say against it? Search the chronicles of the past—call up all the events of ancient or modern times—cull from the pages of this world’s lore, the words and acts of those who have died on the battle field—perished in the dungeon—suffered at the rack—and bowed to the stake of the martyr—and can you bring forward a sublimer instance than this?—ay, can you produce one that does not infinitely *sink* in comparison with it? Cease sneering at the *forms* of Christianity, and urge one forcible objection to its *spirit*! cease pointing at the ceremonies of the Jewish, the corruptions of the Pagan convert—cease battling with the devices of the dark ages and the errors of Christians—and come to Calvary—come to the foot of the cross, and behold the *Master*! See him as his mission is almost accomplished! He has rested in the manger—taught on the sea-shore and in the wilderness—prayed in the mountains—wandered from place to place, having “not where to lay his head”—has agonized in the garden, sweating as it were great drops of blood—has been betrayed, denied, mocked, buffeted, scourged, spit upon—he is now numbered “with the transgressors”—thorns are ranking on his brow

--nails are piercing his hands--his murderers are scowling around him--the flash of scorn is in the eye--the sneer just ready to burst from the lip--and *what does he?*—Does he lift to heaven a prayer of revenge?—does he invoke destruction on his persecutors? Oh, no! all the way up that hill, to his death, he has bade those who are soon to be swept by the sword and the flame, to weep, not for him, but for themselves and their children—he bows meekly to the stroke—he is ready “to die, that we might live”—his heart yearns with love—for hark! amid all the terror that surrounds him—amid all his deep agony—he breathes the gentle prayer, “Father, forgive them; for they know not what they do!”

Unbeliever, can you call that one an imposter, who speaks and acts like this? who, foregoing all the advantages of imposture, all selfish appropriation of the influence of a leader, submits to such a death? Extraordinary, imposture! Singular devotion for the purposes of deception! If you can not think him an imposter, call no more his Gospel the invention of man, the chimera of fancy, but bow to its doctrines and requirements—acknowledge the divine authority of that record which tells us how he died—how he entered the realms of shade—awoke from the tomb's dark sleep—burst its mighty bars, and rose triumphant over death forever. Think, think, I beseech you of these things.

Believers in the glorious truths of Christianity, what learn ye from this example? Love, humility, obedience, fortitude, forgiveness. Return not evil for evil, nor cursing for cursing. Follow in all things the Master. When the world presses its cares upon you, still give the cup of cold water to him that is athirst, and meat to the hungry—or if nothing else is left you, your prayers and your blessings. When the ungrateful and unthankful lift up the heel against you—bear with it all—when persecution gathers around you, persecute not again—and should you be led even to the death, go, with a triumph-smile, for he has conquered death—and when the axe glitters, or the faggot flames before you—when the taunt and the mock-word are in your ears—even then, call for no avenging stroke to smite your enemies, but with the act of committing your martyr-spirit to its God, blend the prayer which Christ breathed forth, “Father, forgive them; for they know not what they do.” E. H. C.

EDITORIAL POETRY.

People have strange notions concerning Editors, it is certain. Let but a fellow prove himself good in using paste and scissors, and ready in dashing off a prose article with a few threads of something bright like gossamer, woven into the web by way of variety: and it is taken for granted that he is a good judge of all subjects on which he has selected articles for publication; is intimately acquainted with the subjects which he treats so gravely and earnestly in his editorials, and that, as he can use a poetic phrase occasionally, he must necessarily be a poet! In my case there is an additional item against (or, as some might say, *for*) me, in the fact, that some twelve or fourteen years ago, I occasionally dealt in rhyming ware—especially in partnership with a ministering brother, who, because he has become a very good poet, can not be persuaded that I also have not improved in like manner. Good, credulous friend! He forgets that the poet is born, not made; and that he was a born poet and I but a made one. Well; he, or somebody else, has spread abroad my supposed reputation, and I have enjoyed the credit about as long as an honest man dare do it, without undeceiving the public. It was only the other day, I received a letter from a dear friend, (whom, by the bye, I have seen only in the spirit,) all the way from Massachusetts, pitying the public much that I am “so parsimonious” of the “delicious inspirations” of the spirit of poesy! Eh! but this expression of pity would have puffed me up, had I not been conscious that the pity would be better bestowed should I exclude the poetry of others to make room for some of my own. No, reader, it is enough to bore you with some of my hurried editorial articles, without my also

occupying the poet's corner! But as the cry for “copy” is unceasing, and as I wish to undeceive those who may have been led to suppose me more than a rhymist, I may once a year, or so, give you an article in rhyme from my own pen in my own department. For instance, the following was intended to be a simple hymn for an Appendix to Br. Price's very excellent Sunday School Hymn Book, should he ever choose to publish one. But I could not make it simple and smooth enough. So I sent it to the Budget of our Berean Institute, where it was read by a good reader, himself a “born poet”—even our associate “E. H. C.” It is the last article from a mint that has not coined more than four or five pieces within the last nine years; so that, like some old coppers, or brass medals, its *rarity* may make it pass for far more than its intrinsic worth.

H Y M N.

Air.—“The Braes of Balquither.”

We are journeying home
To the arms of our Saviour,
And our Father calls “Come,”
To enjoy him forever.

There the cool waters flow
In salvation's broad river,
And the green pastures grow
And the flowers ne'er wither.

There the sinful and vile
Of each kindred and nation,
Cease their souls to defile
And rejoice in salvation;
And the good and the wise,
With the angels in heaven,
In the joys sympathise
Of all sinners forgiven.

In that bright spirit-land,
All whom death here has parted
Meet again, hand in hand,
Error-free, single-hearted—
Sorrow there is unknown.

For there, peace, as an ocean,
Overflows every soul
With the bliss of devotion.

Then, away with despair,
And all sadness and sorrow,
And on God cast your care,
Who'll provide for the morrow—
For the lilies that stand
Clothed in garments of splendor,
Are arrayed by His hand,
Though no service they render.

Praise the Lord, oh my soul!
And drink deep of the river,
Where the streams ever roll
That from evil deliver;
And with joy, tell and sing
The Redeemer's great glory,
Till the universe ring
With salvation's glad story!

A. B. G.

THE RAINBOW.

There are few men who can write a good thing in better style than J. R. Chandler, Esq., of the United States Gazette. Even in trifling articles, apparently dashed off merely to fill a corner, we often find the hand of the master and the heart of the Christian philosopher apparent. The following, which, of course, was penned and first published *in season*, is an instance.

The sun went down last evening in a rain storm—but through a slight rift in the clouds on the verge of the western horizon, the rich beams of the retiring luminary were poured out upon the earth and clouds in all their fulness. A splendid rainbow spanned the heavens, full in its form and perfect in its colors. It was a lovely sight—and as we gazed upon the “sign,” we felt something of that awe which the *ancient* patriarch must have known when the finger of the Almighty pointed to that “bow in the clouds,” as a token of anger passed away, and of judgments forever postponed.

How exquisite the thought, that He whom we may call “our Father,” makes the tokens of his interference with man, the emblems of his greatness—the signs of his *mercy* are the gorgeous decorations of his *majesty*, for “there was a rainbow round about the throne.”

How correct and how beautiful the sentiment, as well as appropos the quotation! For when Moses desired to see the *glory* of Jehovah, the Lord granted his request by causing all his *goodness* to pass before him. A. B. G.

THE UNIVERSALIST UNION.

I think our readers, especially of that portion who have occasionally enjoyed the good things abundantly furnished in the Union, will rejoice with us in learning that Br. Price has given up, at least for the present, the idea of selling that paper to another. It will continue as heretofore, under his excellent management.

A. B. G.

F A M E.

We should remember, in reading the lives and exploits of great men, that all fame, not founded on good principles of action, is more or less bedimmed or degraded in the eyes of posterity—for “principles are eternal,” and are themselves the records, as it were, which carry down to all ages a living and enduring memorial of those individuals who have defended and maintained them.—Though, as is expressed in the following fine verse, many *good names* are lost and forgotten.

“Tis not the good, the wise, the brave,
That surest shine, or highest rise;
The feather sports upon the wave—
The pearl in ocean's cavern lies”

E. H. C.

We have prepared a notice of the October number of the “Ladies Repository,” but our crowded columns oblige us to defer its publication until next week.

Br. Grosh thinks the *rarity* of his poem which appears under the Editorial head, or from the Editorial head, this week, will cause it to pass. We know not how rare it may seem to others, but to us, it appears well done.

E. H. C.

HAMILTONIAN SYSTEM.

THE FRENCH AND OTHER LANGUAGES TAUGHT IN
FIFTY LESSONS!!

The classes under this system have at length become so multiplied, as to induce the undersigned to procure enlarged and more suitable accommodations for his pupils. He has now located his establishment in the first story of the building north-east corner of Devereux and Genesee-streets. Here the classes will meet, and all applications for instructions be made. In addition to the French, the Italian, German, Greek and Latin languages will be taught by the same system.

Those who have not thoroughly completed their studies in either of those languages, can be privately instructed or be introduced into classes corresponding with their previous attainments, without being obliged to commence or to sustain the expense of an entire course.

JAMES E. HAMILTON.

Utica, October 10, 1837.

RELIGIOUS NOTICES.

There will be preaching next (fourth) Sunday inst., by Br. D. BIDDLECOM in Cazenovia, and at Br. Ward's in the evening—Br. DELONG in Cedarville, and near Carver's in the evening—Br. M. B. SMITH in this city.

There will be preaching on the fifth Sunday inst., by Br. BODEN at North Norwich—Br. SIAS at Tug Hill—Br. WAGGONER in Newville and Br. HICKS in Eatonville—Br. S. VAN ZANDT in Salina, and in Orville in the evening—Br. DELONG at Hamilton Centre—Br. D. R. BIDDLECOM in Buffalo if Br. Tomlinson will preach in Lewiston, or else, as Br. Tomlinson may appoint.

There will be preaching on the first Sunday in November, by Br. SIAS at Perch River, and at Brownville in the evening—Br. WAGGONER at Salisbury Centre, and at Esq. Snell's in the evening.

Br. C. S. BROWN will preach in the evenings of October 27th, at Main village—29th, Union—November 9th, Lisle—11th, Smithville Flats—13th, near Adams' Mills, German—15th, Crane's Corners—20th, Linklaen—24th, Preston Corners—27th, near Col. Monroe's.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper.

6 P.M., New-London, (O.) for R G and J D—J B, West Almond, for J K and T E—P M, Cooperstown, for Z B—Rev. J B, Lockport, for A A, O T, J T W, S W, L V P, A H, E C, M D, J K, L, J G and J C—P M, Erie (Pa.) for M K—B B Rushford—P M, Ellinville, for E C—J C—P M, Fultonham—Rev. T C E, Dunkirk, for self N U and W M—E S, Rochester—A T, Alexander, for self, C B, W M, R W, J R and B K—P M, Appling, for self, N T, and T C—P M, Barre Centre, for J H.

POETRY.

There is a melancholy levity, if I may so term it, woven into the sentiment of many of our graver songs in the old ballad style, which thrills through the heart by its very incongruity with the remainder of the strain; and yet, like a discord in music, renders the whole piece doubly affecting and tender by the contrast. Of this character is "the mistletoe bough," and several others that might be named. But the following, less generally known and equally a case in point, I here publish entire as a good illustration of my remarks.

A. B. G.

From Bentley's Miscellany.

SONG OF THE OLD BELL.

"In an old village, amid older hills,
"That close around their verdant walls to guard
"Its tottering age from wintry winds, I dwell,
"Lonely and still, save when the clamorous rooks,
"Or my own feeble changes wound the ear
"Of Silence in my tower!"

ANON.

For full five hundred years I've swung
In my old grey turret high,
And many a different theme I've sung
As the time went stealing by!
I've pealed the chaunt of a wedding morn;
Ere night I have sadly toll'd
To say that the bride was coming, love-lorn,
To sleep in the church yard mould!
Ding-dong,
My careless song;
Merry or sad
But neither long!

For full five hundred years I've swung
In my ancient turret high,
And many a different theme I've sung
As the time went stealing by!
I've swelled the joy of a country's pride
For a victory far off won,
Then changed to grief for the brave that died
Ere my mirth had well begun!
Ding-dong,
My careless song;
Merry or sad,
But neither long!

For full five hundred years I've swung
In my breezy turret high,
And many a different theme I've sung
As the time went stealing by!
I have chimed the dirge of a nation's grief
On the death of a dear loved King,
Then merrily rung for the next young chief;
As told, I can weep or sing!
Ding-dong,
My careless song,
Merry or sad,
But neither long!

For full five hundred years I've swung
In my crumbling turret high!
'Tis time my own death song was sung,
And with truth, before I die!
I never could love the themes they gave
My tyrannized tongue to tell;
One moment for cradle, the next for grave—
They've worn out the old church bell!
Ding-dong,
My changeful song;
Farewell now,
And farewell long!

MOUNTAINS.

"Thanks be to God for mountains!" is often the exclamation of my heart, as I trace the history of the world. From age to age, they have been the last friends of man. In a thousand extremities they have saved him. What great hearts have throbbed in their defiles from the days of Leonidas to those of Andreas Hofer! What lofty souls, what tender hearts, what poor and persecuted creatures have they sheltered in their stony bosoms from the weapons and tortures of their fellow-men,

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold!"

was the burning exclamation of Milton's agonized and indignant spirit, as he beheld those sacred bulwarks of freedom for once violated by the disturbing demons of the earth; and the sound of his fiery and lamenting appeal to Heaven will be echoed in every generous soul to the end of time.

Thanks be to God for mountains! The variety which they impart to the glorious bosom of our planet were no small advantage; the beauty which they spread out to our vision in their woods and waters, their crags and

slopes, their clouds and atmospheric lines were a splendid gift; the sublimity which they pour into our deepest souls from their majestic aspects; the poetry which breathes from their streams, and dells, and airy heights, from the sweet abodes, the garbs and manners of their inhabitants, the songs and legends which have awoke in them, were a proud heritage to imaginative minds; but what are all these when the thought comes, that without mountains the spirit of man must have bowed to the brutal and the base, and probably have sunk to the monotonous level of the unvaried plain.

When I turn my eyes upon the map of the world, and behold how wonderfully the countries where our faith was nurtured, where our liberties were generated, where our philosophy and literature, the fountains of our intellectual grace and beauty, sprang up, were as distinctly walled out by God's hand with mountain ramparts from the eruptions and interruptions of barbarism, as if at the especial prayer of the early fathers of man's destinies, I am lost in an exulting admiration. Look at the bold barriers of Palestine! see how the infant liberties of Greece were sheltered from the vast tribes of the uncivilized north by the heights of Hæmus and Rhodope! behold how the Alps describe their magnificent crescent inclining their opposite extremities to the Adriatic and Tyrrhene seas, locking up Italy from the Gallic and Pænic horde till the power and spirit of Rome had reached their maturity, and she had opened the wide forest of Europe to the light, spread far her laws and language, and planted the seeds of many mighty nations!

Thanks to God for mountains! Their colossal firmness seems almost to break the current of time itself; the Geologist in them searches for traces of the earlier world, and it is there too that man, resisting the revolutions of lower regions, retains through innumerable years, his habits and his rights. While a multitude of changes has remoulded the people of Europe, while languages and laws, and dynasties, and creeds, have passed over it like shadows over the landscape, the children of the Celt and the Goth, who fled to the mountains a thousand years ago, are found there now, and show us in face and figure, in language and garb, what their fathers were; show us a fine contrast with the modern tribes dwelling below and around them; and show us moreover, how adverse is the spirit of the mountain to mutability, and that there the fiery heart of Freedom is found for ever.

HOWITT.

BEAUTIFUL EXTRACT.

Oh! there is harmony in nature inconceivably attuned to one glad purpose! every thing in the universe has a voice, with which it joins in the tribute of thanksgiving. The whispers of the wind playing with the summer foliage, and its fitful wooings through the autumnal branches; the broken murmur of the stream, the louder gushings of the waterfall, and the wild roar of the cataract, all speak the praises of God to our hearts. Who can sit by the sea-side when every wave lies hushed in adoration, or falls upon the shore in subdued and awful cadence, without drinking in unutterable thoughts of the majesty of God? The loud hosannas of Ocean in the storm, and the praises of God on the whirlwind, awaken us to the same lesson; and every peal of thunder is an hallelujah to the Lord of Hosts!

Oh! there is a harmony in nature! The voice of every creature tells us of the goodness of God. It comes to us in the song of the birds, the deep, delicious tones in which the wood-dove breathes out its happiness; the gracefully melting descent of the nightingale; the joyous thrilling melody of the lark; the thrush's wild warbling, and the black bird's tender whistle; the soft piping of the bulfinch, and the gay carol of the wren; the sprightly call of the gold finch, and the gentle twittering of the swallow; even now, when every other bird is silent, little robin is pouring out his sweetest of all sweet notes upon yonder rose-bush; and so distinctly does he thank God, who made the leaves to grow for him upon the hawthorn, and mountain-ash, and who has put it into the heart of man to love him, and strew crumbs for him when the berries fall, that my soul, too often insensible to its own mercies, is warmed into gratitude for him.—The very insect tribe have entered into a covenant, that God shall, at no season of the year, be without a witness amongst them to his praise;—for when the hum of the bees and the chirping of the grasshopper have ceased to enliven us, and the gnat has laid by his horn, then the little cricket wakens into life and song, and gladdens our hearth with the same story till the winter is past; and so all nature praises God and is never weary.

SCRAPS FROM THE GERMAN OF JEAN PAUL.

STREAMS.—A stream driving a mill is an emblem of man's life; he flows on in his own channel towards the ocean of immensity, yet helps to keep in motion the machinery of the world.

WOMEN.—Women are like the sea, which is always changing, yet remains at the same temperature; while

men, like the earth, though externally unmoved, fluctuate between heat and cold.

FUTURITY.—To the ardent spirit, the future is an iceberg, which at a distance is brilliant with shifting colors and rosy light, but when it approaches, brings frost and destruction.

TENDERNESS.—Affection, like spring flowers, breaks through the most frozen soil at last; and the heart which asks nothing but another heart, to make it happy, will never seek in vain.

SMALL VICES.—It is harder to conquer small and habitual defects than great and unfrequent vices, as it is harder to destroy a swarm of insects than one wild beast.

HUMAN LIFE.—Our life is like alpine countries, where winter is found by the side of summer, and where it is but a step from a flower garden to a glacier!

REPOSE.—The effect of repose on the mind is the same as is produced on turbid water by letting it stand, it shows and deposits its sediment.

MARRIAGE.—The bridegroom and bride give each other their hands at the altar, as prize-fighters in England shake hands before they begin to fight.

ANGER.—The flame of anger is like a conflagration, which burns fiercely if we give it vent, but goes out soon if repressed and confined.—Mirror.

A NOBLE SENTIMENT.—Says Dr. Channing "I look with scorn upon the selfish greatness of this world, and with pity on the most gifted and prosperous in the struggle for office and power; but I look with reverence on the obscurest man who suffers for the right—who is true to a good but persecuted cause."

MARRIAGES.

In this city, on the 4th inst., by Rev. D. Skinner, Mr. HENRY WINSLOW, of Elbridge, Onondaga county, to Miss SALLY HULL, of this city.

In Lebanon, September 3d, by Rev. E. M. Woolley, Mr. GEORGE BROWN, to Miss CLARISSA WELLS, both of Nelson.

Same place and day, by the same, Mr. THOMAS PARKER, of Otselec, to Miss EUNICE LINDSAY, of Lebanon.

In Fairfield, September 25th, by Rev. W. H. Waggoner, Mr. SPENCER H. COLE, to Miss ELIZA LIEDEW, of Oppenheim.

In Middleville, October 12th, by the same, Mr. STEPHEN KEITH, of Newport, to Miss SALLY ANN, daughter of David Ford, of the former place.

DEATHS.

In Manlius, August 26, Mr. CORAL H. MILLS, aged 34 years. Br. M. was much esteemed by his acquaintances, and died as he had lived, rejoicing in the hope of the restitution. His funeral was attended on the 28th, and a word of consolation addressed to the mourners by E. M. WOOLLEY.

In Onondaga county, at the residence of his son, on the 6th of April last, PETER WELLS, aged 94 years.—He was a Soldier of the revolution, and for a number of years previous to his death received a partial return for his valuable services, from his country. Sermon by * * Union will please copy. E. M. WOOLLEY.

In Champion, September 16th, ELIZABETH RUDD, consort of Nathaniel Rudd, in the 64th year of her age. She sustained a painful illness of seventeen years, with all the fortitude of a sound mind supported by Christianity. Her life was characterized by industry and all the social virtues, and her death by resignation to the will of God in separating her from an affectionate husband and their children. Sermon by Br. Whelpley.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, OCTOBER 27, 1837.

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For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.....NO. X.

BY S. R. SMITH.

EXTRAVAGANCES OF CHRISTIANS.

Without descending to a prolix minuteness in reviewing the causes of infidelity laid in the doctrines and opinions of Christian professors, we may yet notice one more particular relating to religious practices. We say *practices*—for there are such, which are not considered as properly under the denomination of morals, and which are yet esteemed religious. And they are termed *religious*, not that they are thought to be indispensable to religion, but because certain religionists adopt and practice them. They are of such a nature as to admit of almost every form and modification that may suit the taste of any age, or the fancy of any particular person. By them, certain communities stand apart in the great family of Christians—so that, with many other things in common, by these they are distinguished and known.

These practices have, at different times, and in particular individuals, assumed nearly every conceivable form of extravagance. And these extravagances have been the prolific sources of disgust and irreligion. The reason is perfectly plain. For many of those who think and reason, when they see the professors of any given system, and, as they suppose, under its sanctions, acting unreasonably, will take it for granted, that the whole system and its profession are alike absurd. And we fear that the present age must answer for its full share of blame in this particular; since, with all its wisdom, science, and refinement, it has cherished and encouraged some of the most daring outrages upon the decorum and consistency of the Gospel, as well as upon the dictates of sober and enlightened reason. It has done this in the name of Christianity—and modern unbelievers have, as far as their means extended, made Christianity responsible for the extravagances of some of its devoted friends.

The mistake which lies at the foundation of both these evils—the extravagances of Christian professors, and consequent infidelity—probably, in a great majority of instances, originates in a very sincere desire to advance the interests of Christianity. But there is an error in the selection of proper means. Some are betrayed into an excess of zeal by the native warmth of their constitutions, and literally run mad in search of ways, and means, and occasions, in which to display their ruling passion. There are others who for some real or supposed wickedness, have been overwhelmed with penitence, and who on being converted to Christianity, have felt impelled to do some very extraordinary things by way of atonement. And there are others still, for whom no such apologies can be made—who observing the general tendency of human nature to excitement, adopt a course of religious extravagance as a matter of expediency. This class justify themselves on the ground, that their religious practices involve no particular moral principles, and that they are perhaps favorable to the interests of religion.

But, without calling in question the moral integrity of any man, we may be permitted to observe, that it is believed they are mistaken in their opinions; and that a little reflection will convince them of their error. Does it involve no principle of morality, that mankind absolve themselves from the usual relations of society? It is notorious that this has been done by an immense number

of hermits, monks, and nuns. Is not morality concerned, when men adopt a course of conduct at variance with all the ordinary notions of decency and sobriety? This has been done for many ages, and is now done by several sects in this country, in religious meetings held at unseasonable hours—conducted in an improper manner, and continued to an unreasonable length of time. Is not morality deeply interested, when thousands neglect some of the plainest duties of common life, under pretence of serving the Lord? And this is daily done, to the manifest injury of health, and the great detriment of the property as well as comfort and care of families. Can it be for the interest of the Christian religion, to illustrate its profession by extravagances of which the sober believer is ashamed?—which a great majority of the youth regard as the subject of ridicule and merriment?—which turn skeptics into downright infidels?—and which terminate in a morbid reaction of feeling, if not of principles, in the devotee himself, whose "last state is worse than the first"? There are too many facts in proof of all these things, to leave any doubt or suspicion of their correctness; and whatever fanatics may think of the matter, and however pertinacious they may be in pushing their enthusiastic experiments, they have only to open their eyes, in order to discover that they are forcing a great number of persons into infidelity—and, unfortunately, some of those, whom it must be desirable to retain as the friends of Christianity.

It is no part of our plan, to tax the reader with a long detail of the extravagances which distorted the features of Christianity before the era of the reformation. When first established, it was wholly free from any and every thing of a fanatical or disorderly character; and its professors were alike distinguished for the sober consistency of their zeal, the propriety of their conduct, the decency of their devotions, and the moral purity of their lives. During the apostolic age, only some trifling advances were made in religious extravagance. The Judaizing Christians were over zealous for the observance of the Mosaic ritual—and the converted Heathen philosophers, showed considerable anxiety for the preservation of the principles and practices of their respective schools. As yet, however, the outrages which distinguished the Christianity of a later age, did not enter into their anticipations. But when men were canonized for living in solitude and in filth—when they received the honors of an apotheosis, because they could subsist some forty or fifty years, upon a stone pillar, exposed to all the changes and rigors of the seasons—then religious extravagance had attained its maximum, and superseded the more sober duties of common life.

The hermit eventually became a monk, the recluse exchanged his cave for the cloister, and his solitude for a community; and vows of poverty, ascetic mortifications, and idle and frivolous ceremonies, became the standard of Christian perfection. At this time, the empire of monkery was complete; and nearly the whole of visible Christianity, consisted in the rites which the church had imposed. The encroachments upon the simplicity and purity of the Gospel, were so slow and so uniform, as in most cases to pass without much observation or censure. Each succeeding age added something, either in principle or practice; and the forms of religious extravagance assumed a corresponding modification. At one period, the fanatic was the inoffensive victim of a melancholy temperament and mistaken zeal; and who, from disgust at the ordinary forms of society, sought

refuge in the cloister; but this same spirit, afterwards, led him forth in arms, to court death on the plains of Palestine, in the character of the proud, reckless, and chivalrous knight. It is difficult to imagine a metamorphosis more complete, than that which transformed the quiet, ease-taking monk, into the ever-active and daring crusader. The same spirit actuated both—it merely took a different direction. And, unfortunately, in both instances, the temper and morality of the Gospel were almost wholly overlooked or disregarded.

It seems that a total inversion of the laws of vision, takes place with many Christians, as they look at certain things, considered far off or near. Thus, all protestant Christians agree, that the religious extravagances to which we have referred, were both improper and immoral; but they do not perceive, that in whatever age they may appear, and under whatever form and modification, they are still improper and immoral. So that things in the distance, seem to be seen more clearly, than even the same, or at least very similar things, near at hand. In the retrospect of past ages, it is perceived that fanaticism led to crimes—while the same fanatical spirit is now too often regarded as the nurse of much religion, if not of virtue. There is, no doubt, a difference in the degree of criminality which attaches to ancient and modern fanatics—but probably no greater difference than can be accounted for by the general condition and intelligence of the respective ages. What was wrong then, in the temper and practice of enthusiasts, is yet wrong, however modified in its developments; and if the apology may now be made, that the moderns are sincere and conscientious, it may also be urged in extenuation of the fooleries and outrages of a less enlightened period.

But we are principally, because more immediately, concerned with the religious extravagances of Protestants, and with those of the present age, rather than any other. To attempt a formal history, or even an enumeration of these, in this place, is impossible; yet it is due both to believers and unbelievers, to take some notice of the prevailing fanaticism. Differing as it does, in some respects, from any and every thing of the kind which appertains to a former age, it may, however, be regularly traced through successive sects, to the visions, trances, prophecies, ecstasies, and prostrations of the French prophets, as their extravagances may, in turn, lay their elements in the blind and furious zeal of the Anabaptists of Germany.

It is by no means intended to represent, that the present actors in these scenes of moral misrule and confusion, are aware of the affinity of their proceedings, with those of the enthusiasts here named. Much less can it be presumed, that they have any idea of doing disservice to the Christian religion. They can not even intend to copy a course of conduct, which those who know any thing of the subject, will at once admit was extremely absurd, immoral, and dangerous to the interests of the Gospel of truth. Still, whoever will compare the proceedings of certain individuals and communities, in producing and conducting what are denominated revivals, or awakenings, as well as the conduct of some sects in their usual assemblies for public and social worship, will at once perceive the workings of the same spirit that has marked every period of the church since professors turned enthusiasts.

Let the following things be duly and candidly considered—and then let certain professors of the Christian doctrine ask themselves, if it can be

surprising that so many doubt, or reject the truth of divine revelation!

1. Ministers of religion profess to be specially directed by the Holy Spirit, and converts to have been instantly and miraculously illuminated by its influence—when it is a conceded point, by all sober Christians, that both the gifts of the spirit, and all other miraculous interventions of the divine energy, have been suspended entirely, since the age of the apostles. Besides, these very ministers are neither, in general, distinguished for their talents, their attainments, or their success—nor are their converts remarkable for their religious knowledge or moral purity. Some of this class of preachers, have fallen into gross sins, some have abandoned the sects for whom they labored, and others have relapsed into that state of apathy, consequent upon undue excitement and unnatural exertion. Many of their converts have seen and lamented their delusion, others have lost the fervor of their zeal, and others still, have returned to the beggarly elements—their last state being worse than the first.

When these pretensions and their concomitants are duly considered, we must cease to wonder, that while some men run mad, others turn infidels. These are the natural and obvious extremes which act upon and influence each other, and which will only disappear, when Christian worshippers return to the simplicity of Gospel truth, to the manly temper and pure morality of the primitive disciples.

2. Religious meetings of various descriptions, have been multiplied to an unreasonable extent, so as greatly to interfere with the necessary avocations and domestic duties of families and neighborhoods. Under some pretext, nearly every day, or evening, calls certain sects to the house of worship. And there are regular arrangements for doing this, for at least half the year. It is not the accidental interruption of a different order of things—but a systematic plan of operation for the avowed purpose of keeping up a state of intense and unnatural excitement. And in effecting this, there is not only a waste of time, but a frequent neglect of the most ordinary duties of common life—loss of health—and, occasionally, loss of reason.

3. Religious meetings are often held at unseasonable hours, conducted in an improper, irreverent, and indecent manner, and continued for an unreasonable length of time. Thus, they commence very early in the morning, are continued very late, sometimes through the whole night, for weeks in succession; and men, women, and children, mix up the service with sighs, and groans, and frantic gestures, and vociferous prayers and praise. Nor are these things the result of accident, in which some particular circumstance might both induce and apologize for the violation of ordinary rules. They are the result of previous calculation. And those who will rise at four o'clock on a winter morning, leave the care of their families, and walk half a mile to attend a prayer-meeting, are considered more zealous, if not more religious, than those who prefer the less ostentatious duty of looking to the comfort of their children and households. Those who are most obsequious to the arrogant dictation of some master of the ceremonies, who bear with most patience his abuse, hear with most complacency his blasphemous assertions, and witness with most apparent satisfaction, the violation of all the common rules of religious order and decorum, are esteemed persons of remarkable piety. While those who can bear up under all this for some thirty, fifty, or sixty days, almost without food, or rest, or mental derangement, are regarded as furnishing unequivocal proof of their Christian calling and experience, as well as confirmation of their superior sensibility and devotion.

We might enlarge this catalogue of enormities to a great length—but the particulars named, embrace the prominent extravagances of the age,

and are enough to satisfy any one, that though it is neither a time for peopling the cloister, nor yet of feats of chivalry, the spirit of fanaticism is by no means extinct. In the mean time, we admonish those Christian believers, to examine their Bibles more carefully, for the authority which can justify these things. What apostle, after the gift of the spirit at pentecost, ever fell into deadly sins, turned from the integrity of his profession, or relaxed in his endeavors to establish and spread the influence of the Gospel? When did their followers commit sin without rebuke, or indulge in fanatical excesses unrepented? When, but for the rage of persecution, were their assemblies held at improper or uncommon seasons? or when conducted in a disorderly manner by permission? And, at what time did they so overlook or disregard the social and domestic interests of Christians, as to continue their devotional exercises from day to day, and from week to week? Finally—when, and where, do they approve of extravagance in any form, or any exercise of the mind not regulated by sober reason—any practice, that is not sanctioned by truth and virtue? Never—in no instance can an exception be found; and, consequently, all those outrages which have been named, are not only unauthorized by apostolical example, but are contrary to primitive Christian practice—fanatical and injurious to the cause of truth.

But unbelievers in general, do not appear to concern themselves about the example of the primitive Christians. They take things as they find them, and seem to presume, that, because the present age furnishes examples of fanaticism, it is proof that all others have only produced Christians with more zeal than knowledge—more pretension than piety—more enthusiasm than substantial morality and pure religion. And that these extravagances have had, and still have, their full weight in confirming them in the rejection of the Gospel, none can doubt who have given the subject any attention. So confident are they that these aberrations are the test of Gospel influences, that they speak of them as among the proper indications of the Christian character; and instead of regarding a fanatic as a monstrous production in the Christian family, he is more commonly viewed as its proper representative.

Now, we deny that the spirit of Christianity is fanatical; and maintain, that it never led a single believer into any acts of religious extravagance. And this has been proved by reference to the principles, professions, and conduct of the great Master of Christians, and his immediate disciples. Some of the early Jewish and Gentile converts fell into a few of their *previous* excesses; but these were promptly disavowed and rebuked by the apostles. Fanaticism, then, among Christians, is of Jewish and Heathen origin; nor can an instance be produced from the New Testament, which even remotely sanctions a single extravagance in Christian practice. It might as well be pretended, that Christianity encouraged and countenanced crime, as that it authorizes fanaticism. But this, none will argue—and when the subject under remark, receives proper attention, unbelievers will learn that they have drawn conclusions respecting it without premises, and repeated assertions which remain to be proved.

But the truth is, they find it easier to sneer at the fanaticism of professors, than to ascertain whether it is authorized by the Gospel as recorded in the Bible. And we venture to predict, that whenever they will set about the examination of the subject, in sober earnest, they will find that the extravagances of Christians, in this or any other age, have no connection with, or authority from revealed truth. To this work of investigation, they should apply themselves without delay; that by so doing, they may learn, that they have blamed Christianity for the errors and weaknesses of its friends, and that, notwithstanding these mistakes, it is altogether worthy of their faith, confidence, and obedience.

For the Magazine and Advocate.

A VISIT TO MY FATHERS GRAVE.

BY MISS U. M. FELTON.

Reader, hast thou ever followed to the grave a beloved friend, whose guardian care has watched thy infant years, sustained thee amid the trials of life, smoothed the pillow of sickness with parental care—and taught the first breathings of thy infant voice to praise the name of thy Maker, from whose hands we derive all our blessings both temporal and eternal? Then thou canst sympathise with me, as I now linger over the grave of such a friend, whose memory is distinctly woven with every earlier and tender recollection. Yes, my Father sleeps in the little burying ground at H—, my native place, the scene of all that is most pleasing in retrospection; and though “no stone or monumental cross” rears its head in memory of his ashes, yet, by me he is not forgotten. Yet far different are my feelings now, than they were at the time I last visited it. Then, all was darkness and desolation—then, I looked on death as a total extinction of existence—then, I believed that the last great debt of nature which we must all sooner or later pay, was an eternal sleep! But thanks be to God, the tears which I now shed over this beloved spot, are tears springing from a far different source. Then, life to me was a burthen, insupportable and grievous to be borne. Then, I thought I had committed to the grave my last friend, and that I had no guide, no protector, but must wend my way alone through life's uneven journey. Then, I looked on death as a welcome messenger, which would terminate all my cares and sorrows. But my mind has happily emerged from this heap of ruin, and I feel I am not left entirely destitute. No, God, my heavenly Father, watches over me; and though I am left an orphan, though no paternal roof shelters me, yet, in Heaven I have a Friend, a Father, on whom I place the greatest reliance; one who will sustain me in every trial—and I feel assured, that “as in Adam all die, even so, in Christ shall all be made alive.”

Earlville, August 27th, 1837.

For the Magazine and Advocate

DEATH.

BY MRS. S. L. WHISTON.

Death is frequently represented as the King terrors;—this ought not so to be. Death when viewed as an entrance into a happier and better state of being, should be considered rather as a liberator from the thralldom of sin, and a release from disease, care, and suffering of every kind.—True, the love of life is so deeply implanted in our natures, and there are so many ties calculated to make us cling to existence, that it is hard to look upon death, especially in the full enjoyment of health, without something like dread and dismay. In every stage of existence, there is something that makes us desire to live. To the buoyant and healthful spirits of youth, life is seen through the deceitful but brilliant kalidæscope of fancy—and hope presents no difficulties but those it will be a pleasure to overcome. To their warm and ardent imaginations, all is fair and beautiful, and the untried future appears one continued scene of happiness. The middle aged are engaged in the active scenes of life, and the happiness, comfort, and perhaps the very existence of others, depend in a measure upon their exertions. They do not feel willing that the cords which attach them to earth, should be severed. And even the aged, would fain linger on the threshold of time, like the seaman, to take another and another look at the home of their childhood, before they enter on a voyage to the eternal world.

It has been wisely ordered that this should be the case. Were it not for the tenacity with which we cling to life, that is so inherent in our natures, how many in a temporary fit of vexation and disappointment, would put an end to their existence, and thereby deprive society of useful and ornamental members.

It is not the love of life, therefore, that we would deprecate; but we do think that death should not be painted in such appalling colors, as to cause so much horror at his approach. To those who see naught in death but the trappings of woe—the charnel-house and the tomb—who contemplate the loathsome corse as only food for worms; with no prospect for the future but nonentity—death is indeed gloomy. To those who are taught to believe, that in a future world, for many, very many—perhaps for themselves, or for some connected to them by the strongest and most endearing ties—there exists a place of unending and unmitigated suffering, death is terrible. But to those who expect to meet in another world, not only all they knew and loved in this, but all who bear the Creator's image, cleansed and made pure in the blood of the Lamb, to enjoy perfect happiness, as long as God himself exists, there is no "sting in death—no victory in the grave."

Cooperstown, September, 1837.

For the Magazine and Advocate.

EVENING CONTEMPLATIONS.

BY MISS ANN BARTLETT.

"How lovely, in the arch of heaven,
Appears yon sinking orb of light;
As darting through the shades of even,
It gilds the rising shades of night."

If there is ever a time, when the contemplative mind can leave the scenes of earth, and range through infinite space, it is at that hour, when it beholds the last rays of the golden sun, sinking beneath the Western horizon; and views the celestial orbs of night, as they appear in the heavens, one by one, until the whole firmament is illuminated with those sparkling gems. It would almost seem that earth, by some unknown power, had withdrawn her alluring charms from the view of man, that his thoughts and affections might be concentrated in the glorious scene before him.

Such scenes and objects, seem well calculated to draw forth every latent power of the mind, and dilate the heart with joy. At that hour of solitude and retirement, man, the image of his Maker, can leave the evanescent scenes of earth, and wing himself, in imagination, to distant worlds—there to contemplate, admire and adore, the wisdom of God. He can take his flight along with the planets, in their wide career around the bright luminary of day; and behold them running their ample rounds, with a velocity that far surpasses our limited conceptions. He sees Jupiter, encompassed with luminous girdles, alternately interspersed with gems of sparkling brightness; and to add to the magnificence of the scene, he can accompany his splendid retinue of satellites in their swift career, as they wheel their stated courses around that stupendous orb. He gazes with rapture and delight on the magnificent arches that adorn the firmament of Saturn, appearing to the beholder not unlike the rainbow a thousand times expanded: at one time, illuminating the sky with their splendor, at another, casting a deep shade over certain regions of the planet, presenting to view the sublimity and grandeur of the starry heavens: at the same time, he can witness the various aspects of its assemblage of moons; he sees one rising above the horizon, another sinking beneath it, whilst a third is approaching the meridian—one entering into, another emerging from an eclipse—one appearing as a crescent, and another with a gibbous phase—and, not unfrequently, all of them appearing in one bright assemblage. He can view the mountains, plains, and valleys, that cover the face of the moon; at the same time, he can traverse the milky-way, and there behold the unnumbered millions of bright worlds, that bedeck that lucid zone.

"O what a confluence of ethereal fires,
From urns unnumber'd, down the steep of heaven
Streams to a point and centres on my sight."

But he need not stop here—for God has never said to the immortal mind, "thus far shalt thou go, and no farther;" he may even penetrate the depth

of infinite space, until he is surrounded with myriads of suns, and systems of worlds, all running their destined courses, in obedience to the laws of their allwise Creator. "These are scenes worthy of the majesty of the divine Being to unfold, and of rational creatures to contemplate." Philosophy has taught him, that the universe is governed by fixed and immutable laws; that not one lawless particle of matter, thwarts the ethereal sky—and that, although he may behold the swift shooting meteor, as it darts from the zenith to the horizon, and seems to threaten conflagration, yet he need not fear it will be precipitated on this our sphere: for God, who condescends to make the delicate moss of the field and clothe the lilies of the valley, will not forget us, who are made in his own image, and destined to an immortal existence.

The endless beauty and harmony that pervade the universe, afford matter for the most sublime and elevated contemplations. In this ample field of beauty, the most luxuriant mind may range uncontrolled; representing to itself, scenes and objects in endless variety and extent. The frequent contemplation of the sublimity and grandeur displayed in the firmament, tend to enlarge the intellectual powers, and elevate the soul above the low and vicious pursuits that too often characterize too large a portion of mankind. "Could we all live, and act, in view of the myriads of bright worlds that are constantly looking down upon us," where, I ask, is the individual that would infringe upon the moral law of his nature? Instead of indulging in low and pernicious habits, his soul would take a more elevated stand; and he would look with amazement on the evils and misery wherein mankind, in the pursuit of happiness, have precipitately fallen.

It is only when we view the wondrous works and ways of God, that we realize what mere atoms we are in the great map of the universe.—Whilst in this attitude, we feel the asperities of our natures softening into philanthropy; our pride is suppressed; and humility, which ought to characterize frail mortality, erects her temple in our hearts. Man is a dependent creature, and can not justly call anything his own. This earth from which he derives his sustenance, the gurgling rill, from which he allays his thirst, and the air that moves his heaving lungs—are not his own; they are only loaned to him, whilst a sojourner here. May we, one and all, turn our thoughts and affections from all that tends to vitiate the morals or retard the march of intellect—ever bearing in mind, that every step we advance in virtue, so far we recede from vice.

For the Magazine and Advocate.

SCRIPTURE ITS OWN INTERPRETER.

Let any reader of this paper, who never experienced or tried the interpretation of Scripture by Scripture, read the following parallel passages, and he will become personally convinced of its advantages. The story of a leper who was cured of leprosy is told by Matthew, (viii: 2-4,) Mark (i: 40-45), and Luke, (v: 12-14,) but a little differently by each. Suppose that you read them in the above order, we may be allowed to conjecture that you are at some loss to determine what Matthew means by the leper's *worshipping* Jesus. You may have heard grave divines, or read eminent commentators, who assert that this worship was a proof of the deity of Jesus. With this uncertainty in your mind you pass on to read the account of the same translation by Mark. Here you find that the leper is represented as falling down on his knees to beseech Jesus for a cure. So that the divine worship which some would persuade you was offered to Jesus, consisted only in bending the knee or resting on the knees. You go further, and consult the account by Luke. You there find that the petitioner fell on his face, and you now are pretty certain that the leper's worshipping consisted merely in the Eastern mode of saluting persons of rank or eminence, or in making a profound obeisance even to the ground. If a request

was made, it was offered before the person arose, or while yet upon his knees. It would be better, indeed, on account of the peculiarity of meaning attached to the English word, *worship*, that the Greek word *proskuneo* which is rendered in the above passages in Matthew, and elsewhere, were translated *to fall down or make obeisance*.

Again: you will find in Mark a circumstance not noticed by the other historians—the motive by which Jesus was influenced in granting the request of the leper. Mark says he was moved with compassion and so stretched out his hand and touched him. When reading the other accounts you might readily enough let this consideration escape your notice; but by comparing the several histories you have, as it were, forced upon your notice the inward workings of the sympathizing, benevolent Jesus—of him who was verily full of compassion.—This cheering and delightful view of the character of our Lord and elder Brother, will more than amply repay you for your small trouble in comparing Scripture with Scripture.

Again: In reading the account in Matthew, you may be at a loss to account for the charge of secrecy given to the man who was healed. In the last verse of Mark's account you are supplied with a key, in part at least, for this injunction of secrecy. One consequence of the publicity of his compassionate and miraculous cures is there noticed. Doubtless there were other reasons; but where the chief men and rulers in a city were informed of his fame and miracles, their malignity was sharpened, and they, more and more, sought to kill him. Jesus, as his time was not yet come, or, in other words, as the purposes of his mission had not yet been fully accomplished, had to keep out of their reach so as to avoid their laying hands upon him. This inconvenience he would doubtless have wished to prevent and avoid as far as possible.—Another reason why Jesus may have wished to avoid publicity as much as to enjoin secrecy on the subjects of his *earliest* miracles at least, you may gather from the narrative of Luke. He says that as the fame of Jesus spread abroad more and more, great multitudes were constantly thronging together to hear him and to be healed of their infirmities; but that he kept constantly withdrawing into lonely places and praying. Here is the reason why he wished to avoid an ever-thronging multitude—it left no leisure for retirement, devotion, and prayer. How sweet and useful are these to his followers; to their Master, they seem also to have been necessary.

Go my reader, search and compare the Scriptures, and with earnestness and prayer investigate their meaning, and may every one so doing find that they are able to make him wise unto salvation.

A. N. S. S.

For the Magazine and Advocate.

MUSIC.

Says Moore of Love and Religion,

"Music, music is the link
Which they both hold by to the skies."

Whether this be strictly true or false, the idea is a beautiful one, for certainly there is hardly any thing which so wafts the spirit up above the earth as music—and, as love often clings to something to sustain it against the flood of the world's cold cares, it finds in the strains which music breathes, an invisible chain, as it were, to keep it from sinking in the depths of despondency and gloom. In regard to religion, we find, in the swelling anthem and the loud hosannah, that the soul floats, so to speak, on angel-wings and trembles with the exultation of a new and heavenly existence. Oh! how many tears have been dried, how many sighs checked, how many troubled spirits soothed and fited for communion with their Maker, in prayer, by the soft, gentle and consoling voice of music. Truly, it hath a language which is universal—an appeal in every heart which is irresistible. Its cultivation, then, should be a prominent part of our education, as its practice is an interesting portion of our public religious worship. EPSILON.

For the Magazine and Advocate

A VOICE TO YOUNG MEN.....CHAPTER VIII.

BY REV. J. M. AUSTIN.

CULTIVATING THE MIND.

That there is a striking distinction between the capabilities of mankind and those of animals, is a self-evident truth. The cause of this vast disparity, consists in the endowments bestowed by the creative Hand, for the guidance of the different races. Instinct is the highest capacity possessed by the brutes. Through its influences, they are enabled to obtain food for the sustenance of the body, and also to take measures to secure themselves from threatening danger. These being the only wants of the animal races, the powers of instinct are amply sufficient to afford every needed supply; and the Creator has thus granted them all they can ask in consistency with their nature and scale of being. But man has been endowed with the higher and more diversified powers of Mind. These crown him lord of this world—these form the grand, and indeed, the only distinction between him and the brute world—these enable him not only to supply all the wants of his body, but also to rule over the animal creation, and convert them to his purposes.

The human mind, who can describe?—who can fathom its capabilities?—who can measure its mighty powers?—who can mark the limit of its upward flight toward infinite Perfection? Wonderful faculties! which annihilate time, and enable us to live in a moment, as it were, through a thousand ages of the recorded Past, or of the imagined Future! Inscrutable powers! which enable us to overleap space, and in an instant, to traverse the earth from pole to pole, and from meridian to run the vast circle to meridian!—which enable us to soar aloft to the bright stars of heaven, and to stray from planet to planet, and from system to system, throughout the azure fields of ether! Incomprehensible mind! guided by faith, on swift expanded wing, it can urge its flight up, far, far up, through illimitable extent, and bow in gratitude and love before the very throne of omnipotent Goodness!

What has not been accomplished by the human mind? It has not only sought out means by which every luxury has been procured for the body—it has not only improved and expanded its own powers, and elevated the human race from ignorance and barbarity, to civilization and the possession of an immensity of knowledge—but it has made the elements its servants; it has penetrated deep into the properties and operations of nature's laws, and ascertained to no inconsiderable extent, the perfect principles upon which the Mighty One upholds and directs the works of his hand! Yet, amid all its deep researches, amid all its surprising discoveries, the mind has not yet fathomed its own wonderful capabilities; it can not yet even conceive of the unmeasured extent, the vast height and depth, the length and breadth, verging to infinity, of the knowledge its far-reaching powers are capable of grasping! Truly has man been created in the image of his God—truly is his intellect a transcript, an emanation, of the Infinite Mind!

Young men, should the powers of that heavenly mind with which you have been endowed, be overlooked, neglected, forgotten? With the invaluable cluster of mental faculties which you possess, and which only need exercise, to gush forth in streams of pure, high, holy enjoyment, will you pass them by, as unworthy your attention, and join with the brute, in a career of low, bodily gratification? Every manly and ennobling impulse within you, cries out against such a dishonorable course!

There is not only a wide distinction between the powers of instinct and of mind, but also in their natures. In instinct there is no perceptible improvement. All its powers are imparted at once. The bird builds its nest, the bee seeks its delicious nectar, the beaver constructs its hut and its dam, with the same unerring precision on the first

effort, as after years of practice. Neither is there any improvement in their races. The bird, the bee, the beaver, indeed all animals, perform their various avocations with no more perfection now, than when they came forth from the ark of Noah. Instinct, it is true, is susceptible of a very limited improvement in some animals, which is aided by man's reason. But it does not possess *within itself*, the least power of improvement. But the mind of man is constituted on principles entirely different. Of all living beings, none, probably, are more ignorant and helpless, than the new-born infant. The barking whelp of the same age, evinces much more knowledge, than the feeble offspring of man, a few days or weeks old. But in that cradled nursing, slumber the faculties and energies of a mighty mind, which, under proper cultivation, can be improved to an extent now incomprehensible! Thus instinct exercises its power without cultivation; but man must improve and exercise his mental faculties, before he can enjoy the high advantages they are capable of bestowing.

The Creator has seen proper so to constitute the human mind, that it much resembles the rich soil of a garden. When destitute of cultivation, it will be overgrown by the weeds and briars of ignorance—useless in themselves, and the source of great evil—with here and there, perhaps, a sickly plant of knowledge, struggling for existence, amid choking thorns and thistles. And the more powerful the natural capabilities of minds in such state, the greater the evils flowing from a want of culture, as the richest soil shoots up the rank weeds. To be duly benefited by the elevated capabilities with which the Creator has endowed man, the soil of the mind must be properly tilled; the weeds and brambles must be exterminated, root and branch. And not only so, but the seeds of knowledge must be sown—the tender plants, as they spring up, must be nursed, and watered, and warmed into a vigorous growth, by instruction and reflection, and all the numerous aids that abound. In this manner the tree of knowledge will grow and enlarge; its branches will expand, and, ere long, be clothed with beautiful blossoms; and in due time, a rich and precious harvest of invaluable wisdom, will be the reward of these labors.

The mind will not remain dormant and idle. If its energies and capabilities are not summoned to the acquisition of useful knowledge, they will submit to the dictation of ignorance and superstition, and under their control, will become loaded with those dark and erroneous conceptions, which are the fruitful source of unspeakable evil. If the intellectual capacities are not sufficiently cultivated and enlightened to be your master, to control and direct you, they will become powerful assistants to evil propensities—if they are not led to the aid of virtue and truth, they will volunteer in the service of sin and error; they will marshal the passions in battle array, and lead them on to the attack of every thing virtuous and commendable, and to the destruction of every pure, rational, and proper source of enjoyment.

It is a law of our nature, both bodily and mental, as now constituted, that no good can be obtained, no real benefit secured, no proper enjoyment experienced, without a corresponding exertion to procure it. Hence, if you make no effort to cultivate the mind and improve your faculties, you will remain in ignorance, and be compelled to experience all the manifold evils that flow from ignorance. But to secure all the advantages and all the enjoyments of an enlightened intellect, you must summon industry and perseverance to your aid, and properly cultivate the powers God has given you.

Are there not, then, young men, inducements abounding, sufficient to urge you to a proper cultivation of the mind? Let me direct your attention to a few further considerations. A mind properly cultivated, becomes the source of much unalloyed enjoyment. The bacchanalian over his cups—the debauchee in his revels—the un-

principled in their career of crime—sometimes experience fleeting sensations, which they denominate enjoyment. But these, at best, are but moments of fitful excitement, that can not properly be dignified by the name of happiness. They are, in reality, evils disguised in those alluring robes which decoy their dupes to certain wretchedness—and millions of miserable victims, can testify from experience, that at last, they “bite like a serpent, and sting like an adder.” These delusive excitements are truly represented by the book of the Revelator, which was sweet in the mouth, but bitter, bitter, in the stomach! Why should rational beings seek those misnamed pleasures, that are invariably followed by more than an equal amount of pain and wretchedness? especially, when there are numerous sources of happiness within their reach, without any of this alloy!

The enjoyments springing from a well cultivated mind, are exalted and exquisite in nature, without any intermixture of succeeding unhappiness. They flow from fountains entirely disconnected from, and elevated above, the passions, and are not, therefore, subject to their fluctuations. Compare the pleasures of the student with those of the profligate. The student goes on in acquisition, from truth to truth, obtaining clearer and brighter views of the wonderful laws of science and of nature, and the amazing displays of infinite wisdom which abound. He perceives every where, the utmost knowledge and perfection at work, adapting means to produce wise and benevolent ends. He obtains an understanding of the curious in art, and the wonderful in philosophy. And as his mind expands and his wisdom increases, in these researches, a pure stream of enjoyment pours into his heart, with an influence sweet as the dews of Hermon. These pleasures are unalloyed—they never satiate the appetite—they cause no disease, pain, or decrepitude—but they increase in delight as they increase in abundance! But not so with the profligate. The more he indulges in what he calls his pleasures, the deeper he sinks in corruption and degradation—the oftener he gives way to his unbridled passions, the less power do they possess of bestowing enjoyment, the greater is the pain they induce, and the more entirely does he become their slave—until every sense is palled, every taste is blunted, every source of rational gratification is destroyed; and he goes downward to the grave, a miserable, decrepid, idiotic caricature of humanity!

A cultivated mind, is one of the most important requisites in obtaining a respectable standing in society. The least degree of discrimination will satisfy you of the truth of this assertion. Who are respected in community?—who move in the highest circles?—who are selected to fill stations of trust, of responsibility, and honor? Your own experience will testify that they are men of cultivated minds. In this land of republican equality, there are no privileged orders, no feudal system, to foist men into stations for which they are unfitted. But he who would rise to distinction here, must depend upon his own resources—must ascend on his own merits and capabilities. In this land, the truth of the poet's words are fully exemplified—

“Honor and fame, from no condition rise:

Act well your part—there all the honor lies.”

And need I say, that to “act well your part,” in this enlightened age and country, a cultivated mind is indispensable? Without it, your prospects of elevation and honor, are dark and unpromising. You can not reasonably expect to rise above the rank you now occupy, without a diligent application to the enlightenment of the mind.

A cultivated mind is essential to insure prosperity in any circumstances. There is no proper profession, occupation, or calling in which men engage, where an enlightened mind will not directly tend to prosperity. “Knowledge is power.” He who possesses knowledge, has resources at his command to aid in every undertaking, of which the ignorant man is wholly deprived. Com-

pare those who have been successful in life—who have arisen from obscurity to fame, from poverty to wealth—with those who have always remained in obscurity, or have been reduced from wealth to poverty, and, as a general rule, you will discover that while the former are men who have cultivated their minds, the latter are ignorant and unlettered.

In cultivating the mind, three things are necessary to insure successful progress, viz., application, industry, and perseverance. Whatever may be your condition in life, by calling these to your aid, you can hardly fail of succeeding, to the extent of your aspirations. Are you wealthy, and surrounded by numerous advantages? Still without industrious application, you can make no improvement, no progress. A score of tutors may attend you without avail, unless you call your own energies into activity. They can not study for you, or think or learn for you. You must do this for yourself, or remain in ignorance; you must severely task the powers of your own mind, or continue under all the disadvantages of a want of cultivation. Are you poor?—destitute of means and advantages? These circumstances should not discourage you. A resolution nobly and firmly formed, to triumph over the difficulties that surround you, and sustained by industry and perseverance, will make you almost any thing you choose to be. A poor stammering boy of ancient Greece, resolved to become an orator, although to appearance, wholly unfitted to succeed in his determination. But for him, application and perseverance did every thing. With untiring industry, he cultivated his mind. In the caves of the mountains, and beside the boisterous ocean, he trained his powers, until success crowned his efforts. Even in those days of eloquence, he charmed and astonished all Greece, and transmitted the name of Demosthenes, to the latest generations of men. The celebrated Dr. Alexander Murray, was the son of a poor shepherd in Scotland. He learned his alphabet from the board of an old wool-card, whereon his father marked the letters with the burnt end of a root taken from the fire. From this humble condition, by an industrious and unwearied cultivation of the mind, he arose to an eminence as a scholar, to which few can expect to attain! Many instances might be cited in our own land, where, by application to mental culture, men have arisen from obscurity to eminence and renown. Thus poverty, a humble origin, or disadvantageous circumstances, need not be an insurmountable obstacle to the cultivation of the mind, or to an elevation in respectability and public esteem.

In cultivating the mind, you should exercise a proper command over its powers. There is no habit more fatal to rapid improvement, than to permit the attention of the mind to be distracted by a variety of objects. You should sway sufficient control over the mental faculties, to concentrate them at will, on any given subject, until you have become acquainted with its properties. And when your attention is directed to the acquisition of any particular branch of knowledge, let it be the object of all your energies and labors, until it is fully attained, and stored safely in the repository of wisdom.

Patience is necessary in improving the mind. There are many discouraging circumstances attending even the most successful students. But patience will enable you to triumph over every difficulty. Patience will dig down mountains and fill up valleys—it will enable the simple to become enlightened, and the enlightened, to excel in wisdom. You should not be frightened at perplexing and knotty points in your studies. Some minds are inclined to slide easily around such obstructions, and travel on in ignorance of their merits. This is a deleterious practice, and to be especially avoided. Look every question fairly in the face—attack it manfully and vigorously—penetrate thoroughly to its foundations—and all its mysteries will soon be unfolded to your comprehension. In this manner you will not only secure the knowledge enclosed in the difficult

point, but will exercise and train the mind into increased strength and power.

A frequent recourse to the instructions of the aged, is a valuable and pleasant method of improvement. The aged have for many years been collecting wisdom, both theoretically and practically; and they are happy to impart to the young from their fund of information. Much practical instruction can, therefore, be gathered from the conversation of the aged. But they must be permitted to proceed in their own way. They will relate scenes they have participated in, describe sights they have witnessed, experiments they have seen tried, and theories that they have beheld tested. In these narrations, you will hear many wise sayings and aphorisms—much useful information, interlarded with adventure and anecdote—you will hear relations delineating the workings of human passions, evincing the evils of ignorance, the wretchedness flowing from error, the folly of indulging in sinfulness, the misery and pain which it invariably entails upon its votaries, and the wisdom of walking without deviation in the path of virtue, probity, and temperance. In thus unloading their minds to the young, the aged are capable of imparting lessons abounding in the rich instructions of precept and example.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Cayuga Association of Universalists—for 1837.

1. The Cayuga Association met, pursuant to adjournment, at Scipio, Cayuga county, N. Y., on the 25th of September, 1837; and after uniting in prayer with Br. O. ACKLEY, organized the Council, by choosing Br. S. MILES, Moderator, and Br. T. D. Cook, Clerk.

2. Received and read the letters of the delegates present from the different societies within the limits of this Association.

3. Appointed Brs. Boughton, Babcock, and Cushman, a committee to arrange the order of public services.

4. Appointed Brs. G. W. Montgomery, and H. Boughton, (clergymen,) and Hon. W. Berry and Warden Babcock, (laymen,) delegates to represent this Association in the State Convention for 1838.

5. Appointed Brs. G. W. Montgomery, W. Berry, and A. Warden a committee on fellowship and ordination for the ensuing year.

6. Appointed Br. G. W. Montgomery, Standing Clerk of this Association. Adjourned.

7. Met, Wednesday, 5 o'clock, P. M., and opened the business of the Council, by uniting in prayer with Br. G. W. Montgomery.

8. Appointed Brs. A. Clark, of Elbridge, W. Berry, of Homer, (laymen,) and G. W. Montgomery a committee of discipline for the ensuing year.

9. Appointed Br. W. Bullard to deliver the occasional sermon before the next session of this body—Br. Boughton substitute.

10. Appointed Brs. Burnes, Boughton, and Montgomery, a committee to appoint conferences, such times and places, (during the ensuing year,) as they may deem proper. Adjourned.

11. Met, Thursday morning, and after uniting in prayer with Br. J. Chase, proceeded to business.

12. Voted, that we grant a letter of fellowship to Br. S. Barnes.

13. The committee appointed at the last session of this body to draft a Constitution, for a contemplated Society, to be known as "a Society for the relief of the families of deceased Universalist clergymen," reported as follows.

Whereas, etc. [The Constitution is omitted in the minutes, as it will be published in handbill form soon.—The Constitution reported by the committee was recommended with a few alterations.]

14. Whereas, the annual expenses of delegates to the respective Associations, and to the State and General Conventions, amount to a heavy, and often burdensome tax, on such delegates, which, hitherto, has been borne by themselves alone, therefore,

Resolved, That the societies within the limits of this Association, be recommended to take up collections, at least three months previous to each annual session of this body, and that the same be forwarded to the Clerk of this Association, at least one month next preceding the session of said Association: and that one-quarter of the funds thus raised be appropriated to defray the expenses of delegates to this Association, one-half to defray the expenses of delegates from this Association to the State Convention, and the remaining quarter be for-

warded to the Clerk of the State Convention, to be, by him, appropriated to defray the expenses of delegates from that body to the United States Convention.

15. Resolved, That the committee of discipline be recommended to take into consideration the case of Br. John Annear, and act on the same, according to the best of their judgment.

16. Voted, that Br. Cook prepare the minutes of this Association for publication in the Herald of Truth, and Magazine and Advocate.

17. Voted to adjourn to meet on the 4th Wednesday in September, 1838, at Speedville. Adjourned.

S. MILES, Moderator.

T. D. Cook, Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. C. S. Brown.—Sermon, Br. W. Rounselle, Luke vi: 36.

Afternoon.—Prayer, Br. S. Miles. First sermon, Br. C. S. Brown, Rom i: 16. Second sermon, Br. T. D. Cook, Isa. xl: 19.

Evening.—Prayer, Br. O. Ackley. Sermon, Br. O. Ackley, I John iv: 1. This was followed by a Concert of Praise. Another sermon was delivered by Br. A. G. Clark, Matt. vii: 13, 14.

Thursday morning.—Prayer, Br. T. D. Cook. First sermon, Br. S. Miles, John viii: 21. Second sermon, Br. G. W. Montgomery, Luke ii: 14.

Afternoon.—Prayer, Br. J. Chase. Sermon, Br. G. Sanderson, Ps. xcvi: 7, 8. Concluding Addresses, Br. J. Chase.

Ministers present.—G. W. Montgomery, J. Chase, O. Ackley, H. Green, G. Sanderson, S. Barnes, H. Boughton, W. Rounselle, A. G. Clark, S. Miles, C. S. Brown, T. D. Cook, W. Rowe, R. W. Cheney.

Delegates.—D. Hobart, T. Simonds, Genoa; R. Malory, D. Stebbins, Cortland; J. Q. Robinson, J. M. Chase, Onondaga, (2d society); J. Dickinson, A. Clark, Elbridge; C. Clark, Mottville; W. Babcock, T. Cushman, Scipio; L. P. Akins, J. Paul, Caroline; H. Daniels, Harford; Brs. Hunter and Jenks, Auburn; J. Clift, A. Wells, Onondaga, (1st society); A. Strong, Tully.

REMARKS.

The weather being unpleasant, the congregations were not large the first day, but on the second, though smaller than they would have been, had the weather been favorable, they were respectable as to numbers.—Many came from the East and the West, from the North and the South, to share in the social delights of this joyful occasion, and we trust, they returned to their respective homes, confident that their spiritual strength had been renewed, and increased.

The public services gave general satisfaction. They, as a whole, breathed a spirit of devotional piety. No harsh and unfeeling reflections were cast upon the opinions of others, differing from ourselves in sentiment. No misrepresentations of their faith were given, and we trust, if any of them were present to hear, they will testify that they had no cause to complain.

In the evening, as will be seen by the minutes, we held a concert of praise. I know not what effect this meeting had upon the feelings of others—what emotions it may have excited in their bosoms; but I do know, that it was a season of rejoicing to my soul. And I would to God that our brethren, in every quarter of our Master's vineyard, could be brought to see the benefits that must inevitably flow from frequent meetings of this kind.—Where there is no stated preaching, much good might be done, if the lay brethren would assemble themselves together—encourage each other on in "the race set before them"—cultivate the devotional feelings of the heart, and thus let their light shine amidst the surrounding gloom of error. I am no fanatic. But I do believe that social worship is necessary in order to keep alive the religious faculties of man, and to call into exercise his devotional feelings. And should it be neglected in all places where there is no preaching?

Harmony and good feeling characterized the deliberations of our Council. Some important subjects were considered, touching the prosperity of our Zion, but with great unanimity of feeling.

Being shut out from the Baptist meeting-house, (at which this Association in 1836, adjourned to meet,) by a protracted meeting conducted by Elder Parr, and at which, one individual was driven into insanity, we were accommodated with the use of the Presbyterian meeting-house, two miles from Scipio Centre. Here we met and commingled our devotions before the throne of our common Father, to whom be glory forever and ever—Amen.

T. D. Cook.

Blindness and prejudice are seldom resigned but with pain; and therefore, for the most part, are not resigned at all. It is but an unacceptable civility to offer to let in the rays of understanding upon those minds, which are used to subsist in the dark. It is like opening daylight upon a nest of owls; it always sets them screeching.

MINUTES

Of the Proceedings of the Susquehanna Association of Universalists—for 1837.

1. Met according to adjournment at Sheshequin, Bradford county, Pa., October 4th, and after having united in prayer with Br. G. Sanderson, organized the Council by choosing Br. Simon Stevens, Moderator, and Br. T. S. Bartholomew, Clerk.

2. Received and read the credentials of the delegates from the different societies composing this body.

3. Voted, That the first Universalist Society in Dyberry, Wayne county, be received into fellowship.

4. Voted, That Dr. Calvin Leet, of Friendsville, and Charles L. Tenant, of Dyberry, be invited to take part in the deliberations of this Council.

5. Appointed Brs. C. Leet, — Fish, and G. S. Ames, a committee to arrange the order of public services on this occasion.

On motion, adjourned to meet at 5 o'clock, P. M.

Afternoon.—Met according to adjournment.

6. Heard and accepted the report of the committee of discipline. No cause of complaint. Whereupon, appointed Brs. T. S. Bartholomew, of Brooklyn, Calvin Leet, of Friendsville, and Joseph Kingsbury, of Sheshequin, a committee for the ensuing year.

7. The committee on letters of fellowship and ordination, for the past year, reported that they had granted a letter of fellowship to Br. T. S. Bartholomew, of Brooklyn. Report accepted. Appointed Brs. T. S. Bartholomew, G. S. Ames, and Col. Geo. Kinney, of Sheshequin, a committee for the ensuing year.

8. Voted to adopt the following amendments to the constitution, as proposed at the last session:

First clause of Art. 3. All ministers of the Gospel in regular standing and fellowship with this or sister associations, residing within the limits of this Association, shall be considered as members of the Council, etc.

Art. 7. Whenever an applicant for a letter of fellowship or ordination, shall furnish evidence to the committee on letters of fellowship or ordination, that he possesses the requisite mental and moral qualifications for the work of the ministry, he shall be entitled to a letter.

Art. 8. Voted to expunge the following clause: "or shall have discontinued to preach for one fourth part of the time, save in cases of sickness."

9. Appointed Brs. T. S. Bartholomew, S. P. Landers, clerical, Simon Stevens and Nathaniel Flowers, laical, delegates to represent this Association at the next session of the Pennsylvania State Convention, with power to appoint substitutes.

10. Appointed Br. G. S. Ames to preach the occasional sermon at the opening of the next session.

On motion, adjourned to meet at 8 o'clock, to-morrow morning.

Thursday morning, Oct. 5.—Met according to adjournment.

11. Appointed Brs. R. W. Cheney, T. S. Bartholomew, and S. P. Landers, a committee to appoint conferences at such times and places as they may deem expedient for the ensuing year.

12. The committee on letters of fellowship, reported in favor of granting a letter to Br. Reuben W. Cheney, of Windham, Bradford county, Pa. Report accepted.

13. Voted, That the Standing Clerk (Col. Geo. Kinney) be directed to furnish the delegates to the State Convention, with proper credentials of their appointment.

14. Voted, That the Clerk prepare the minutes, and request their publication in the Union, the Magazine and Advocate, and the Herald of Truth.

15. On motion, adjourned to meet in Leroyville, Pike township, Bradford county, Pa., on the first Wednesday and following Thursday in October next.

Simon Stevens, Moderator.

T. S. Bartholomew, Clerk.

ORDER OF SERVICES.

Wednesday Morning.—Prayer, Br. Rounesville. Sermon, Br. Bartholomew, Ps. xxxiii: 11.

Afternoon.—Prayer, Br. Doolittle. 1st Sermon, Br. Rounesville, Luke ii: 10. 2d Sermon, Br. Brown, Mark xv: 30.

Evening.—Prayer, Br. Ripley. Sermon, Br. Landers, Prov. iii: 13. After which a concert of praise.

Thursday Morning.—Prayer, Br. Palmer. 1st Sermon, Br. Barnes, 1 Cor. xv: 25. 2d Sermon, Br. Doolittle, Romans xiv: 17.

Afternoon.—Prayer, Br. Landers. Sermon, Br. Sanderson, 1 Sam. xvii: 47. Addresses, Br. Doolittle. Benediction, Br. Sanderson.

Evening.—Prayer, Br. Brown. Sermon, Br. Sanderson, Titus ii: 11.

Ministers Present.—N. H. Ripley, Richmond, Pa., S. P. Landers, Prompton, Pa., R. W. Cheney, Windham, Pa., J. S. Palmer, T. S. Bartholomew, Brooklyn, Pa., G. S. Ames, Sheshequin, Pa., G. Sanderson, Rochester, N. Y., C. S. Brown, Lisle, N. Y., N. Doolittle, Ox-

ford, N. Y., Wm. Rounesville, Harford, N. Y., S. Barnes, Salina, N. Y.

Delegates Present.—Dyberry, Hiram Plumb; Dimock, Simon Stevens, George Avery; Brooklyn, Isaac Smith; Harford, J. S. Palmer; Montrose, Robert Kent; Sheshequin, Horace Kinney; Athens, T. R. Davis, N. Flowers.

CIRCULAR.

To all brethren of the like precious faith, the Susquehanna Association of Universalists sendeth Christian salutations.

Beloved Brethren—Our meeting together was a meeting of joy and satisfaction. Our brethren and sisters came from the East and the West, the North and the South, and sat down together in heavenly places in Christ Jesus. And although the time was one when business pressed heavily upon all classes, the commodious house which our friends in Sheshequin have erected, was filled to overflowing with devout and attentive worshippers. And as our brethren in the ministry proclaimed the cheering truths of the Gospel; as they spake of the purposes and promises of infinite Goodness, the tears of joy that trickled down the cheek, evinced the feelings of the heart and the affections of the numerous congregation.

The deliberations of our Council were conducted with unanimity and friendship, and from the information brought by the delegates, we may safely affirm that the progress of our cause is onward. And though we can not speak in definite terms respecting the increase of numbers, yet we rejoice in the evidence we have of the prosperity of our Zion; and we hail the dawning of the period when she shall arise in the power of her might, "fair as the moon, clear as the sun, and terrible as an army with banners."

Our thanks are due to the friends in whose houses we found a home, and with whom we shared in the blessings and the comforts of life. May they find a rich and ample reward in the consolations of the Gospel which was tendered them, and in the anticipation of that better meeting above.

"Where congregations ne'er break up,
And Sabbaths never end.

Per order, T. S. BARTHOLOMEW, Clerk.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, OCTOBER 27, 1837.

DAY DREAMS.

Says Lord Kames, "when awake we are conscious of a continued train of perceptions passing in our minds"—but, reader, did you ever stop and notice, if I may so express myself, the various hues and forms which these perceptions will assume in a reverie? In other words, did you ever let your thoughts go "a wool-gathering?"

When we apply ourselves to study, we exert a, perhaps, laborious use of our reflective powers. Having some particular object in view, we collect and concentrate all our energies to that end, and, whatever course of investigation we may take, all tends to that one point. But, when we throw off the shackles from our thoughts, it is then that they roam, uncontrolled, into the very depths of the spirit's fairy-land—then we hold communion with sweet and tender memories—then we gather together the fragments and rebuild the shrines and fanes of the by-gone time—or, gliding into the misty future, we conjure up the forms and features of what may be.

Now, you are gazing listlessly at the various objects in your apartment—or you turn a vacant eye upon the beautiful scenery around you—but, in either case, where are your thoughts? Why, they are summoning bright imaginings in the land of poesy, or are aloft, in the clouds, "castle-building"—here, there, and perhaps not precisely any where. Oh, a reverie is a delicious thing!

But poetic visions and cloud-castles, are not the only images which pass before "the mind's eye," in these fits of musing. They, in the language of *cent-per-cent*, are "unprofitable"—and philosophy may call them "unsubstantial,"—"mere vagaries"—so, I will let them pass for nothing, though I by no means, endorse such sentiments. I say, then, these fair fancies are not the only things we behold in day-dreams. There are hours spent in this manner, which are not unprofitable, but which exert a

happy, and, we trust, a purifying influence upon us.—There are hours when we pause amid the roar and the crowd of the ever-busy world—or when we rest from the weariness of brain-racking study—to look to the heart, that it grow not callous, or to open its deeper recesses, and see what remembrances are enshrined there. These things to be sure, may invite our notice, may flit before us, in the midst of our daily avocations—but we check them then, or put them hastily by, or lose sight of them, as soon, almost, as we have had a glimpse, by directing our attention to the more palpable objects around us.—So, it is a good thing, that we occasionally retire apart, and sit down and muse.

Then come up the scenes and the homes of our youth. The bright stream and the hill-side—the wood and the mountain then glide before us images of the loved and the lovely. The forms of those with whom we

"Roamed about the braes,
And pu'd the gowans fine."

Now we see some dear familiar face, a laughing, pleasant one, that is blended with the recollection of old jokes and joyous times—anon, it changes to the stern visage of the pedagogue, who, "clad in a little brief authority" has had his share, in literally *beating* "education" into us—again, it assumes the countenance of some "ancient crone," who from the chimney-nook has croaked into our ears strange legends of "the olden-time" and wild deeds done in wizard-days—and then, bright laughing eyes and floating tress—stop!—(we must prevent visions [of this kind, or the sternness of bachelorism will melt before them—) then the social circle, we can almost hear the merry laugh—then, the wedding-rite—then, the funeral train!—and, heigho! so they flit over the mirror of our soul, reflecting forms, broken and strange, yet beautiful and bright, like star-light upon waves. Dim shadows and vivid perceptions—now running through a long chain of intimate associations, now turning off in a different course, appear in quick succession, until our present griefs, our present cares, are all, all forgotten, and we are entranced and absorbed in the restored, the re-illuminated and the *re-living* past.

Now, reveries like these, we maintain, are not profitless. They do not, occasionally indulged in, unfit us for the realities of life, by taking us away from that which exists around us, to those things which are only as dreams. No! they nerve us up to encounter trials and perplexities, which are momentarily pressing upon us. Surely, the memory of friends and scenes, which we have loved, should be cherished and kept bright in our progress through this uncertain and mutable world.

If we do not wish always to hear the harsh din and the wrangling of busy life—if we do not wish, in our eager graspings after wealth or fame, to crush every tender recollection that clings around the heart, to trample every pure and holy image in the dust—if we would not grow deaf and blind to every thing that is truly beautiful and worthy—if we would not seal up the heart's fountain and check the flow of its best feelings—let us turn aside, at times, to the voice that calls us to the past—let us reflect and grow better, as we behold the varied and glowing visions which glide a-hiward our "day dreams."

And there are moral lessons to be learned from these things, which even philosophy should not spurn. When we look back upon the sunshine and the shadow which have fallen upon our path, we know, from that experience, that life is a checked journey—and when the future shadow comes we shall humbly wait for the sunshine, and when the sunshine cometh we shall not be lifted up with pride, for we shall remember the shadow. When we behold beauty that has faded, wealth that has "taken wings," and schemes that have been blasted forever—we shall learn not to set our hearts upon these phantoms—but to adorn the beauty which all may possess, the beauty of the soul—to lay up our treasures "where moth nor rust doth corrupt, and where thieves do not break through and steal"—and to lay hold of that hope which is not, like earthly schemes, tossed and

wrecked by every wave and breeze, but which is "an anchor to the soul, sure and steadfast." These shall we learn, if we rightly heed teachings which come to us from hours that have been.

Truly, then we shall be prepared to encounter the toil and the danger which lie in our onward course.—When visions of the future rise, we shall estimate the prospects they hold out to us by the realities of the past—and, when the scenes that are gone by trouble us with a shade of sorrow, we shall be comforted by the cheering ray which beams to us from things to come. Yes, from things to come! for "we have no abiding city here" and these temporal things should fit us for "things, that are eternal." When, therefore, we would be calm and happy, let us go apart and hold communion with our thoughts—and if the memories they bring before us cause us even to weep, we shall find our tears are "precious drops"—purifying the soul. And oh, when our musings have passed over, let us bow ourselves resignedly to His will who ever has been with us—let us, by the blessings of the past, be thought to trust Him for the future—and, holding communion with our Father, we shall lift our foreheads from the dust, radiant with hope and peace, and, girding up our strength, be ready again, to journey on in our pilgrimage.

E. H. C.

EXTEMPORANEOUS PREACHING.

An excellent, spirited discussion between Br. Thomas Whittemore, of the Trumpet, and Br. C. Gardner, of the Gospel Banner, has been going on for some time in those periodicals, on the subject of extemporaneous and written discourses—the former contending for the superiority of the first mode, and the latter for the second. Both modes have their advantages, but it seems to me that neither should be indiscriminately recommended. The success of a man on either plan, will, in my opinion, depend on his peculiar organization. Some there are who will scarcely ever make good extemporaneous speakers; and I am inclined to believe, also, that there are others who never will succeed as well in reading sermons, as they will in extempore delivery.

Two other modes may be named, partaking of both those already named, which have been successfully used by many public speakers. The first is, to speak from "short notes," as they are familiarly termed—in which each division of the subject, and each argument and illustration belonging to each division, is briefly named, leaving the language to be supplied *impromptu*, while delivering it. The second mode is, to write out the discourse, and so far fix its order and language in the memory, as to recite it mainly as it is written. This latter mode requires a good verbal memory, and a mind that bids defiance to interruption. Let all others who wish to try it, be careful to have the sermon itself at hand, in case of a failure.

I have no doubt that many read a sermon badly, in consequence of writing it in a bad character, or with a poor arrangement. I have a little experience in this matter, which I am willing to bestow on my brethren in some other article. I have not room nor time just now. I also have no doubt, that some make but poor extemporaneous speakers of themselves, because they rely too confidently on "the inspiration of the occasion," and "the impulse of the moment." On this subject I speak from observation only.

In what I have thus written, I have no design to interfere with the able controversialists, but merely to advise our readers of that discussion, and to offer my own opinions on the subject—in short, to answer a demand for "more copy."

A. B. G.

To correct any misunderstanding that may obtain on the subject, I would state that a notice of the intended ordination of Br. Z. Cook was sent us by Br. Vedder; but it either arrived too late for publication, or was mislaid—it is forgotten now, which prevented its appearance.

A. B. G.

LADIES REPOSITORY.

We have received the October number of this work, have looked through its pages, and have been much gratified with the perusal of some of its articles. We give a brief summary of its contents.

"A tale of truth," is the first article, and is a simple, well-told and affecting story—portraying in the character of "the uncle," too many features, we fear, of the world as it is. We trust it may be the means of rebuking selfishness and cold-hearted charity—while at the same time, it serves as a gentle admonition those, who, without forethought, rush into that spacious paradise of rainbows and roses, ycleped "married life"—not that we denounce matrimony as a *general thing*, Reader, oh no!

"The Ramble," is an interesting narrative of a walk in the country, and a description of the writer's feelings upon viewing the works of the Creator in their untarnished loveliness—his reflections thereon, are, we think, in the main, very correct—yet, if the maxim of Pope be true, that

"The proper study of mankind, is man,"

we have an ample volume opened for us in the crowded variety of the city, and certainly, a city life is not without its advantages, for if on nature's page we read motives to worship our Maker, and feel our hearts, as we gaze, glowing like an altar, with thanksgiving to him; with these feelings fresh within us, we can go back amid the dense haunts of men, and strive, by humble imitation, to practice the benevolence we have seen spread out before us.

We hope the article entitled "*Female Writers*," will call forth the valuable contributions of that class of correspondents, both to the pages of "The Repository," and of other publications.

"Mount Auburn," is a beautiful and appropriate article upon that "garden of graves"—by Miss M. A. Doid. We publish the greater part of it, upon the last page of this paper.

"The providence of God" and "*Woman's love*" are the titles of two poems from the pen of our fair correspondent, Miss S. C. Edgerton; the name of the authoress is a sufficient guarantee for their merit. We have marked the former piece for insertion in our columns.

"The Jews," by J. M. Ausin, is an interesting article upon that "peculiar people." In reading the author's visit to the synagogue in New-York, we feel that strange thrill, which must have quivered over his own heart, upon thus "stepping back, as it were, from the Gospel to the Law, by one stride." They are indeed living and abiding monuments of the truth of Holy Writ.

Lines on a lock of hair—Religion natural to man—The Landscape—Universalism—Early Recollections—The Good Samaritan—The Hervey Family—Illustrations of Scriptural figures—The Fireman—Effect of Christianity—Faith, Hope, and Charity—A common subject considered—Trust in Providence—The Mechanic's Fair—The death of the Young—Hope—Thoughts on death—notes and piece of music, entitled "an evening Hymn"—are the remaining original articles, which we have not room more particularly to notice—several of them also we have not read—but our friends can gather from the notice we have given, the general tenor and style of the work. We trust that this periodical will continue well patronised, and we shall be happy to receive any subscriptions therefor, which may be sent us. Published monthly, by A. Tompkins, Boston; H. Bacon, Editor—price \$2 per annum, in advance, to which 25 cents will be added, for every three months delay.

E. H. C.

MONEY.

Let our friends yet in arrears, not forget us—our wants for money are constantly recurring; and although our receipts have improved a little—a very little—still, they are not yet sufficient to clear us of the difficulties in which the great dearth of money during the last four months has placed us. Let them, then, not forget us, but when they can, let them *immediately* forward what is due to, and sadly needed by us.

REMOVALS.

We should have noticed in our last the removal of Br. S. R. Smith, with his family, to Albany. It took place a week ago last Saturday, and on the following day he commenced his duties, as the Pastor of the Universalist Society in that city. The loss sustained by this section in the removal of Br. Smith, will, we trust, be fully made up to the cause at large, by his labors in that important station, and to himself and family, by a release from duties and labors the most arduous of any imposed on any family in the circle of our acquaintance.—Our best wishes attend him and his—those he has left behind, and those to whom he labors.

On Thursday a week, we were also called on to bid farewell to Br. Skinner and family, on his departure to the South in search of that sweetener of all other earthly enjoyments—health. His farewell discourse on the Sunday previous, drew moisture from many eyes "unused to the melting mood," and he departed accompanied by the devout prayers and good wishes of all who knew him.

* * All letters and papers intended for Br. S. R. Smith should be addressed, in future, to Albany—those for Br. Skinner, (concerning him *personally*.) may be addressed until further notice, to Richmond, Va. Letters to him *on business*, should be addressed as usual, to this office, as may be seen by the following

NOTICE.

Being about to leave for the South, for an absence of six or eight months, I have left my business, connected with Books, Papers, etc., in the hands of Mrs. Grosh and Hutchinson. All persons, therefore, indebted to me for the Memoir of Rev. J. Freeman, for Letters to Aikin and Lansing, for other Books or pamphlets, or for the Magazine and Advocate while published by me, will oblige me by settling their several accounts at this office. There are very many subscribers who are in arrears, and agents who have long had monies belonging to me in their hands, who, I really hope, will not need another or any different call from this, to induce them to settle up their accounts.

D. SKINNER.

Utica, October 19th, 1837.

To CORRESPONDENTS.—We are again out of short articles. Who will administer to our wants, this time? There are a great many from whom we have not heard for a long time—may we not hope to hear from them soon? There are also some who have promised us at least an occasional article, from whom we have, as yet, received nothing. Do, brethren, let us hear from you in numerous short articles.

A. B. G.

REGISTER FOR 1838.

Rev. O. Whiston, of Cooperstown, solicits early post paid orders for the Universalist Almanac and Register for 1838.

* * The same work can also be had at this office, at the publishers' prices.

RELIGIOUS NOTICES.

The desk in this city will be supplied, during the absence of Br. Skinner, by Br. M. B. SMITH, and the writer—each about one-half of the time. A. B. G.

There will be preaching next Sunday, by Br. M. B. SMITH, in Columbus.

There will be preaching on the first Sunday in November, by Br. Sias at Perch River, and at Brownville in the evening—Br. WAGGONER at Salisbury Centre, and at Esq. Snell's in the evening—Br. BODEN in Madison.

There will be preaching on the second Sunday in November, by Br. C. S. BROWN, in MacDonough—Br. O. ROBERTS, in Mumford, (Wheatland,) A. M. and P. M.—subject, Parable of the Rich man and Lazarus—Br. DELONG, in Smyrna.

Br. McADAM will preach at Spencer's school-house on the first Sunday in November—and on Monday evening at Norwich corners—the subject will be an Orthodox tract entitled "A Strange Thing."

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper

H L H, Ovid—O S, West Evans, for self and M D W—L G K, Wolcott—A C, Norwich—J H, Dora—P M, Culbertson's, (Pa.)—P M, Chambers, C H (Ala.) for J P—N G, Madrid, for sundry subscribers—P M, Sheatland, (Mich.) for self and A K—J L A, Aurora, (Ills.)—P M, Pine Ridge, for J N—G P, Mead's Creek, for C J, W G, A R, and S C—Rev. O R, Lakeville—B H, Stockholm, for self J M, T C, and P B—A H, Ridgeway, (Pa.) A F, Buckshead, (S. C.)

POETRY.

For the Magazine and Advocate.

BIRTH-DAY STANZAS TO THE MEMORY OF MY MOTHER.

Natal morn! thou'rt a mirror that shows every taper,
Which flings e'en a twilight o'er memory's urn!
The dreams that were lost in oblivion's vapor,
All bright to the ken of my mind's eye, return.
And though far from the land, where my sire yet remains;
And the one my heart dwells with, as ere my transition;
To the charm-laden scenes of my dear native plains
I am borne back again, on the wings of my vision!

Not rejoicing, as one whose glad harp-strings are woven,
With jessamine, gather'd from childhood's fresh bow'r;
But reflecting, as one who a wand'rer hath proven,
With my life cover'd o'er with the wild prairie-flow'r—
Not elated, as one who hath caught the sweet tone,
Of a dear mother's voice, the deep heart-fountains swelling,
Ah no! on bright pinions her spirit hath flown,
To realms, where in glory the seraphs are dwelling!

When the death-angel spreads his white wings on the altar,
Where 'rose sweet incense of maternal love,
Then, methought a voice echo'd—"Tis right we exalt her,
From earth's leafless bow'r to an Eden above!"
She is gone!—she is gone!—to that palace on high,
Whose maker and builder, is Zion's great Founder—
Where no sin tempests gather—no death-arrows fly;
But the beauties transcendent of Heaven surround her!

Shall we sigh for our Mother, who's seen no more bending,
'Neath grief, that beclouded her pathway on earth?
Shall we mourn her departure, the while she is blinding,
Her anthems with angels', of heavenly birth!—
Shall we let a tear trickle o'er memory's shrine,
When we speak of her spirit unladen, that's soaring
Where heaven's bright splendor unceasingly shine,
On those waters, that Adam's lost race are restoring?

Would one wish recall her from that blissful dwelling,—
That wish hath no birth-place in this lonely breast!
But that ALL will appear where her anthems are swelling,
Is a hope that will lull this warm bosom to rest,
While I bear the bright armor of Zion's high King;
Till a chariot de-cend for my disenthralled spirit,
And I mount up, and soar on a love-impearled wing,
In that thrice blessed region, the ransomed inherit.

Ann Arbor, Mich., September, 10th, 1837. D. K. JEE.

For the Magazine and Advocate

LINES TO A FRIEND.

BY REV. T. J. TENNY.

Come, gather flowers—flowers
From nature, every where—
And weave them in life's bowers,
To bloom in brightness there.

And, 'round thy forehead wreathing,
A chaplet, thou shalt be
Adorn'd with beauty, breathing
Of truth and purity.

Bind roses in those locks of hair,
Of softest, deepest hue—
But lilies, water lilies, bear
Around the heart with you.

Pure emblems of a purer mind,
Let each in order stand—
'Till thou shalt leave this world behind,
For a better, better land!

For scenes of bliss unceasing—
For love's o'erflowing streams—
For glory still unceasing—
For heaven's all radiant beams—

For all that deep devotion
Could ever wish to be—
For a blessed saint's promotion—
For vast eternity!

Then gather flowers—flowers
From nature, every where—
And weave them in life's bowers,
To bloom in brightness there.

FLOWERS AT MOUNT AUBURN.

BY MISS M. A. DODD.

But why are not flowers—those pure and beautiful
emblems of affection—more profusely and carefully culti-
vated by those who have here buried their dead? I
would rather a rose-tree told the place of my repose,

than the most costly marble, or the blue and lowly forget me not, than an elaborate inscription. Ye say "they are fair and fading memorials"—true, but their beauty may be renewed while the hand of affection shall tend them, and when this becomes a task for the nearest and dearest, why should the "storied urn" claim remembrance from the stranger? Ye may pile high the monument, but ye can not bid defiance to time; for granite and marble shall moulder, and the tenant of the tomb be forgotten. They tell not of touching tenderness, like the delicate and cherished plant. Then bring flowers, bright flowers for the departed. Young husband! thou art mourning the early darkening of the sunbeam which lit thy dwelling; plant here the locust, and its white and fragrant blossoms shall speak of "affection beyond the grave." And thou pale widow! though the mourning geranium tell of thy deep despondency; place near it the eglantine, which teaches that He who winged the shaft, but wounds to heal. Brother! thou art weeping for the fair blossom which grew up beside thee, lit-touched by an untimely frost. Her light steps shall no more fly to meet thee, nor her blue eyes sparkle with joy at thy coming. Let the lilac emblem her youthful innocence, and the white lily, her purity and beauty. And sister! though the purple hyacinth tell of thy sorrow, let the flowering reed grow up beside it, teaching "confidence in Heaven." Mourning mother! the daily rose and flower of an hour, are fit symbols of thy cherished but so early blighted, but the balm may mingle its fragrance with their evanescent beauty, and the poppy give consolation. Plant the laurel above the grave of ambition, the olive for the messenger of peace, the lowly broom and lily of the valley for the humble and pure in heart, the cedar and everlasting for remembrance, the almond, hope, and the amaranth, immortality. Then bring flowers, bright flowers for the departed. Let the sunlight fall softly on them, and dew-drops gem their tresses. The poet sings that their opened petals are the fair homes of their ministering spirits, and it is surely a pleasant and harmless superstition, to fancy that every blossom here cultivated, is made the dwelling place of a good angel who is watching over the dead. Then farewell to thy sweet and quiet shades, O lovely Auburn! and may they ever be as now, a fitting place for angel visitants, and the unseen presence of those who have gone home before us.—*Ladies' Repository.*

THE PEACE OF RELIGION.

There is a twofold peace. The first is negative. It is relief from quiet and corroding care. It is repose after conflict and storms. But there is another and a higher peace to which this is but the prelude, "a peace of God which passeth all understanding," and properly called "the kingdom of heaven within us." This state is anything but negative. It is the highest and most strenuous action of the soul, but an entirely harmonious action, in which all our powers and affections are blended in a beautiful proportion, and sustain and perfect one another.—It is more than silence after storms. It is as the concord of all melodious sounds. Has the reader never known a season, when, in the fullest flow of thought and feeling, in the universal action of the soul, an inward calm, profound as midnight silence, yet bright as the still summer noon, full of joy, but unbroken by one throb of tumultuous passion, has been breathed through his spirit, and given him a glimpse and presage of the serenity of a happier world? Of this character is the peace of religion. It is a conscious harmony with God and the creation, an alliance of love with all beings, a sympathy with all that is pure and happy, a surrender of every separate will and interest, a participation of the spirit and life of the universe, an entire concord of purpose with its Infinite Original. This is peace, and the true happiness of man; and we think that human nature has never entirely lost sight of this, its great end. It has always sighed for a repose, in which energy of thought and will might be tempered with all-pervading tranquillity.—We seem to discover aspirations after this good, a dim consciousness of it, in all ages of the world.—We think we see it in those systems of Oriental and Grecian philosophy, which proposed, as the consummation of present virtue, a release from all disquiet, and an intimate union and harmony with the Divine Mind. We even think, that we trace this consciousness, this aspiration, in the works of ancient art which time has spared to us, in which the sculptor, aiming to embody his deepest thoughts of human perfection, has joined with the fulness of life and strength, a repose, which breathes into the spectator an admiration as calm as it is exalted. Man, we believe, never wholly loses the sentiment of his true good. There are yearnings, sighings, which he does not himself comprehend, which break forth alike in his prosperous and adverse seasons, which betray a deep, indestructible faith in a good that he has not found, and which, in proportion as they grow distinct, rise to God, and concentrate the soul in him, as at once its life and rest, the fountain at once of energy and peace.—*Channing.*

MARRIAGES.

In New-Berlin, September 12th, by Rev. N. Doolittle, Mr. ISAAC SHERWOOD, 2d, to Miss ABIGAIL TIFFANY.

In McDonough, September 18th, by the same, Mr. ERASTUS ROOT, to Miss JOANNA DAVENPORT.

In Greene, Mr. HARRY LAWTON, to Miss MARY K. AUSTIN.

In Canton, St. Lawrence county, September 21st, by Rev. F. J. Briggs, Mr. MOSES BAILY, of Potsdam, to Miss RHODA M. CONKEY, of Canton.

DEATHS.

In Cooperstown, 12th inst., Mrs. ELIVIRA THURTON, aged 21 years. She had been married but five months previous to her decease.

Also, in Otsego, 3d inst., Miss AMANDA S. KELLOGG, aged 17 years.

Both these amiable and excellent women were members of the choir of the Universalist meeting in Cooperstown—both believers in the glorious doctrine of Universalism—both adorned their professions with well ordered lives, and died in its cheering hopes. The funerals of both were attended, and discourses delivered by Br. Whiston.

In the town of Volina, Cass county, Mich., the last of July, SARAH, daughter of Jeronima Mosher, in the seventh year of her age. J. GAGE, 2d.

In Perryburg, N. Y., September 4th, Mrs. SYLVIA SPRAGUE, in her 39th year. This amiable woman was carried away by that malignant disease, the consumption; which bears so many of our best-loved friends to the tomb! She had been a believer in the doctrine of endless misery, and a member of the Baptist church, nearly twenty years! Two or three years since, she was excommunicated from that society, because she embraced more honorable views of the divine character than she had entertained. By searching the oracles of divine truth, she learned that Christ was verily "foreordained before the foundation of the world"—that in him God had laid the plan of immortal salvation for all his intelligent offspring—and when called by the purity of his nature to inflict punishments upon his wayward children, she believed they would be paternal—a means and not an end in his moral government; and that God would not be so unwise as to inflict punishments that would entirely prevent him from accomplishing his purposes, and destroy the best plan he ever made for the good of his children. Before her death she requested the writer of this notice to attend her funeral—and while struggling with death she forever silenced the believers of endless sin and pain who stood around her dying bed, by telling them that she was happy, and resigned to the will of her Maker, and was going to her Saviour, where all "are the children of God, being the children of the resurrection."

She has left a husband and five children to mourn her departure from them. Br. Sprague, who was once a member of the same church, but now a believer in the final redemption of all mankind, knows and appreciates the heavenly truths that yield him consolation in his afflictions—may Heaven's choicest blessings rest upon him and his little flock that are left to his charge. Her funeral was attended on the 5th, and religious blessings and hopes were presented to the mourners and neighbors who came to sympathize with them, by

T. C. E.

In Potsdam, St. Lawrence county, September 28th, of consumption, Miss SARAH W. RICH, aged 30 years. She exhibited in her life the elevating power and happy influence of the faith that works by love and purifies the heart. She bore the sufferings of a protracted illness, and viewed her approaching death with calm resignation, being sustained by the hope of the fulness of blessings in the Gospel.

Her funeral was attended on the 30th, sermon by the writer, from Phil. i: 21. F. J. B.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

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ORIGINAL SERMON.

BY REV. W. E. MANLEY.

"And as it was in the days of Noe, so shall it be also, in the days of the Son of Man. They did eat, they drank, they married wives, they were given marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." LUKE xvii: 26-30.

This passage of Scripture brings to view three instances of the special judgments of God upon wicked men, viz., the destruction of the antediluvians, by the flood; of the Sodomites, by fire and brimstone; and of the Jews, by the Roman armies. The two former are named by our Saviour, to illustrate the latter. The particular point which he seems to have been especially desirous of illustrating, was the sudden and unexpected nature of these judgments. He would have his hearers understand, that, as in the case of the antediluvians and the Sodomites, so in the case of the Jews, the calamities to be poured out upon them, were to be sudden and unexpected. But though this particular was the one to which the attention of our Saviour's auditors was particularly directed; still the comparison may be carried farther, without doing violence to the text, or to other scriptural testimonies, relating to the same subject.

The comparison contained in the text, suggests the two following propositions—1st. That the Scriptures contain no evidence of the endless misery of the antediluvians, the Sodomites, or the Jews. 2d. The Scriptures do contain evidence of the limitedness of their punishment—and also evidence of their final happiness.

I. The first of these propositions is sustained by the considerations that follow:—

1. The history of the respective instances of punishment, mentioned in the text, contains no intimation that more than temporal suffering was inflicted or endured. That this is a fact, no one can doubt who is familiar with his Bible. The language of God respecting the antediluvians, is, "I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them."—Gen. vi: 7. Respecting the Sodomites, it is stated, that "the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—Gen. xix: 24, 25. All the terms here made use of, and also of the connexion in which these passages occur, clearly evince that nothing but temporal destruction was inflicted upon them. At least, the hearer will search in vain to find any intimation that endless misery was, or ever would be, their portion. The same may be said of the destruction of the Jews, predicted in the text. All that is said of that event, evinces the temporal nature of their punishment; and nothing is said or intimated respecting any other punishment being inflicted upon them. Even in Matt. xxiii: 33, where our Saviour inquires of the Scribes and Pharisees, "how can ye escape the damnation of hell," the connexion clearly shows that all the damnation of hell alluded to, was contained in those temporal calamities he there describes, and concerning which he says, "all these things shall come upon this generation."

Now let the serious and important question be proposed, how can we account for this silence of Scripture, respecting the endless misery of these several classes of people, if endless misery was to be their portion as soon as they had passed from

the shores of time? It would seem that the most proper place for giving us some intimation of their final destiny, in a world of immortal wo, was while relating their temporal destruction. Yet, when we search for such intimation in the Bible, we find it not. And the reason is, that it is not there.

2. Many, and perhaps I might say most, Limitarian divines admit, that the doctrine of endless wo is not taught in the Old Testament. And whatever may be thought or said by those who do not admit this, it is certain that previous to the destruction of the Sodomites, no traces of the doctrine of endless misery are to be found. Even the word *hell*, nor the original of which it is a translation, does not occur in the Bible, till a long time after the history of the destruction of the Sodomites. Accordingly, if *hell*, the supposed place of endless suffering in the future world, existed in that age, it existed without a name, and without the knowledge of mankind.

How does this fact accord with what we know, and what every body admits, respecting the divine character? The antediluvians and the Sodomites, are taken from time into eternity, and consigned to the mansions of unending wretchedness, without the least previous intimation that such was to be their awful destiny! How, I ask, does this accord with the divine character? What a contrast between this course of conduct and the declaration of Scripture, that the Lord is good unto all, and that he is kind to the evil and the unthankful!

It can not be replied, that Noah preached the doctrine of endless misery to the old world; and that Lot did the same to the inhabitants of Sodom and Gomorrah; for, in the first place, the assertion is wholly destitute of argument to sustain it—and, in the second place, it stands opposed to the fact previously stated, that we find no traces of the doctrine in question, till a long time after this period—Limitarians themselves being judges. If this doctrine had been known and preached before the flood, or even before Moses' day, it is impossible that he should not have given us some intimation of the fact. He does not give us to understand that either the Israelites or the Pagans believed it, at this period; and though it is to be traced to the latter, yet it is probable that their prolific imaginations had not, at this time, given rise to so horrid a dogma.

3. The destruction of the antediluvians and the Sodomites, is referred to in the Scriptures, in a great number of instances, as a warning to others; but it is always their temporal sufferings, and not their endless misery, that are alluded to. The following are the only passages that can be supposed to constitute an exception. Matt. x: 15—"Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Matt. xi: 23, 24—"And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained till this day. But I say unto you, it shall be more tolerable for the land of Sodom, in the day of judgment, than for you." See, also, Mark vi: 11, and Luke x: 12, 14.

That these passages do not refer to a punishment in the future world, may be made to appear by offering, first, a brief explanation of every thing about them, which can be supposed to favor such a construction; and, secondly, giving a statement of some things connected with them, which make a different construction more obviously correct.

1st. It is asserted, that "the day of judgment" must mean a future period in which God, in a special manner, is to judge mankind; or, in other words, it must refer to the general judgment at the last day.

This, I know, is the common understanding of the phrase, "the day of judgment"; but from this it by no means follows, that such was its original application. There is one thing, not to say more, connected with this phrase, which convinces me that the common application of the passage is incorrect. Our translators had no right to give us the phrase as it now stands. It should have been, "a day of judgment." This accords with the original, and gives us to understand, that there are more days of judgment than one. Hence we say, that when God destroyed the old world, it was a day of judgment with them—when he destroyed the Sodomites, or the Jews, it was to them, respectively, a day of judgment.

2d. It is said in the passages we are considering, "it shall be more tolerable": thus referring us to a future period, and to a future punishment. True—this language refers to a future period, and to a future punishment, but not to a period or a punishment in the future world. The period referred to, was that at which God would pour out his judgments upon the wicked Jews, as he had done upon the Sodomites. The language is that of a comparison between two instances of punishment—the one past, the other future. Accordingly it was as proper to say it *shall be*, as it was to say it *has been*: the former, it is true, literally throws both instances of punishment into the future; but the latter would have thrown them both into the past, and been equally untrue, literally, as the former—allowing, as we contend, the comparison to relate only to temporal punishments. Either of these forms, however, would have been perfectly intelligible; as other expressions and remarks, connected with them, plainly evince that a comparison between a past and a future event, was intended. The form made use of, was such as the people at that time were accustomed to use in such comparisons; and similar to those which we often use in similar cases.

3d. It is said that the punishment of Capernaum, which is compared to that of Sodom, was to be in *hell*: "thou shalt be brought down to hell"—and that *hell* here means a place of endless punishment, is made obvious by its being contrasted with heaven.

This argument I apprehend to be rather unfortunate for the popular construction of the passage; for it is certain that Capernaum was never exalted to a spiritual and eternal heaven: and hence, the contrast clearly proves that it was not to be brought down to a spiritual and eternal hell. It was to be brought down to hell, (*hades*;) it is true; but the hell to which it was to be brought, was to be where the heaven was, to which it had been exalted—viz., in this world. Hell is sometimes used in Scripture by way of contrast with heaven; but the heaven with which it is contrasted, is here, and not in a future state. For an explanation of the term *hades* in this passage, see Clarke on the place.

We will now name some things that stand opposed to the popular construction of the passage we are considering.

1st. The language, "*land of Sodom*," "*that city*," etc., does not appear to me to be as appropriate, when applied to the spiritual world, as some other would be. On the contrary, its aspect is strictly temporal.

2d. In the immediate context, Tyre and Sidon are brought into the comparison; and it is said of them, "if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repeated long ago, sitting in sackcloth and ashes." This must certainly refer to the state of Tyre and Sidon in this world; for sackcloth and ashes are not adapted to a spiritual state of existence. And if their temporal condition is referred to, why not admit the same of those cities compared to them?

3d. When it is said of Capernaum, "thou shalt be brought down to hell," it is added, "for if the mighty works which have been done in thee, had been done in Sodom, it would have remained to this day." Its not being allowed to remain, or in other words, its temporal destruction, was its punishment alluded to; and hence I affirm, that when our Saviour immediately added, "it shall be more tolerable," etc., every body must have understood him as making a comparison between the past temporal destruction of Sodom, just mentioned by him, and the future temporal destruction of the Jews.

4th. While this view of the passage has nothing in the connexion to oppose it, but much to favor it, it also accords with the teachings of our Saviour in other places. For instance, he says of the temporal calamities coming upon the Jews, that they should exceed every thing that had gone before. Of course, every other temporal judgment must have been more tolerable than that.

Again: Jude 7—"Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

1st. That Sodom and Gomorrah were destroyed by fire, as here stated by Jude, is a historical fact; and was then as well as now. 2d. That this fire was eternal according to the meaning of the original of that word, is capable of the clearest and most satisfactory proof. It lasted till it had utterly consumed those cities, for which it was sent. It also continued to burn for ages afterwards. And this was all that was necessary to justify the application of the original word, here rendered eternal. 3d. The cities of Sodom and Gomorrah were set forth as an example, and were subsequently referred to as such, to warn others against crime.

To illustrate what is here said of the Sodomites and the inhabitants of Gomorrah being an example, let another passage be brought forward and considered in connexion with this. 2 Pet. ii: 5, 6, 7—"And spared not the old world, but saved Noe, the eighth person, a preacher of righteousness; bringing in the flood upon the world of the ungodly. And turning the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an ensample unto those that after should live ungodly. And delivering just Lot, vexed with the filthy conversation of the wicked." This passage clearly proves that Sodom and Gomorrah were set forth as an example, suffering the vengeance of eternal fire in this world. Besides, the expression, "those that after should live ungodly," proves that there was an *afterwards* to their punishment, and that, accordingly, it could not be endless.

And again: respecting this example, it may be remarked, that to suppose it in the future world, is to represent God as setting an example before people for no purpose, or for an evil purpose. To us, punishment in the future world, is not an example. It can only be such to those who are there—to the saints in heaven, or to the damned in hell. To the latter it must be useless, as it can do them no good; and to the former, so far from doing them good, reason would say that it would render them more miserable. How must just Lot feel, to see his wife set forth as an example to him, suffering the vengeance of an angry God, and of a flaming hell, to all eternity? Lot had the feelings of humanity as well as we—he doubtless loved his wife as well as any man; and now, can it be supposed that her wailings will contribute to his enjoyment?

If so, God deliver me from becoming his company, in a place of such marble indifference and cold-hearted malignity.

These passages being explained, let me repeat my previous remark, that whenever the destruction of the antediluvians and the Sodomites, is referred to in Scripture, as an example to others, it is to their temporal punishment, and not to endless misery, that reference is had. This, with other reasons named, together with still more that might be named, I regard as sufficient to be adduced in favor of my first proposition, especially as all the arguments to be brought forward in favor of the second, bear with equal force upon this.

II. We are now to prove that the Scriptures contain evidence that the punishment suffered by the antediluvians, the Sodomites, and the Jews, is limited, and that final happiness is to be their portion.

I. To sustain this proposition, the first passage that I would bring forward, is 1 Pet. iii: 19, 20—"By which also he went and preached to the spirits in prison, which sometime were disobedient, where once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water." It had been my intention to introduce this passage while discussing my first proposition, and to show that it contained no evidence of the endless misery of the antediluvians; but on further reflection, it seems to me to belong more properly to the present proposition, than to the former. If the passage does not (as some maintain) refer to the future world, it will not, of course, be supposed that it favors the doctrine of the ceaseless wretchedness of those that were destroyed by the flood. And if it does refer to another world, as others contend, so far from proving the endless misery of any part of mankind, it seems to me to contain plain intimations, if not positive proof, that the antediluvians are to be the subjects of salvation. If this does not appear obvious to the hearer, let him answer the following question—Would the Lord Jesus Christ have gone and preached to the spirits in prison, knowing that their destiny was fixed—their fate sealed to all eternity, and that neither his preaching, nor that of any other being, would procure their redemption?

It is not for me to say (at least in the present discourse, for necessity does not seem to require it) what the meaning of the passage is; but only, that allowing it to refer to the future world, it favors the doctrine, that the spirits in prison were not to suffer endlessly, but were finally to repent of their wickedness, believe the Gospel, and be saved.

2. In Ezek. xvi: 50, it is said of the inhabitants of Sodom, "And they were haughty, and committed abomination before me, therefore, I took them away, as I saw good." This is just what we should expect of the Father of the spirits of all flesh. He is good to all, and acts towards all according to the principles of benevolence. Now, the only rational construction that can be put upon this passage, must involve the sentiment, that the condition of the Sodomites, after they were taken away, must have been better than it was before. It is impossible that the Deity could have considered it good to take them away, and make them infinitely more sinful and wretched than they were on earth. And if he took them away as he saw good, or to improve their condition, why may we not suppose that such was his motive in the destruction of Noah's contemporaries, and in the destruction of the Jews, and in all similar cases? That this is the case, is obvious from Ps. cxxvi, where, to several instances of the kind, the emphatic expression is immediately subjoined, "for his mercy endureth forever." The Psalmist offers thanksgiving to Him who "overthrew Pharaoh in the Red Sea; for his mercy endureth forever." May we not add, "and destroyed the old world by a flood: for his mercy endureth forever—and burned up the cities of Sodom and Gomorrah; for his mercy endureth forever—and destroyed the Jewish nation, by famine, pestilence, and the sword; for his mercy endureth forever"? There

is no way to vindicate the character of God, but by the supposition that all his judgments are ordered in mercy, and designed for the good of the sufferers.

Again: in the immediate connexion of the passage just quoted from Ezek. xvi, we find the following testimony in favor of the ultimate redemption of the Sodomites and the Jews: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.... When thy sisters, Sodom and her daughters, shall return to their former estate, then thou and thy daughters shall return to their former estate." See verses 53-55. How perfectly in accordance with this is the language of the apostle, (Rom. xi: 25, 26,) "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved."

3. Another evidence in favor of the limitedness of the punishment of the Sodomites, and consequently of their final salvation, may be found in Lam. iv: 6, compared with Isaiah xl: 2. The former passage reads thus: "For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." The latter reads as follows: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

The argument which these two passages contain, may be stated thus:—The punishment of the Jews was limited—their sins were pardoned—still this punishment was greater than that inflicted upon the Sodomites: hence the conclusion that the punishment of the latter, as well as the former, was limited. And reasoning from analogy, we should conclude, that all similar punishments inflicted upon mankind, (that of the antediluvians, for example,) must be limited also.

4. The last argument to be adduced in favor of the position I am attempting to establish, is found in the fact, that there are numerous passages of Scripture which assert the finite nature and extent of punishment, and the unlimited extent of final salvation.

These passages of course embrace the antediluvians, the Sodomites, the Egyptians, the Jews, and all other people. As certain as universal salvation is sure, so certain is their's sure. And if universal salvation is not true, then there is no truth in the Bible, and the history of even the temporal destruction of the inhabitants of the old world, those of Sodom and Gomorrah, and the Jews, will have to be regarded as untrue—for it is certain, that he who can construe the declaration, "who will have all men to be saved," without admitting universal salvation, can find no difficulty in perverting similar passages that relate to other subjects, not excepting the plainest statements of historical facts.

Before concluding this discourse, I will offer a remark or two upon the common representation of the destruction of the antediluvians and the Sodomites.

It is said that they were wicked people. This is true. But it is affirmed, that, according to the doctrine of Universalism, God took these people suddenly out of this miserable world, into the state of immortal blessedness, in consequence of their wickedness; and left righteous Noah and just Lot to endure a long time the buffetings of this world, because they were better than their wicked neighbors. How, says the objector, is this to be reconciled with the justice of God?

The reply we have to offer, is this. The representation given is incorrect. It was not on account of the sins of the antediluvians and Sodomites, that they were taken to heaven. It was doubtless on account of their sins that they were made to endure temporal destruction: but their salvation, whether effected immediately after they were dead, or at some future period, is to be ascribed

wholly to the grace and mercy of God. Again: Noah and Lot were not left to endure the miseries of this world on account of their righteousness. It was, that they might receive the enjoyments which this world is capable of affording to those who, like themselves, were just and righteous persons. And when they died, it was on account of the grace of God alone that they could be saved. They had no more claim to salvation than their wicked neighbors—as neither had any claim to it.

The counter part to this representation may now be heard. The people of the old world, and the inhabitants of Sodom, were exceedingly wicked, and God was angry at them, and took them out of the world, “as he saw good,” and made them infinitely worse than they were here. Again: their wickedness had made them wretched, and God was “grieved at his heart,” on account of their miserable condition, and accordingly he took them out of the world, and sent them to a fiery hell, where they would be infinitely more miserable than they were on earth!

Now, allowing these two representations to be both correct, (though the first is not, while the last positively is, according to the respective doctrines concerning which the representations are given,) which, I would ask in the first place, ascribes the most goodness to God? If the amount of divine goodness is to be estimated by the amount of happiness it produces, which is doubtless a correct criterion, it is obvious that the salvation of those people was a greater act of goodness, than their damnation could be. Their salvation must certainly conduce to their own happiness, and can in no way be supposed to interfere with the happiness of others.

In the second place, let it be asked, which representation ascribes the most consistency to God? If those people were taken from the world to become infinitely more sinful and miserable than they were here, God must have acted in a very inconsistent manner, by taking them away. If he was displeased with their condition here, would he not have acted with more consistency by improving that condition, than by rendering it worse? If he was displeased with their wickedness here, is it not obvious that he took them away that they might become better? And, furthermore, if he was displeased with their misery here, is it not rational to conclude that he took them away to make them more happy? Surely this must be supposed, if God is a consistent being.

In conclusion, I have a single question to propose. Why is it that people generally have so little compassion or sympathy for the antediluvians, and the Sodomites, and I may add, the Egyptians? These people seem to be utterly excluded from the affections of the human heart. Others, not excepting the Jews, who have been swept from the earth by similar judgments, are the objects of compassion. Not so with them. Why is this?

For the Magazine and Advocate.
MORTALITY.

Change and decay are indelibly written on all things of an earthly nature. Mortality is stamped in legible characters on every thing here below. Man, and all his noble works, as well as the inferior species of creation—the earth which we inhabit, and all its productions bear the impress of mortality. Wherever we turn our eyes, we behold nothing that is durable—nothing but what fades and passes away.

Time's stern visage has witnessed kingdoms and empires rise in a short space of time, to enjoy a brief state of prosperity, then, totter and come to naught. It has seen the beautiful specimen of architecture, which was the employment of some mighty artist for years—the massive edifice of stone, which seemed to bid defiance to time or power—and the towering dome, which stretched far into the blue ether to emulate the skies—crumble and mingle with their native dust. It has seen the moralist, philosopher and sage, who have enriched the world by the vast resources of their gi-

ant minds—the statesman whose eloquence shook public halls, and the warrior who nerved his arm to the downfall of empires—all have their day of glory, then laid powerless in the narrow house appointed for all the living. The great and good—the learned and unlearned—the virtuous and vicious—are alike subject to the control of mortality. They pass into the dark shades of oblivion, and the places that knew them shall know them no more forever. We turn to our friends to enjoy their society—they are hastening to that land from whence no traveller returns. We lock them in the fond embraces of our love, resolving to part with them never—but the sovereign mandate is given, and must be obeyed. The ruthless hand of death plucks them from our bosoms and consigns them to the cold tomb. It matters not how dearly loved, how fondly cherished, how highly prized they are, for none of these things move the grim king of terrors or cause him to loose his unrelenting grasp. There is nothing earthly but what is transitory and fading—that is not subject to change and decay. And, when our spirits are well nigh crushed to the earth by sorrow and despondency, is there no balm in Gilead, which applied will give us rest? Oh! yes, blessed be God! we have the assurance that this mortal shall put on immortality—that this corruptible shall put on incorruption—and as we have borne the image of the earthy, we shall also bear the image of the heavenly. O glorious promise! Thine, Father of mercies to bestow, and ours to enjoy! Well may we triumphantly ask, O death, where now is thy sting? O grave, where now is thy victory?

Stafford, Conn., September, 1837. C. W. M.

For the Magazine and Advocate.

INTRODUCTION OF DEATH.—A DIALOGUE.

Limitarian. Friend G—, I was somewhat surprised yesterday, on hearing a person of your good sense combating the doctrine, “that the vegetable and animal worlds, anterior to the first sin, were perfect, and not subject to decay.”

Universalist. You were surprised, probably, at the weakness of my arguments.

L. I was surprised that you should be found combating the doctrine of the Bible.

U. Indeed! I should be surprised at that myself. But in opposing the position you mention, I have the Bible to support me, instead of having to contend with it. To ask a man to believe that man, beast, and vegetable became mortal by the first transgression, is about as reasonable as it would be to propose for his belief the position, that the falling of a body to the earth, is the cause of gravity, instead of its effect.

L. We are informed in the fore part of Genesis, that death was brought into the world by sin.

U. The death that Adam died on the day of his transgression, was, but no other.

L. Time with the Lord, is one continual now. U. True, and by his using the term “day,” he evidently adapts his language to the capacity of those who reckon time by the use of that term, and not to Himself, with whom it “is one continual now.” Adam died a moral death on the “day” of transgression; and whoever goes beyond this, must proceed upon the assumption, that what is not written may be inferred. But this is not all; you will allow, I suppose, that carnivorous animals existed before Adam's transgression?

L. If I do, it will be acknowledging that death existed!

U. Well, be careful and not do that, even if you have to deny a dozen axioms!

L. I do not feel fully prepared to answer such an interrogation, having never considered it in all its bearings.

U. Very well, then, let us take the first chapter of Genesis. We are there informed, that the herbs were given to man and beasts “for meat,” this shows, positively, that death reigned in the vegetable world. The same chapter says to man and beast, “multiply and replenish;” now I am at a loss to conceive what would be the state of the world, if continued propagation of animal

nature, were not counterbalanced by a corresponding mortality of the same. Surely the world could not contain a fraction of them. In the third chapter we are informed that the serpent was “more subtle than any beast of the field.” How could one beast be more “subtle” than another, if all had been “perfectly pure and holy?” Or, in other words, can there be any such thing as “subtlety” in a perfect world, abounding with nothing but perfection?

L. I will think of this subject, and answer you at some future time, your ideas are new to me.

U. Do think of them, and examine the first chapter of Genesis at the same time; you will there find more ideas concerning this, which are as “new” as any I have advanced. SIGMA.

Clinton Liberal Institute, October, 1837.

For the Magazine and Advocate.

THE SABBATH.

BY REV T. J. TENNY.

It is a blessed privilege we enjoy of assembling ourselves together, on each returning Sabbath, to deliberate on the glorious truths of the Scriptures.

Here we lay by the cares of the week—its sorrows and perplexities—its pains and sufferings—its frowns and heart sickenings—for the contemplation of Deity in all the beauty and grandeur of his most lovely works.

Joy is written on every countenance as the happiness of mortality is displayed to the understanding of the hearer; for holiness is comely and maketh the heart glad; a blissful calmness diffuseth itself over and through the whole system as the promises of divine favor meet the ear of the listener—and the soul becomes enwrapped in glory—in heaven—in GOD, as our doubts and fears give way to the gentle influence of devoted, unlimited and unchanging love.

“Here we come thy name to praise,
Let us feel thy presence near,
May thy glory meet our eyes
While we in thy house appear,
Here afford us, Lord, a taste
Of our everlasting feast.

“May the Gospel's joyful sound,
Conquer sinners, comfort saints;
Make the fruits of grace abound;
Bring relief from all complaints;
Thus let all our Sabbaths prove,
Till we join the church above.”

Brethren, if we have any feelings of devotion—any aspiration for things holy—any love for the welfare of our fellow-men—any notions of immortality—of bliss, we shall hail the day with gladness on which the Saviour ascended from the grave, and led captivity captive, displaying a love unexampled in all the annals of the nations, and kingdoms of the world.

Let it not pass then, without drawing one step nearer to God, by lessening the love of life in the resplendent, infinite glory of heaven.

Hiram, Me.

For the Magazine and Advocate.

THE CONTRAST.

It is often said, and truly, that we never fully appreciate health until we can contrast it with sickness. So it is with every thing—the world abounds with contrasts. But we have one of a peculiar nature. It is a contrast between being full fed with the choicest viands of heaven, prepared and served up for the occasion, by one who has spent all his days in feeding the hungry with the “bread of life,” and being compelled to live in a state of starvation, anxiously looking for some kind ministering angel to bring us a morsel from the table of plenty. O what a change! A few weeks ago and Sunday brought with it a “feast of fat things.” Now it brings want, hunger, and thirst to those who formerly rejoiced at the weekly banquet. Must we starve? SIGMA.

Clinton Liberal Institute, October 25, 1837.

For the Magazine and Advocate.

UNIVERSALISM GOOD TO LIVE BY.

BY REV. C. SPEAR.

It is a singular fact, that our enemies have admitted enough to prove Universalism—yes, even one concession is sufficient to show its purity and moral tendency. And the very admission proves their own doctrine to be useless to society. I refer to the oft-repeated declaration, that the sentiment which we maintain, will do to live by. It must be evident, then, that Partialism will not answer for life, for two opposite doctrines in morals, can not have the same effect. When our opposers made this declaration, they virtually, but unwittingly, said to the world, that Universalism was the best doctrine, and that their own was of no practical utility. But why is Universalism good to live by? Because—

1. It teaches the certainty of punishment for every transgression. It declares, "though hand join in hand, the wicked shall not go unpunished." "He that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons with God." Our opposers, it is true, preach more punishment, but then they uniformly urge the sinner to repent, bolding up the idea that this will enable him to avoid the consequences of his transgressions. No doubt, thousands have been thus deluded.* Partialism has been the cause of more crime than all other causes put together. It should ever be remembered, that in all correct codes of criminal law, it is laid down as a first principle, that it is not the *duration* nor the *severity* of punishment that has the greatest moral effect, but the *certainty*. Universalism lies at the foundation of all good laws. It is the only doctrine that can ever be successfully employed for the reformation of the world. The inseparable connexion which it presents between crime and misery, would, if realized, entirely prevent all transgression. It is evident, therefore, that it will do to live by.

2. Universalism will answer for life, because it rises above our narrow and selfish feelings. It teaches that there is salvation for our neighbors, as well as for ourselves. Hence, it never feeds pride and haughtiness. The Universalist is obliged to believe that, in eternity, his bitterest enemy will enjoy equal blessings with himself. Should he feel angry, he is reminded, at once, that it is contrary to the spirit of his doctrine; whereas, Partialism teaches that even God is angry, and will remain so forever! Indeed, there is no room for pride in Universalism. All are at once brought on to a level with regard to the blessings of eternity. True, in the present life, it makes a difference "between him that serveth God, and him that serveth him not." To the one, it presents blessedness and peace; to the other, anguish and misery. Hence, Universalism will do to live by.

3. Universalism teaches man that he has a kind and merciful Father in heaven, who loves all his offspring, and will continue to bless them all forever. Hence, it calls off our affections from every thing of a vain nature, and leads us directly to God. Could the world once feel the power of the undervalued and perfect love of God, all hatred and wrath would cease forever. Man has, unfortunately, been so long taught that God is his enemy, that he takes no pleasure in the contemplation of his moral perfections. Universalism, alone, can bring the world back to God. Let it be proclaimed, therefore, in all its fulness, power, and beauty. Let its advocates pour forth upon the world the host of arguments that may be presented in its favor. Above all, let its professors bring out in their lives and conversation, its moral purity. It will be almost useless to tell the world that our doctrine is holy, just, and good, and then to live in

the habitual violation of its sacred principles. May God help you, reader, to try this doctrine, and then you will know whether it is of God, or of man.

For the Magazine and Advocate.

THE CHARACTER OF WASHINGTON.

BY MISS U. M. FELTON.

A person who attempts at the present day to say any thing new of Washington, may be termed arrogant; and he who can say nothing about him, may justly be censured for ignorance upon a subject with which all ought to be acquainted. It is a subject which has employed the talents of the master-spirits of the age, and exhausted, as it were, the descriptive powers of language. The beauty of any external object is fascinating, but the moral beauty of Washington exhibits an appearance on which the pleased eye might linger for ages and never become wearied. Distinguished from childhood for unsullied veracity and self-denial, his youthful virtues grew with his growth, and strengthened with his strength, till virtue and Washington were synonymous terms. When called into public service, far from betraying pride and vanity, he was eminently distinguished for that modesty which is the sure attendant of merit. The whole tenor of his life presents a shining pattern of excellence. On a sacred and punctilious performance of every duty, he founded his interest.—Punctuality and perseverance were incorporated in his nature—unwearied exertion for the benefit of mankind, was the basis on which he founded his happiness. Endowed with quick passions, he attained over them an unlimited control, and seemed to possess the infirmities of nature, only to make his character more perfect by subduing them. Others have been great warriors, great statesmen, great politicians—Washington, uniting these three characters in one, was great in goodness. When danger called him to the field, his courage, like his goodness, seemed to be of a peculiar cast; not that which rushes recklessly on into scenes of blood and carnage, but that which sustained unmoved the insults of his most inveterate foes. But the most brilliant point of his character, and that which cast a superiority over all the rest, was his constant reference, both in public and private, to that almighty Power whose agent he was in forming this great Republic. Conscious of the important nature of his undertaking, and viewing with a prophet's eye the mighty benefits that would result to mankind, he seems to have constantly drawn from the fount of wisdom, resources which supported him amidst the most severe discouragements, and which conducted him safely through the most imminent perils. Fame with her hundred tongues has deservedly spread his name throughout the earth, and exhibited the wonderful beauty and sublimity of his character to all ranks and conditions. It is a stimulus to the child to excel in filial duty, an incentive to youth to promote the welfare of his country—to the middle aged it presents a shining pattern of disinterestedness, and confirms the aged in their choice of retirement among scenes of nature, to contemplate nature's God. The name of Washington has been properly called the watchword of liberty. It is the main spring of republicanism—the polar star in the political horizon, to which the conscientious statesman looks, to guide him in his devious and uncertain way. It causes the heart of the virtuous to glow with warmer emotions, and buoys him up in high and difficult undertaking. Even the vicious bow beneath its mighty sway; and the wily politician, seeking to undermine the fabric of independence, with eloquence flowing from his mouth and malice rankling at his heart, points to the portrait of Washington, and makes to it a sublime apostrophe, while he wantonly contradicts every precept which it inspires. The celebrated Charles Phillips in speaking of Washington, has emphatically said, "Mankind are his posterity, his dwelling is the universe, his fame is eternity."

Earleville, August 27, 1837.

For the Magazine and Advocate.

HEALTH AND HAPPINESS.

Happiness, as Paley has observed, consists in a considerable degree in health. He who has gazed upon the gambols of young animals, who has witnessed the delightful overflowings of animal healthfulness and spirits in the infant, may conceive of the happiness there is in health. He, who in his own person has felt this happiness reproduced by the departure of sickness and suffering, will be ready to subscribe to the dogma of Paley.—This same vivacity of feeling, of which the convalescent is conscious for a few days after his recovery from languor and pain, seems to be in perpetual vigor in the young of our own and other races of animals. Animal gladness seems that species of joy, which is provided by the Author of Nature for all animals, during youth and growth. It is the element in which the spirit breathes.—For other animals, in their maturity, other sources of well-feeling are superadded, and for man, in the strength of his maturity, there are provided gratifications which have reference less to his animal than to his intellectual and moral nature.—Paley says, "When we are in perfect health and spirits, we feel in ourselves a happiness independent of any particular outward gratification whatever, and of which we can give no account. This is an enjoyment which the Deity has annexed to life, and it probably constitutes, in a great measure, the happiness of infants and brutes."—Now let us pause and inquire, why is it so? Do we not plainly perceive in this provision for our happiness, before our minds are capable of taking care of their own well-being, and in making this joy the constant companion of the brutes, that He who made us, made us to be happy—that the hand that made us is Divine—and, too, divinely good? Can we look upon infancy—healthy infancy, in the exuberance of its joys, in the overflowings of its delightful existence, without feeling that our Father is Love indeed? Can we look upon that age which seems beloved of Heaven, upon which have been showered all its delights, without emotions of grateful joy? God is good unto all, and his tender mercies are over all his works! Is not this truth forced upon the heart, when we behold how joy is the very atmosphere of the young spirit—how all its sorrows are transient as the early dews which the sun's first beams dispel from the eyelids of the opening flowers—how all its faculties are expanding in joy—how it is gathering in its delights, strength against a sterner season, in short, when we see how abundantly God has provided for those who could not provide for themselves? *We trust every heart feels so.*

A. N. S. S.

For the Magazine and Advocate.

IGNORANCE.

The great obstacle, which impedes the progress of Christianity, is ignorance. This forms the insurmountable barrier to the furtherance of pure principles and benevolent actions. It is an indisputable fact, that we must be brought to know and comprehend the nature and extent of the relations we sustain towards our fellows, our duty to our neighbors and our God, before we will act accordingly. It is utterly impossible to convert the intemperate, restrain the wicked, or turn the vicious from their course, so long as their minds are enveloped in Egyptian darkness.—You must first enlighten their minds, in order that they may estimate the evil to which they are prone, and the misery consequent of such inclinations. Teach them the nature and object of their moral and religious obligations, and a reformation will most assuredly follow. It is, therefore, impracticable to facilitate the doctrines or measures of any sect or party, without previously imbuing the minds of their subjects, with a sense of its utility and importance. Now, it is well known, that we can have no perceptions, only through the medium of the nerves—so, on the other hand, we can have no idea of right or wrong, good or evil, without education. In this way, it is easy to account

* A person who visited the cell of John Washburn, who had been guilty or accessory, to thirty-one murders, thus sums up from his lips, his experience:—"He had settled it in his mind as a positive truth, that happiness in this life consisted in money and dissipation; that religion was gloomy and uncomfortable in this world; that he would roll sin as a sweet morsel under his tongue in this life, and that he would avail himself of the means of future enjoyment by repentance at death, like others."

for the oft times ill success of the preacher. It matters not how thoroughly he may have digested his subject and maturely considered its bearings—still, frequently he sighs in sorrow and sadness, that his discourse has no effect. Some preparatory measures are indispensably necessary, in order that lectures, however powerful, should have the desired effect. The mind must be fully prepared, ere it will receive and nourish good principles and good habits. Like the soil, it needs the best of culture. An uncultivated mind may be compared to a barren soil—it is encumbered with briars, and thorns, and noxious weeds, which stifle and check the growth of all those tender sensibilities that exalt us above the brute, and adorn us in the image of our Maker. How much more real, lasting benefit, might be derived from the agency of temperance lectures, would they but take this preliminary step. They would not then so often complain, about talking to the walls, and their words falling on barren soils. Let them throw away their pledges so frequently violated, and devote a portion of their time to imparting instruction to those whose minds are ready to receive instruction. Much more good will result from such a course. This atony of the mind prevails in every department of society—in all the grades and stations of life. It is the chief cause of the tardy progress of Universalism. Before every knee shall bow, and every tongue confess—ere all shall know the Lord from the least to the greatest—the people must be enlightened en masse. The practice of explaining that which is unknown, by that which is still more unknown, must be done away. The period which shall usher in the Sun of righteousness, will be consequent on the advancement of knowledge. Then let us not be weary in well doing—but let us persevere in our essays to relieve mankind from the thralldom of sin, by disseminating the seeds of knowledge—for knowledge is the handmaid of Religion. ASA.

South Venice, September 30, 1837.

From the Union.

MINUTES.

Of the proceedings of the New-York Association of Universalists—for 1837.

Met according to adjournment, at Huntington, L. I., on Wednesday morning, October 11th, 1837, and proceeded to business by choosing ABNER CHICHESTER Esq., of New-York, Moderator, and Br. I. D. WILLIAMSON, of Poughkeepsie, Clerk.

The divine blessing was invoked in a prayer by Br. C. F. Le Fevre.

1. The minutes of the last session were read and approved.

2. Appointed Brs. C. F. Le Fevre, S. J. Hillyer, and L. C. Marvin, a committee on fellowship and ordination for the ensuing year.

3. The committee of discipline reported by their chairman, Br. T. J. Sawyer, that no cause of complaint had come before them during the past year.

4. Appointed Brs. T. J. Sawyer, C. F. Le Fevre, and L. C. Marvin, committee of discipline for the ensuing year.

5. Appointed Brs. T. J. Sawyer and S. J. Hillyer, clergymen, and H. H. Brown and P. Price, laymen, delegates to the State Convention, with power to appoint substitutes.

6. Voted, that the first Universalist society in Poughkeepsie, and also the First Universalist society in Huntington, L. I., be admitted to the fellowship of this Association.

7. Appointed Br. T. J. Sawyer to deliver the occasional sermon at the next session of this body, with power to appoint a substitute.

8. Voted, that when this Association adjourn, it adjourn to meet in Poughkeepsie, N. Y.

Adjourned till to-morrow morning at 9 o'clock.

Met according to adjournment, on Thursday morning at 9 o'clock, and united in prayer with Br. William Whittaker.

9. Br. I. D. Williamson presented the following Resolution which was unanimously adopted.

Whereas, The New-York State Convention at its last session in Albany, passed a resolution recommending to the several societies of our denomination to take up collections for the purpose of defraying the expenses of delegates to the State, and United States Conventions; and whereas, It is desirable that there should be a union of action upon that subject, Therefore

Resolved, that the several societies in the fellowship of this Association, be requested to make their contributions for this purpose, on the first Sunday in December, 1837.

10. Appointed the Standing Clerk to prepare the minutes for publication, and accompany them with a circular.

Adjourned to meet in Poughkeepsie, N. Y., at such time as the Standing Clerk may designate.

ABNER CHICHESTER, Moderator.

I. D. WILLIAMSON, Clerk.

Delegates present.—Huntington, Isaac Concklin, G. W. Concklin; Second society, New-York, A. Chichester, J. M. Platt; Third society, do., William Pirsson, Abraham J. Mene; North Salem, Levi Smith, J. P. Brush; Newark, N. J., Stephen G. Sturges, S. W. Bond; Poughkeepsie, Benjamin Gile, W. H. Slater; Southold, L. I., Joseph H. Goldsmith, W. H. Overton.

Ministers present.—C. F. Le Fevre and T. J. Sawyer. New-York; S. J. Hillyer, North Salem; I. D. Williamson, Poughkeepsie; W. Whittaker, Hudson; W. Fishbough, Philadelphia.

ORDER OF SERVICES.

Tuesday evening.—Prayer, Br. W. Whittaker; Sermon, Br. W. Fishbough, Matt. vi: 10.

Wednesday morning.—Dedictory services. Introductory prayer, Br. Whittaker; Reading select portions of Scripture, by the same; Sermon, Br. I. D. Williamson, Eph. ii: 19, 20; Dedictory prayer, Br. T. J. Sawyer.

Wednesday afternoon.—Prayer, Br. I. D. Williamson; Occasional sermon, Br. C. F. Le Fevre, Heb. ix: 22.

Wednesday evening.—Prayer, Br. S. J. Hillyer; Sermon, Br. W. Whittaker, Luke xv: 20.

Thursday morning.—Prayer, Br. C. F. Le Fevre; Sermon, Br. S. J. Hillyer, Mark vii: 37.

Thursday afternoon.—Prayer, Br. I. D. Williamson; Sermon, Br. T. J. Sawyer, Psalm xc: 14.

Thursday evening.—Prayer, Br. T. J. Sawyer; Sermon, Br. I. D. Williamson, Matt. xvi: 3.

CIRCULAR LETTER.

To the believers in the faith of Abraham within the limits of the New-York Association—

Brethren—Once more have we been permitted to meet in annual Association. We were cordially welcomed by our worthy friends in Huntington, and received at their hands every token of fraternal and Christian regard. The Society in this place although in its infancy and by no means numerous, is still deserving great praise for its zeal and well directed exertions for the promotion of the cause of truth and virtue. During the last year it has erected a very neat and commodious house for public worship, which, on the first day of our session, was by appropriate services, dedicated to the one living and true God. May the Lord prosper them abundantly and enable them to reap the fruits of their labor of love.

It was gratifying to see our Association so well attended. With the exception of one, we believe all our societies were fully represented in the Council. This is as it should be. Societies should be careful to appoint their delegates to the Association, and appoint such active and zealous individuals as will attend. There are fewer indexes of the healthful state of our societies, and we trust that another year we shall not be under the painful necessity of making one solitary exception.

The business of the Council, we need not say, was conducted with that spirit of good will which characterizes all our meetings, and the public services of the occasion were uniformly well suited, and acceptable to those who attended them. Two societies, that of Poughkeepsie and that of Huntington, were received into our fellowship; and a vote was passed as will be seen by recurring to the minutes of the proceedings, requesting the several societies in the Association, to make a contribution on the first Sunday in December, for the purpose of defraying the expenses of delegates to the State and United States Conventions. The measure was recommended by our last State Convention, and we feel confident will commend itself to the unprejudiced judgment of all our brethren. It seems no more than an act of equity that the expenses of our delegates to the State and United States Conventions should be defrayed. If they give their time we ought not to subject them to any farther loss. The amount required from the individual societies would be small, and could be regarded as no intolerable burden.

We have been highly gratified with the tidings of prosperity which we have received from all quarters. Never before was the cause of universal grace in so prosperous a condition within the limits of our Association as at this moment. The truth runs and is glorified, and blessed be the name of God. Brethren, let us be encouraged to increasing zeal and activity, and let those who have named the name of Christ be careful to depart from all iniquity. By order, T. J. SAWYER.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, NOVEMBER 3, 1837.

MINUTES OF PROCEEDINGS.

The great increase of Associations and Conferences in our order, and the room the minutes of their proceedings occupy in our periodicals, renders a few improvements in the manner of preparing these minutes desirable to Editors at least, if not to a great majority of the readers of our papers. The present is not perhaps the best season to offer some suggestions on the subject, but it is the time when, from the frequent recurrence of the difficulty, I am best prepared to offer them.

A full and regular journal of all the proceedings of each Convention or Association should be made out as the business progresses, for the use of the Standing Clerk, who should as fully record it in the book of records. This has not, heretofore been done. The minutes, only, of the proceedings have been recorded. Of them, more anon. To prevent errors, the journal of those proceedings should be read at the close of the session to which they belong, and at the commencement of the next session, when, if any errors were noticed, they could be corrected. Thus, not only the resolutions and measures passed, but those negatived, with the names of their movers, would be preserved, and be arranged, too, disposed of. The reports of committees might be in the very order in which they came up and were made in writing, and, with the letters of societies, be put on file, after all the useful and interesting information had been extracted from them, and recorded by the Standing Clerk in his book of records. It is true, this measure would give employment to the Assistant, as well as to the principal Clerk, usually appointed to note down the proceedings—but are they not appointed for that purpose—and will they be kept more busily engaged than the Moderator? I am certain one can do it all, if the members will but do up all the usual business of appointments and reports on the first day of the session, as should always be done. As to the Standing Clerk, his labors would be a little increased immediately, it is true, but he has the whole year to do it in, and when called on for a report of the state of his Association, he will find the increase of labor in recording the journal, to be a great saving of labor in the search necessary to make out a full and correct report. Nor will he have to draw on the stores of his failing memory, or that of his ministering brethren. So much for the Journal now for the Minutes.

Minutes (simply, short notes) of the proceedings of our public bodies, should contain all the appointments made, the reports adopted, and the resolutions and votes passed; but the whole, should be as briefly expressed as possible. The meaning is all the public are concerned to know—and only what has been, or is to be done, (not what was negatived, or left undone,) affects them. Nor is it generally necessary that these should be arranged in the order in which they occurred. Indeed, for convenience, all the business of the same kind, should be arranged together. Thus all the appointments might be put together—then the reports and their adoption—then the votes and resolutions on other subjects. This measure would lessen the room now generally occupied by our minutes about one-third. Then omit noticing the several adjournments during the session—the opening and closing of each interval of business with prayer, and other small items, all of which every one knows to be matters of course, and one-half the room they now occupy, will be amply sufficient to hold all the really useful information now given. The room thus gained, from fifteen to twenty times per annum in this paper, I have the vanity to believe, can be filled with matter more useful to our cause and far more interesting to our readers. And as I think of this papers so do I think of the other periodicals published by our brethren. True, this paper will not be rid of all its use-

less articles, so long as I am compelled to write, often to fill out a column rather than to communicate information. But an approximation will be made to greater utility.

The Circular letters, yet retained by some of our Associations, I think might be omitted with advantage and profit. When we had few or no periodicals to instruct and enlighten our denomination as to the general state of the cause, and exhort them to a performance of their duties, the proceedings of our Councils were published and distributed in pamphlet form, and these letters were highly interesting and useful. But this state of things no longer exists. One-half of these letters are filled with meaningless, or at least thread bare, stereotyped phrases, which have ceased to interest or instruct—like a hard task, well committed to memory, they rather tire and disgust the reader. Instead of the circular, a brief statement of any unusual circumstances attending the session, and a statistical statement of the several societies in the Association—their number, increase or decrease, condition and prospects—would be very interesting to the public, and would generally occupy far less room to more purpose.

Even the Circulars of our State Conventions, might be modelled after some plan like the above suggested—being filled rather with statistical and instructive matter, than a repetition of the information already embraced in the minutes, interlarded with the old stereotype phrases too commonly used in them.

The order of public services, might be bridged somewhat, by merely stating who preached, and who took other parts in the public services and devotional exercises of the council. But care should be taken to state the number of delegates, ministerial and laical, who are present—to which may be added the ministerial visitors present, if deemed proper. But in each and every part intended for publication, it should be borne in mind, that *minutes*, and not a full *journal*, of proceedings is all that is wanted.

I have long desired that some one would write upon this subject, and urge the universal adoption of these or similar improvements in our published minutes. Delicacy, alone, has prevented me from doing it long ago.—But as, perhaps, none but an Editor can so well tell the perplexity, and notice the incongruities attendant on the present mode—and, certainly, as none other is made to feel so frequently its inconveniences, and to hear the complaints which subscribers make against it—I have at last thought it no offence against propriety to offer my opinion and unasked advice respecting it. Will our brethren, who have the management, generally, of these matters in their several Associations and Conventions, please bestow a little thought on this subject, and use their influence to effect such improvements as they may deem beneficial?

A. B. G.

SERMON WRITING.

There are many who are much embarrassed in reading manuscript sermons, who would, I believe, find it easy, by observing some of the following hints, the result of good advice to myself from others, and of my own experience.

1. Having chosen the form of the books in which you intend writing your sermons, ascertain on how many pages you can write what will fill out your allotted time in speaking. Then make up your blanks, of the form and size, in good stout covers, and trim the edges neatly, so that you can readily turn the leaves. Covers are necessary, to keep the manuscript from being frayed or soiled so as to have its outer pages illegible.

2. Prepare a skeleton of your sermon, and allot to each division its proportion of pages of manuscript. A little practice will make you a good guesser.

3. Begin each sentence about one inch from the left hand edge of the page, thus making each sentence appear a distinct paragraph. You then know exactly where to find the beginning of each sentence—which saves your eyes and feelings while delivering the preceding

one—as it *always* begins at the indentation at the left hand of the page.

4. Write in a clear, open, and large hand—you will then read it as easily as print. Many are anxious to get as much as possible on the least quantity of paper—a miserable economy, for which the back must pay at a low desk, and the eyes, in a bad light, and the patience at all times. Add to this error, that of writing your sermons on dark colored paper, with pale ink, and neglect to stitch the leaves together, and I have no doubt you will rail out against reading sermons! If you do not, your hearers will!

5. Read your sermon over carefully just before you go to deliver it, until you make yourself familiar with the appearance and place of every sentence and division thereof—and then, by taking in, with the eye, as much as possible at each glance, and by proceeding leisurely in the work, you will not find yourself "confined to your notes," nor will your hearers be likely to complain of a due degree of spirit and ease in your delivery.

Sermons thus prepared will allow interlineations without much confusion—will be worthy of preservation for years—and can be thus preserved, and be delivered without any renewal of labor in old age—a thing that can not be said of extemporaneous discourses. How many aged preachers now wish they had written and preserved the sermons of their more vigorous days!

A. B. G.

THE JEWS.

Certainly no people can possess a greater interest in the eyes of the Christian, than the children of Judah. The Israelite, wandering, persecuted, despised—a proverb and a mockword among the nations—is yet of a lineage nobler than the proudest race of Europe's monarchs—for their fathers were those whom God chose for his peculiar people—over whom he exercised those remarkable providences which are recorded in Holy Writ, and through whom we have received "the Law and the Prophets." They are those who "were broken off, that we might be grafted in"—to whom were committed "the letter," that we might obtain "the spirit"—whose temple is in ashes, but whose God we worship—whose "types and shadows" we use not, but whose Messiah is our Saviour—who have rejected the Gospel, yet, who are its monuments, its living witnesses, scattered throughout the earth.

Their altars are down-trodden, but the fires that glowed there are kindling upon our own shrines—their "harps are on the willows," but the strains of their "sweet singer," warm in our hearts, and flow from our lips, and blend with our hallelujahs—their prophets have passed from among them, yet the words of Israel's "holy men of old," are read, and learned, and repented in all the Sabbath-blessed valleys of our land—in all the wide domain of Christendom! But, though now

"In shade and storm, the frequent night," envelopes them, yet upon them, upon them the tempest-beaten descendants of Judah, through the darkness, shall beam "the star of Bethlehem," and though now

"Forsaken Israel wanders lone," yet "the ransomed of the Lord shall return to Zion, with songs and everlasting joy upon their heads!"

The above remarks are, perhaps, not inappropriate to the introduction of a poem, which we have ever admired, by Walter Scott. It is the hymn of Rebecca, the Jewess, in Ivanhoe. The train of thrilling events alluded to in it, will, we think, naturally call up thoughts like those which we have expressed, and we shall glide into the spirit of the piece, until we feel a portion of that solemn and sublime awe, which "the chosen people" must have felt when God moved before them in the pillar of cloud and the fiery column. Then leaps the heart with gratitude and joy, when "the choral hymn of praise," the sound of "trump and timbrel" rise upon the ear, and "Zion's daughters" mingle their soft voices with the deep tones of "priests and warriors," in ascriptions of thanksgiving and honor to Him who led them

through their journeying. Then comes a sadness over our souls, a sadness for lone, wandering Israel, who would not know the ways of Him whom they had proved and tried, and whose work they had seen, and who are now abandoned "to their own." Then comes the deep, the holy trust in that Being, who is

"present still, though now unseen,"

and to whom we all should pray, that He would be our "cloudy screen," our "burning and shining light."—Then, then comes the Gospel truth, gleaming amid the desolations of Zion, that the contrite heart, "the humble thought" are better than sacrifices and offerings. This appears to us the spirit and the feeling which the perusal of the following will inspire. It is a beautiful hymn, worthy the splendid genius of Scott. One word more—we are surprised that it has not found its way into any of our hymn books—at least, we do not recollect of seeing it in any. It seems to us to be well adapted for singing, when set to the tune called "Park street."

E. H. C.

"When Israel, of the Lord beloved,
Out of the land of bondage came,
Her fathers' God before her moved,
An awful guide in smoke and flame.
By day, along the astonished lands
The cloudy pillar glided slow;
By night, Arabia's crimson'd sands
Return'd the fiery column's glow.

"Then rose the choral hymn of praise,
And trump and timbrel answered keen,
And Zion's daughter's poured their lays
With priest's and warrior's voice between.
No portents now our foes amaze,
Forsaken Israel wanders lone;
Our fathers would not know thy ways
And thou hast left them to their own.

"But, present still, though now unseen;
When brightly shines the prosperous day,
Be thoughts of thee a cloudy screen
To temper the deceitful ray.
And oh, when stoops on Judah's path
In shade and storm the frequent night,
Be thou, long-suffering, slow to wrath,
A burning, and a shining light!

"Our harps we left by Babel's streams,
The tyrant's jest, the Gentile's scorn;
No censor round our altar beams;
And mute our timbrel, trump and horn.
But Thou hast said, the blood of goat,
The flesh of rams, I will not prize.
A contrite heart, and humble thought,
Are mine accepted sacrifice."

MIXED METAPHORS.

"The jumbling different metaphors in the same sentence, beginning with one metaphor and ending with another, commonly called a mixed metaphor, ought never to be indulged in."—Kames.

The above description of a fault in composition, is one which should be carefully attended to, especially by young writers. We like, occasionally, a metaphor, well-timed and well carried out—but fragments, thrown together, without regard to the rules of rhetoric, we can not away with. For instance, we like the introduction of a gem or a flower, by way of illustration; but, when we hear of the gem's drooping or withering, or of the flower's sparkling or flashing, we had rather the piece should have remained *ungemmed* or *unflowered*. In a metaphor, an object is called up upon which the imagination becomes fixed—if broken or crossed by the intervention of another object, it becomes confused, and the beauty of the figure is lost.

Some eminent authors are chargeable with this fault. We take the following instance from Shakspeare, given by the writer we have quoted at the commencement of this article.

"Whether 'tis nobler in the mind to suffer
The stings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And, by opposing, end them?"—*Hamlet*, Act III., Sc. 2.

Now, any one, almost, can perceive the incongruity here. The taking up *arms* against a *sea* of troubles, is an idea which mars the metaphor—or, by bringing two metaphors together, spoils the beauty of them both. For,

divide the sentence, and the two expressions, taken separately, will assuredly be proper, as troubles may be fitly compared to a sea, and our resistance to them may be likened to the taking up of arms—yet, when brought together, there is, to the perception, all the incongruity which there would actually be in our opposing the surges of the deep with sword and musket. The substitution, simply, of the word host, instead of the word "sea," would, in our opinion, form a perfect metaphor—thus:

"Or to take arms against a" host "of troubles,
And, by opposing, end them."

The following lines from the *Lady of the Lake*, though perhaps to others unobjectionable, appear to us to contain a mixed metaphor.

"Aloft, the ash and warrior oak
Cast anchor in the rifted rock."

Cast ing anchor, seems to be out of keeping with the fine idea of a "warrior oak," that has stood and battled with a thousand tempests—and such an expression is to us rather a flaw in that beautiful description of the scenery near Loch Katrine. This is, of course, merely an individual opinion, it may be a peculiarity of taste—for, although it may give an idea of firm-rootedness, which certainly belongs to an oak yet, the active notion of casting anchor, is associated in our mind with the strange figure of a *mooring tree*. We should even have liked better the passive expression—

"Aloft the ash and warrior oak"
Were anchored "in the rifted rock"—

but we had rather *cut* the anchor, entirely. On the whole, it appears to us a specimen of the mixed metaphor.

It is needless to multiply instances, as probably enough have been given for the purpose of illustration. We would not, in thus commenting, arrogate to ourselves perfection as far as this fault in writing is concerned—for I, myself, am a young writer, liable to, and probably guilty of, the defects of a young writer. I am fond, as I have said, of an apt and perfect metaphor. Yet I do not like to see winged creatures swimming, nor dwellers of the deep mounting sun-ward, nor trees walking, nor diamonds scattering perfume, and the like, for the simple reason, that, although I fancy all these things in their place, yet I can not bear to see the order of nature perverted, even in metaphor.

If, then, what I have written upon this subject calls the attention of writers to it, myself among the rest—and if, thereby, they may be induced to strive and avoid this fault—I shall feel that this article is not inappropriate, and that it has done good.

E. H. C.

OUR PROSPECTUS.

We this week send out copies of our Proposals to a number of our agents and friends. The remainder will be forwarded next week. We desire to say a few words to those to whom they are sent, especially, and to our friends everywhere, generally.

To the full extent of all the support received from our subscribers, and even to the extent of considerable support borrowed from personal friends, we have endeavored to be punctual in furnishing our subscribers with it, and in fulfilling, as far as possible, all our engagements with them. How far we have succeeded they know—we are not afraid to trust to their decision in the matter. To do this longer, we must be supported by our subscribers; and to make up for what we have fallen behind-hand in pecuniary means, we think we deserve an increase of our paying subscribers. It will require considerable to place us where we would probably have been had the monetary affairs, and the cost of living, remained as it was when we purchased the establishment. For, independent of recently contracted debts, that purchase money yet hangs heavily on our efforts to make the paper all we desire it to be. Under these circumstances we humbly prefer *two* requests to each subscriber now on our list.

1. Brother—for it is to *you* we speak—please to continue your subscription to our next volume. Pay for it in advance, if possible, and we think you will often rejoice that you have continued to take it. At all events, we scarcely can part from you now—we need your support, and believe that with it we can do you and our cause much good, as well as ourselves. But if you *must* (stern word!) discontinue—(do not do it unless you *must*)—do try and get us a good subscriber in your stead.

2. Brother—for we make this second request to *you*, also—can you not benefit us, and some good friend or neighbor, and the Great Cause in which we labor, by procuring us *at least one, good, new subscriber*. Do try. You know not what you really can do till you try earnestly. And you know not how encouraging it is to publishers struggling and laboring in hard times, to receive good, paying, new subscribers. Try it.

We send out a number of gratis papers—we can scarcely afford to do it, but are loth to discontinue them. Some are to the aged and infirm poor—others to ministering brethren, who are scarcely able to be taxed for them—we hope all such will endeavor to aid us by granting the second request above made, and by sending us something which will tend to render our paper valuable to its readers. We will see.

G. AND H.

PICKERING'S LECTURES.

Some weeks ago I incidentally named this work, among others on the evidences of Christianity, and stated it was out of the market. It appears such is not the fact.—The Independent Messenger, and Br. Whittemore have my thanks for setting me right on the subject. I forget how I got my impression on the subject. But having been set right, we have now ordered on a lot from Boston, and hope soon to be able to supply the orders of our friends for this excellent work.

A. B. G.

PROCEEDINGS OF THE U. S. CONVENTION.

By an article in the last Union, I perceive that this pamphlet is published at that office, and orders for it solicited from our ministering brethren generally. Not having seen the work itself, we can not speak of it particularly, but in hopes that some will be forwarded to us for sale, before long, we call attention to it thus early.—Will our brethren, North and South, who have no opportunities of sending direct to New-York, please let us know soon how many copies they will want for sale in their respective neighborhoods, in order that we may procure a sufficient quantity before navigation closes?

A. B. G.

THE UNIVERSALIST UNION.

The terms of this valuable periodical, conducted by that excellent publisher Br. Price, were forgotten on the last page of this paper. We copied from the Herald of Truth. The terms are, two dollars per annum, payable in advance; if not paid within six months, the paper will be discontinued, (unless the subscriber is known to be responsible,) and charged at the rate of two dollars and fifty cents per annum—and at that rate, if not discontinued. I believe I have given Br. Price's terms correctly, but I quote from memory.

A. B. G.

BOOKS—BOOKS.

Just received, a new and large assortment of Universalist, Phrenological, School and Sunday School works—besides some valuable standard works in Theology—and a few miscellaneous works well worth examination. Our limits do not permit us to specify, at present; but we invite orders for any books, as what we have not got, we can immediately obtain, if in the market.

For a number of weeks past, indispensable business, at home and in the office, has prevented me from paying much attention to those favors of correspondents that needed much correction. There are some that need so much revision, (and some even need re-writing,) that I fear they are doomed to lie over a while longer.—Do endeavor to write legibly and without crowding the lines.

A. B. G.

THIS PAPER.

Our readers will see that the ever welcome Br. Spear again appears in our columns—we have more on hand. Br. Manley's sermon will well pay for perusing it—try it, reader. The article by Sister Felton, is an admirable one also—so brief, well expressed, and comprehensive—worthy of its subject. Of the editorial it becomes me not to speak, but let not the reader forget to read, remember, and practice on the requests in the article headed "Our prospectus." We feel a peculiar interest in that article.

A. B. G.

NO. 22.

We are nearly destitute of this number. Will our agents, and Postmasters who have papers in their hands, please examine them, and send us all the copies of this number they can procure? Subscribers also, who do not file their papers, will much oblige us by sending us their copies of this number. We will send them any of our pamphlets in exchange, to the amount of twelve and a half cents for each copy.

A. B. G.

A CARD.

CLINTON LIBERAL INSTITUTE.

ALBERT H. CAMP, Esq., of Forestville, Chautauque county, N. Y., has presented the excellent Chemical Apparatus formerly owned by Dr. A. G. Cary, of Oxford, Chenango county, to the Clinton Liberal Institute—Dr. Cary generously deducting 20 per cent. from the original cost.

The wealthy and generous need not despair—there yet is room, and this institution would be truly grateful for further donations.

S. R. SMITH.

Clinton, October 10, 1837.

NEW AGENTS.

Sampson Jaquith, Adams—J. Donaldson, P. M., Nelson—O. Mansfield, P. M., North Clarence—George Patchen, Mead's Creek—J. L. Adams, Aurora, Ill.—Joseph Hine, P. M., Stow. O.—Daniel Persons, Marion, Mich.—Dr. Stephen Wilson, Grand Rapids—Martin Hopkins, Spring Water—Lewis Sanford, Moreland.

Br. T. F. Alberton, Norwich, Conn., will please act as our agent.

EVANGELICAL PREACHER.

Being compelled from the advanced state of the season to complete the publication of the Register and Almanac for 1838, and having but one press, we have been obliged to delay the publication of the Evangelical Preacher. We shall commence the next number immediately, and continue on the succeeding numbers till we make up for past irregularity. This is the only apology we have to offer for not having issued the August and September numbers.

G. SANDERSON.

REGISTER FOR 1838.

Rev. O. Whiston, of Cooperstown, solicits early post paid orders for the Universalist Almanac and Register for 1838.

* * The same work can also be had at this office, at the publishers' prices.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. C. S. Brown, in MacDonough—Br. O. Roberts, in Mumford, (Wheatland,) A. M. and P. M.—subject, Parable of the Rich man and Lazarus—Br. DeLong, in Smyrna—Br. T. J. Goodrich, in South Bainbridge—Br. Britton in Philadelphia, (Jefferson county,) at 10 A. M., and at Evan's Mills at 3 P. M.

Br. Britton will preach on evenings of 6th inst., at Gouverneur—7th, Bentley's Corners—9th, Thompson's school-house in Alexandria—10th, Person's Corners—13th, Carthage—14th, Lockport—15th, Dexter.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper

A. B. Clinton, (Ia.)—Dr. S. Northampton—Rev. J. S. F. Darien, for self, J. P. D. B. W. M. and B. G.—Rev. J. H. G. Berlin, (Conn.) for D. C. J. W. A. G. E. S. M. W. T. F. A. J. W. C. B. R. M. E. P. and J. L. G.—J. S. D. New-York—P. M. Moreland, for L. S. J. B. and M. B.—P. M. Farmington, for E. S. and E. R.—P. M. Plattsburg, for self, and A. S.—B. D. West Richmond.

POETRY.

For the Magazine and Advocate.

LINES.

On the death of Helen, aged two years, daughter of George W. and Susan Freeman, of Ohio city, Ohio.

By MRS. S. BROUGHTON.

How fair is the tinge of the opening rose,
As in bright blushing beauty the petals unfold,
And, with diamond drops sparkling, the carnation glows,
When in glory the banners of morn are unrolled.
But the violet fringe of those petals will fade,
And the tempest-breath darkens the carnation's glow,
And the rose, where the pencil of beauty hath strayed,
When the storm-cloud has passed shall lie mournfully low—
And the pure gems of light, that so brilliantly beam
In the circuit of love 'round the mother's fond heart,
One by one must go down in the dark rolling stream,
And like shadows of glory at sunset depart.
But a beautiful region is beaming afar,
Where the crystalline fountains are shaded with bloom,
Cast their spangles of light on the sweet-scented air,
And the wings of the cherubim scatter perfume.
There flowers that wither 'neath time's chilling sky,
Transplanted shall live in perennial prime,
Where the anthems of glory are sounding on high,
And the arches of suppliance ring back the loud strain.

From the Ladies Repository.

PROVIDENCE OF GOD.

ST. LUKE: Chap. xii: Verses 24, 25, 26.

By MISS S. C. EDGARTON.

Sweet lily in thy snowy bloom,
Who wore thy glorious vest!
Did fairy at her magic loom,
Or silkworm in his nest?
Or did thy own white lady-hand,
Thy thread of beauty draw?
Dost thou profess to understand
The spinster's mystic law?
Ah no! I neither toil nor spin,
Nor vex myself with care;
Yet kings' habiliments are worn,
Compared with these I wear.
For He who weaves the web of fate,
Hath wove my satin dress,
And need I fear he will abate
His patient watchfulness?
Thou raven of the bright black wing
Who gives thee food to eat?
What thrifty laborer dost thou bring,
To sow and reap thy wheat?
For when the warm, bright days are o'er,
Still ravens must be fed,
Thou where thy garner, where thy store,
When Summer fields are dead?
I sow not, neither do I reap,
Nor have I threshing floor;
Yet still my Husbandman doth keep
An ever bounteous store.
He ever hears my hungry cry,
And gives me dainty food;
Then shall I not, indeed, rely
On Him for every good?
If God so clothes the Summer flower,
Which fade in a breath,
Thou why distrust his gracious power,
O ye of little faith!
Are ye not better than the fowls,
That skim the bright blue air?
Thou why not yield your fainting soul,
To his sustaining care?

Shelton village, Mass.

HAPPINESS.

"Happy the man who sees a God employed
In all the good and ill that check his life."—Coverley.

Reader, bear with me awhile and I will tell you the true secret of happiness. I will first tell you what and where she is not.

The miser bears another penny to his vast and glittering heap, and hopes to find happiness there. The politician seeks for it in the elevation of himself or a favorite to some lucrative or honorable post; the poet in adding another flower to his wreath of fame; and the sensualist in the gratification of his animal appetites. In all

this as an end, they find nothing but "vanity and vexation of spirit."

By the mass, it is sought for in the shape of excitement of some kind or other. The revivalist can be happy if he can succeed in getting up a religious excitement. The husband prefers spending his evenings at the theatre, tavern, or some other public place of resort, because "there is something going on," in other words, some excitement there. For the same reason he is loath to prefer a glass of wine or brandy to good cold water.—The wife thinks it very pleasant to spend an hour or two each day in gossiping about, retailing scandal and other excitement; it is so moping to employ one's self in making old clothes almost as good as new; and all the *et ceteras* of domestic employment and domestic peace. The daughter

"Loves to hear men flattering,
Loves fashionable clothes,
Loves music and dancing,
And chatting with the beaux!"—

all this is so charmingly exciting! She does not like to assist her mother in making puddings and pies, but if the mother is engaged in puffing a new fashion, admiring the last novel, criticising the manners of Mrs. A. or the dress of Miss B., she is all animation and volubility.

I do not mean all husbands, all wives, and all daughters. No, there are bright and honorable exceptions, nor are they few. There are those who seek happiness where alone it can be found; those who feel that

"Within ourselves this jewel lies,
And they are fools who roam."

The means by which happiness may be attained are simple, and within the reach of every one. We have only to *feel* and *act* in such a manner that we can be entirely satisfied with ourselves; have a "conscience void of offence toward God and man." For our assistance in this course of conduct, our Saviour has given two sublime and beautiful rules, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," and, "whatever ye would that others should do unto you, do ye even so to them." Here lies the whole duty of man; the criterion by which we are to measure every thought and action. We should seek for knowledge, wealth and power, only as so many means of advancing our own happiness and that of others.

We can not escape afflictions, disease, or death. They are the unavoidable lot of all; the chastisement of a father's hand, directed by a father's love. By them we are taught to be humble, to sympathise with others in their afflictions, to relieve the needy, and "comfort those that mourn." In doing all this, we find happiness; high, solid, and lasting happiness, such as the wealth of worlds can not give, or their little transient afflictions take away.—*Pearl and Galaxy.*

MARRIAGES.

In Kirkland, October 10th, by Rev. S. R. Smith, Mr. THOMAS K. FREEMAN, to Miss SUSAN CAMPBELL, of the former place.

In same town, by the same, on October 11th, Mr. THOMAS A. GREENMAN, to Miss SUSAN E. DELAND.

In Gaines, September 7th, by Rev. W. Andrews, Gen. JOHN B. LEE, of Albion, to Miss JANE E. NICHOLS, of the former place.

DEATHS.

In Marshall, at the residence of her father Mr. Gann, Mrs. MARY ANN WHALEY, consort of Mr. Abner Whaley, aged 22 years. This afflictive dispensation has been rendered doubly so by the particular juncture in which it happened, especially to her companion.

They were married on the first day of October, the next day Mrs. W. was seized of an illness, that produced a derangement, from which she never recovered, but expired on the 10th. Those virtues and amiable qualities, therefore, that had so gracefully adorned her youth, causing her to be beloved and esteemed at home and respected and admired abroad, have been suddenly blasted by death, ere they were permitted to expand and bloom in maturer years; and his morning sun, which rose so bright and clear, has been immediately enshrouded in a dark cloud of sorrow.

May the hopes and virtues of Christ's Gospel, which alone hath immortality, sustain and comfort the mourning circle, and enable them to say with the Psalmist, "We know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted us." D. B.

In the town of Wayne, Mich., September 24th, Betsy, daughter of Wells H. Atwood, at the age of five years. J. GAGE, 2d.

PROSPECTUS OF THE THIRD VOLUME OF THE UNIVERSALIST UNION.

Being the 10th volume of the Religious Inquirer, and the 7th volume each, of the Christian Messenger, Gospel Anchor, and Pioneer and Liberator.

The Third volume of the "UNIVERSALIST UNION" will commence on the 11th of November, 1837. The Proprietor deems a few remarks necessary in respect to its future course and character. The past is the best pledge he can offer for the future. It will continue the "even tenor of its way," noiselessly it may be, but none the less effectually, he trusts, in the end. The paper has never breathed the atmosphere of excitement, but has rather in all its investigations of the momentous question which divides Limitarians and Universalists, aimed to address the sober, reasoning faculties of man, while a good portion of its labors has been directed to a proper development of the moral influences of its own peculiar tenets, and the upbuilding of the same in the hearts of all who take upon themselves the profession. Other courses, he is sensible, might have been pursued, and perhaps might have produced greater immediate effects; but it is still questionable whether they would have been more lasting. He has endeavored to pursue that course which duty seemed to mark out, and if he has erred, he believes he has erred on the right side—the side of charity. And the increasing approbation manifested by esteemed friends in various sections, induces him to believe that he has not entirely misjudged in the case, and encourages him to persevere in his labors.

As heretofore, a portion of its columns will be devoted to miscellaneous reading of moral tendency. It already possesses a highly respectable list of correspondents, both male and female, in various parts of the United States, to whom the proprietor is under many obligations for their labors in imparting interest to his columns. Others are respectfully invited to join this number, and make the Union a medium of, at least, occasional articles from their pens. No efforts are spared to make it a respectable channel of communication to the public—an interesting and instructive periodical and creditable to the denomination to which it belongs. Its form being well adapted for binding, and its matter of a permanent character, by a little care in preserving and binding from year to year, it will furnish a valuable series of volumes for after reading and reference. The 1st and 2d volumes can still be had. P. PRICE.

No. 2, Chatham Square, city of New-York.

NEW BOOK OF PSALMODY.

Just received and for sale at this office, at the publisher's prices, the NEW BOOK OF PSALMODY, entitled "SONGS OF ZION: OR THE CAMBRIDGE COLLECTION OF SACRED MUSIC: designed for the Church, for the Social Meetings of Christians, and for Family Worship: comprising a rich variety of the most popular tunes, anthems, etc., with many pieces from various authors, never before published, written expressly for this work: arranged with a figured bass for the Organ or Piano Forte. To which is prefixed a Familiar Introduction to the Art of Singing, designed for the aid of those who are entirely unacquainted with the science of music; the Instructions being reduced to great plainness and simplicity." By THOMAS WHITTEMORE.

This Book contains upwards of three hundred tunes, of a great variety of metres, which may be divided into three classes: 1st. A small and choice selection from the best of the old American authors. 2d. A selection from the European tunes which have become popular in this country: and 3d. A large variety of original tunes, which have never appeared in any work, and which can not appear in any other than this. In addition to these, there are upwards of 100 pages of Anthems.

This work contains upwards of 250 pages of the size of the "Boston Academy's Collection," and will be sold at the same price, viz. \$1 single; \$10 per doz. to societies. The author pledges himself to the public, that neither pains, nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in "Union Singing Schools." On the great theme of praise, all Christians agree; we can all unite our hearts and voices in celebrating the praises of God and the Redeemer, and the glories of eternity. Some old and very popular pieces, that have of late been neglected, are here revived. In a great number of cases, the whole Hymn is put upon the same page with the tune, which will be very convenient in singing these tunes as voluntaries.—There are many most excellent hymns inserted entire, which appear in no hymn-book in common use.

PRINTED BY A. B. GROSH,

Knickerbocker Hall, South side of Catharine-street,

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, NOVEMBER 10, 1837.

NUMBER 45.

PRIZE TALE,

Written for the Evangelical Magazine and Gospel Advocate.

GUILFORD BOSTWICK:

OR

PAINS OF GUILT AND POWER OF LOVE.

BY THE AUTHOR OF "EDWARD AND CORNELIA."

Happening to spend a Sabbath in New-York, in the Summer of 183-, I attended meeting in the afternoon, at a church in D. street, where the venerable Mr. — had labored for many years, in sustaining the doctrine of the Restitution. He discoursed, with his usual eloquence and pathos, on the subject of repentance. Although myself much interested in the sermon, I could not but observe the tearful attention given by the occupants of an adjoining pew. These consisted of an aged lady, of a care-worn yet placid expression; a man and woman a little short of middle age; and a blooming girl of perhaps fifteen. The three former, especially, attracted my attention by their susceptibility of feeling, as the preacher so eloquently portrayed the poignant stings of guilt, and the sovereign power of love to subdue and bring home the offender. At the close of service, having a partial acquaintance with the clergyman, at his earnest solicitation, I accompanied him home. On our way, I inquired concerning the interesting family, with whose devotionality of feeling I had been so attracted. "The history of that family," replied my reverend friend, "is most pleasingly identified with my labors in the ministry; and shall, if you please, form the entertainment of the evening, at our fireside." The evening arrived. We were seated around the parlor hearth, and the good man began his narrative.

"Not long after I commenced my labors in this city, I had discoursed, one morning, on a favorite subject, James i: 27—'Pure religion,' etc. At the close of service, a middle-aged, matronly-looking female, indifferently clad, came up to me, and introduced herself as the widow Jarvis. She said she had been, for some time, a believer in the Restitution, but living at a distance, this was the second time she had ever attended my meeting. She requested I would visit her family at No. 29, C. street, adding, in a calm, subdued tone of voice, 'you will there find both the fatherless and widow in affliction.' I was deeply touched with her appearance, and promised to comply. * * *

It was a cold evening in December, I drew on an overcoat and took the street, intending to redeem my promise to the interesting widow. I had gone but a few paces from my door, before I returned for my cloak; and passing through the hall, I looked at my thermometer, and observed that the mercury stood at 18 degrees below zero. I quickened my usual pace to keep warm, and soon found myself in C. street. In another moment I was in an upper apartment, which presented one of those scenes of poverty with which a long residence in this emporium has since rendered me familiar.

In a grate, protruding from the chimney, were a few coals, mingled with carpenter's chips. The widow bade me be seated, upon a broken chair, while she replenished the fire with another handful of coals from a bushel basket, which she said contained her whole store of fuel for the winter, and the Lord only knows what she should do when these were gone. She then produced the bottom of a broken bowl containing a little oil, with a wick in the centre, formed by tying a strip of old muslin to a button, the button standing on the earthen to keep the wick upright. She lighted the miserable taper, and its first faint flickering re-

vealed two small windows, caulked and patched with rags and paper, with here and there a still open cranny, through which the chill air streamed as from a bellows.

I looked around to see if all was in this sad keeping—if I might not meet some token of comfort to relieve the wretched monotony. In one corner of the apartment was an object, till now unobserved—a sick person, on a couch. Four bricks, standing upright, supported the four corners of a door, which I observed had been unhinged from an adjoining closet. On this door was spread a thin layer of straw, and over this, a well worn sheet, which kept the straw in its place by being doubled under it at the outer edge of the door, and tucked between the door-edge and the wall, on the other side. On this sheet lay the invalid, covered only with a thin shawl and some other meagre articles of female apparel. I approached the couch, and beheld a female, apparently about eighteen, faded indeed, and emaciated, but still retaining the lines of striking intellectual beauty. The eyebrow was dark and arching; the forehead high, and thin about the temples, but farther upward, swelling out into a delicate and graceful roundness. All I remember of the mouth, the lips bore a deeply marked but indescribable expression of penitence and self-condemnation. She slept. I placed my hand upon that fair forehead, and it was hot, notwithstanding the coldness of the air, and openness of the apartment. I listened to her breathing. It was forced and heavy. But a sound soon caught my attention, like the faint sobbings of an infant. The widowed lady approached the couch with a quick but noiseless tread, lifted the shawl, and upon the arm of the invalid there lay a young and feeble child. I drew back from the heart-rending picture, and as soon as the first gush of feeling was sufficiently conquered, turned inquiringly to the widow. She understood me, and after a moment of inward struggling, found utterance.

"This is my daughter—my only, beloved child. My husband was a seafaring man. While he lived we were independent, though not affluent. Five years ago, he sailed as supercargo of an Indianian, and was lost. It was a heavy stroke. Emma was an orphan—I, a widow. We strove against our hard fortune, and, for a while, successfully. Having been much accustomed to the needle, I soon learned Emma, and by taking work from a neighboring clothing store, we made ourselves quite comfortable. Two years ago there was a revival in the Methodist chapel, in this street. Emma, in company with several other girls who wrought for the same establishment, and who were now our only associates, attended these meetings, which were held every evening for several weeks. I ought not to have permitted her attendance. But I was not, at the time, aware of the extravagance with which these meetings were conducted, nor did I fully know the susceptibility of her imaginative temperament. She became a subject—a victim of the excitement. Several young people were soon after added to the church, and she among the number.

At this meeting she formed an acquaintance with a young man named Guilford Bostwick, at that time a clerk in the store of Messrs. C., G. and Co., Pearl-street. He was handsome, graceful, and intelligent. But what most endeared him to my daughter, was his apparent zeal and fervor in religion, having become a member of the meeting at the same time with herself. I can not dwell upon the sequel; suffice to say, he wooed—won—ruined—forgot her!"

Here sobs and tears prevented further utterance.

At length she proceeded: "After Emma's sickness, being unable to do any thing but attend her, I commenced selling one thing after another, to procure the means of life, till our bed, chairs, dishes, every thing are sold."

"Every thing sold?" exclaimed the sick one, in a feverish, half delirious tone, partly turning upon the couch—"every thing sold? You hav'n't sold the ring?"

"No, no, child, the ring is on your finger. It shall not be sold. Alas! it proved the price of her innocence."

"Mother," continued the invalid, turning again upon the couch, "we will change the water in the flower-jars, and range them on the mantle. Guilford is coming this evening." The mother wept.

"Four weeks ago last Sunday," continued the widow, "having engaged a neighboring woman to sit by Emma, I resolved to go to the Methodist chapel, and ask assistance from the minister, having understood there was a fund provided for the needy belonging to that congregation. I sought an interview with the clergyman, at the close of service, and laid our case before him. He said he would consider the matter, and bring it before the church. I heard nothing further, till a friend informed us that the matter had been considered by the church, and Emma excommunicated!"

"I resolved not again to solicit charity; but last Sunday morning, having procured the services of the same woman as before, I determined again to seek your meeting, to find, if possible, some balm for a wounded spirit. I did not go in vain. The prayer at the close of your sermon, for the needy and afflicted, that they might find treasure in Heaven, and health in the good Physician, reached my heart. I have felt, ever since, that I am rich—that I need nothing, want nothing, but to die. Reverend Sir, will you utter that prayer again?"

"The request was a welcome one. My heart was full, and I knew not so good a way to unburthen it, as to pour it forth in prayer. 'Emma,' said she, 'awake—the stranger will pray with us. She is sensible when awake,' she added, in a lower voice. I instinctively fell upon my knees by the couch of the sick one, and arose with a heart relieved. I found the daughter able to converse a little. It was now growing late, and I departed, promising to call again.

The next Sabbath, I related the case, in part, to my congregation; and although we were then few and unopulent, we took up a collection of forty dollars, which was presented to the widow without her knowledge of the source.

Not long after this adventure, I had occasion to spend two Sabbaths in Boston, on an exchange with a worthy brother in the ministry of reconciliation. We were, at that time, 'few and far between,' and an exchange was not an event of very frequent occurrence. While in Boston, I took up a paper, one morning, and looking over the list of police intelligence, my eye fell upon the following item:—

"ARREST FOR MURDER.—Two young men were brought before the city authorities, yesterday, and examined on a charge of having stabbed a man the night previous, in a house of ill fame, in — street. The quarrel is said to have originated in an affair of gambling. The watch was called, and they were arrested on the spot. Two knives were found on the floor, and two wounds in the body of the deceased, (one in the breast and the other in the abdomen,) corresponding to the knives, one of which had a broad and the other a narrow point. The names of the accused were Dasher and Monteb. They were both committed for trial. Dasher

appeared hardened and indifferent; but Monteith was much affected, wept profusely, and declared his innocence.

This case struck me as one of interest. I therefore proposed to my host, to visit the jail, and he agreed to accompany me the next day. We went. The keeper informed us that Dasher had broken jail the night before, and escaped; that Monteith might have gone with him, being confined in the same apartment, but refused. That he still persisted in declaring his innocence, and determined to await his trial. He also informed us that a Methodist clergyman had just entered the prison before us. When we entered, the clergyman was engaged in earnest conversation with the prisoner, and we remained, for a while, silent and unobserved, that we might hear. 'Little did I think,' said the clergyman, 'when I baptised and admitted you into my church, in New-York, that I should ever visit you in a place like this. I say not whether you are guilty or innocent of the crime, but—'

'Innocent of *that*,' interrupted the prisoner, 'but guilty, still—polluted, miserable, undone! O God!—but, *no*—I pollute the name. I will suffer in silence—*die*, if the court decide; the world will be rid of a monster.'

'But how could you,' continued the clergyman, 'after so many faithful warnings—after so many warm and repeated exhortations to shun the pleasures of sin?—'

'Hold! Mockery, insult, blasphemy! The pleasures of sin! That syren song of satan you first sounded in my ear. I believed the deceitful tale, and, lulled by its delusive charm into a false security, I have plucked the forbidden fruit of vice and found it *poison*! The pleasures of sin! Deceived by this wile of the devil, I have destroyed health, squandered fortune, defrauded the upright, and worse than all, because irreparable, ruined innocence and blighted happiness! I have spent the seed-time of life in sowing thorns. They have sprung up, and are piercing my very heart-core! Whether guilty or innocent, you say. I am guilty of every thing but *blood*; and even that could but crimson over the already scarlet hue of my character.'

'You have fallen from grace. Repent, return. This prison, or even the gallows, is light in comparison with the worm that never dies, and the fire that is never quenched!'

'Avant! There can be no deadlier worm than is gnawing *here*—no hotter fire than is burning in my bosom! Talk to me of hell! It were a welcome hiding place, could it screen me from the eye of God! Its fires were soothing, could they but melt the iron links that bind me to the rack-wheel of my own conscience! Go, leave me!'

He raved as he spoke, and emoté his breast. The clergyman retired, bowing slightly as he passed us. The prisoner dropped his head upon his knees, and uttered sighs and groans that were heart-piercing. I paused until he became in some degree composed, and then approached him.

'Young man,' said I, 'will you listen to a few words from one who would befriend you, and has become more deeply enlisted in your interest, from what he has listened to? He raised his head—looked at me steadily and wildly—and as he gazed, his countenance assumed a forbidding aspect. His eyes continued rivetted upon me, and gradually his features relaxed into calmness and even tenderness.

'Stranger,' said he, 'experience has destroyed the respect I once entertained for the *garb* you wear; but there is that in your voice and countenance, that inspires my confidence and makes you welcome.'

'My young friend,' continued I, 'you speak of *conscience*. Conscience, after all, is the best textbook of doctrine. The creeds of men are various and contradictory, but conscience and the Bible always bear congenial testimony. Alas, that human creeds should too often cast a veil over the truths that *these* would teach us, which the painful light of experience, alone, can dissipate. It is sel-

dom till the worm has begun to gnaw, that we learn its venom.'

'Stranger, you speak my thoughts,' interrupted the prisoner. I continued—

'Conscience and Scripture both declare that the soul that sinneth shall die—that there is no peace to the wicked—that his mind is like the waters of the troubled sea, which cast up mire and dirt—that the way of the transgressor is hard—that though hand join in hand, the wicked shall not be unpunished.'

'Reverend stranger, your words are arrows—they probe my heart. And yet speak on; perhaps they may open this deep abscess of festering, foul pollution. Gladly would I part with heart itself to find one moment's respite from its throbbings.'

'Thou art indeed, young man, in the gall of bitterness and bond of iniquity. Well does thy case bear testimony that God will visit indignation and wrath, tribulation and anguish upon every soul that doeth evil—that the wicked shall be recompensed, even in the earth—that his judgment lingereth not, and his damnation slumbereth not. There are, indeed, most fearful retributions for the evil-doer.'

'Art thou an angel or a mortal man, that canst thus read the black-lettered tablet of my heart?' He spoke with a kind of maniac wildness, which the dimness of the prison served perhaps to heighten; and I found myself insensibly beginning to sympathize with the unearthliness of the scene.

'I have been reading only the testimony of Heaven's truth, recorded in this book,' I answered, presenting him a pocket Bible.

'Keep the book—I need it not,' said he. 'Its condemnations, which thou hast repeated, are written, nay, *engraved* upon my conscience. Its language, though true, is but faintly expressive of what I *feel*.'

'But it hath promises,' I replied.

'Promises?—aye, and threatenings, too; but they are not for me. I fear not hell: the utmost mortal can endure, I suffer. I ask not *heaven*, could I but find peace within.'

'This is the heaven the Bible promises, and such the hell it threatens,' I responded. 'Your case is not hopeless. David once found himself encompassed with the pains of this same hell, and was emancipated. He was delivered from the 'lowest hell.' The prodigal may yet return, after all his wanderings, and find acceptance. The tears of penitence can wash away the darkest stain.'

'Tears of penitence? Ah, that I could weep! But the fountain that welled forth smiles and tears, is forever dried up by the scorching fires of sin.'

'Not dried up, I trust—only *sealed*. Let me open it, by assuring you, that the God beneath whose fancied frown you tremble, is your Friend—your more than Friend—your *Father*. The creeds which blinded you to the miseries of guilt, have also obscured the beauties of His character. His chastisements are indeed severe; but he corrects in mercy. While the ministering angel of his justice, wields, in one hand, the scourge of retribution, he holds, in the other, a napkin, to wipe the tears that fall for the offender. Do not distrust the goodness of your Maker. He is the chief among ten thousand, the altogether lovely. Are you the prodigal? He is the *Father* that will meet and embrace his returning penitent while 'yet a great way off.'

'You have unsealed the fountain. I weep. O sweet relief! I am subdued. Stranger, your words are balm. Will you pray with me?'

I took his hand and knelt upon the prison floor. When I arose, his eye was calm, and the tears flowed freely. I still held his hand, and we wept together. It was the happiest moment of my life. When I departed, I gave him the pocket Bible, open at the story of the Prodigal.

The court sat while I was yet in Boston, and the trial came on. One of the two knives found on the floor, at the time of the affair, was shown to have belonged to the deceased. It was the one which corresponded with the wound in the abdo-

men. Dasher having broken jail, was circumstantial testimony against him; and Monteith remaining, was considered evidence of his innocence. It was, therefore, concluded that the wound in his breast, which was the fatal one, had been inflicted by Dasher; and that the other was occasioned by the deceased having fallen upon his own knife; and Monteith was acquitted.

After my return to this city, I was confined to my house for ten weeks, from an indisposition. I was, therefore, unable to call at 29, C. street, in search of the indigent widow, till some time in the Spring. I found her gone, and the chamber occupied by other inmates, who knew nothing of its former tenants, save that a young man had called there a week before, after some books that had been left—said he had removed the family to the eastern part of the city, and wanted the books to carry to sea, as he was to sail the next week.

Three years had passed. One afternoon, on returning from some pastoral visits, I found upon my desk a note, in a bold, business-like hand, requesting my attendance, that evening, at a wedding in the eastern part of the city, a neighborhood remote from my meeting and residence, and where I had seldom been called to officiate; and signed 'Guilford Bostwick.' I at once recognized the name, and was full of curiosity. I attended, and was shown into a room where were four persons: an elderly lady, a young man and woman, and a little girl, apparently three or four years old. The little girl was seated on the lap of the elder lady, with a rose in her hand.

'Grandma,' said the prattler, 'let me put this rose in your cap—it will look so pretty.'

'Hush, child—roses are for the young. Let me braid it in your own glossy ringlets,' said a voice I had heard before. The lady hearing my step, put down the child, arose, and gave me her hand. It was the widow I had visited in C. street! 'This,' said she, turning to the young woman, 'is my daughter, whom you once saw in a very low state of health; and this is Mr. Guilford Bostwick, whom you are to make my son.' She sunk again in her chair, and hid her face. I looked upon the young woman. There were that same arched brow, and high, ideal forehead; but the sallowness of the cheek had given place to a moderate tinge of health, and the compunctuous expression of the lips, to a smile of meekness; and on the hand she extended to salute me, I beheld the self same ring! I turned to look at the young man, and all was mystery. His countenance, half strange and half familiar, seemed that of one I had sometime beheld in death and now saw revived.

'Mr. Bostwick,' I asked, 'where have we met before?' He put his hand into his pocket, and gave me a pocket Bible. I recognized the binding—opened it, and saw upon a blank leaf my own autograph. I looked again upon his countenance, and the scene in the prison flashed like a meteor on my memory. We wept.

After the marriage was consummated, he informed me, privately, that Monteith was an assumed name he had been known by in the haunts he had frequented in Boston, and which he chose to retain on his arrest, and while in prison, to spare the pangs which the appearance of his real name in the prints, might occasion his relatives. He also stated that he had met with Dasher in a foreign port, confined in a hospital, and raving in wild despair—his dreamy imagination haunted with most horrid images. He had knelt beside his bed—related his own experience—read to him from that same Bible, the story of the thief upon the cross—and he had died in peace. We wept again.

A few weeks after, I saw, in a morning paper, the following communication:—

'THE POWER OF CONSCIENCE.—Messrs. C., G. and Company, Pearl-street, recently received a letter, through the post-office, enclosing one hundred and twenty dollars, accompanied with the following confession—'Messrs.—Accept this as re-

paration from an individual who once wronged you; but who, having learned that 'the way of the transgressor is hard,' here returns you principal and interest."

I remembered the widow Jarvis having mentioned, when I visited her in C. street, that Bostwick had served as clerk in the store of C., G. and Company. I therefore cut the signature from the note I found upon my desk, inviting me to the wedding—carried the note to the store of C., G. and Company, and compared the chirography with the letter they had received, enclosing the money. They were written on the same kind of paper, and evidently by the same hand. No questions were asked, and no information given. This was my first acquaintance with these gentlemen. They have since become my friends and members of my meeting; and Guilford Bostwick is now a partner in the firm of C., G. and Company.

Such, Sir, is the history of the interesting family you observed this afternoon in meeting. I have not related it before, for many years. I am growing old—the sands of life are nearly out, and its events are fast fading from my memory. You are young and have memory and leisure. You may, therefore, if you please, sketch these incidents, and publish them to the world, as an illustration of the PAINS OF GUILT, AND POWER OF LOVE."

For the Magazine and Advocate.

DECAY.

Delivered at the Annual Exhibition of the Clinton Liberal Institute, August 30th, 1837.

BY JOHN SNOW.

Nature forms one of the most fruitful themes for the study of man. It is a subject upon which the mind of man can dwell, and the imagination play, until a true development of its mysteries shall take place. It is something that carries in its very feature, lineaments truly pleasing and sublime. What can be more pleasing to the visionary mind, than from some beautiful, shading grove, or from the crest of some grassy mound, to take a view of the wide-spread fields which are presented to the sight? It forms a scene at once exalted, which the limited power of the human mind may contemplate without satiety. It breathes into the mind of man, a feeling that hardly favors the highest invention of art with complacency.—It excites the genius of the youthful mind, to a spirit of investigation. It awakens in the human breast, a full sense of its own imbecility and the unlimited power of that Being who is the Author of so beautiful productions. Yet, the grassy mound, the shady grove, the green fields, change—they lose their verdure and fragrance, and are clad in turn, in vestments of gloom.

We behold in all the productions of nature, a steady and undeviating course, a fixed principle by which all its laws are characterized. We behold it to be the fundamental principle of all organized matter that is liable to decay. We behold it progress for awhile, and dazzle the world with its beauty; but soon the blasts of time make it the devoted victim of decay, and it relapses into the bosom of its mother earth. We behold the verdant plant as it shoots forth from the earth, with but a faint impression of the many mysteries connected with its nature. Scarce do we dream that it, under the nutritious hand of the Author of its existence, will soon raise from the earth, overshadow it with its mighty branches, decorate its green vestments with its fruitful bounty, and then perish. But such is the fact. Scarcely does it bathe the earth with its fruitful mists, when the bitter shafts of decay striking at its very core, cause it to wither and moulder into ruin. So it is with the proud oaks that raise their heads so high in the forests. They, from tender twigs, nurtured by the fostering hand of their Creator, thrive and prosper, until they astonish mankind by their size, and excite admiration by their sublimity.

Such, too, is the law of all animal creation.—Just as they begin to see the pleasures of this

world, the cold hand of death encloses them in its paralyzing grasp. Little do the domestic herds, as they roam in flocks over the verdant brow of some high hill, or feed upon the grassy meadows of some beautiful valley, under the watchful eye of the faithful shepherd, feel that life and sensation are so soon to be blighted by the ruthless hand of decay. The roaring lion, the belligerent panther, seem to take pleasure in roaming over the wooded hills, or lurking in the deep jungle, for the prey that nature has formed for the gratification of their voracious appetites. The roughest impediments of the dreariest wilds, are mockery to their strength and agility. But soon the unrelenting hand of decay fastens upon their powerful forms, and they commingle with the earth upon whose bosom they so lately bounded and sported. Thus it is with the whole brute creation. They grow for awhile, reach their maturity, and then fall.

So it is with man—the brightest ornament of nature. He enjoys the gayeties of life for awhile, with unrestrained pleasure. He suffers his imagination to revel upon the different scenes presented to the view—and admires their grandeur. The anticipation of the many pleasures that the dim future conceals from his sight, brings to his mind hopes truly gladdening. He dreams of the many pleasures that are about to surround him. He lays the foundation of future greatness and renown. But, alas! how soon are the brightest hopes blighted—how soon is man stripped of the many pleasures around him. Decay overshadows him with its withering form, and eternity opens before him! No remnant is left of his former greatness, but his noble deeds and brilliant genius. Man is endowed with certain intellectual capacities, and as these faculties are exercised they increase. As the mind of man is nurtured by the pure air of science, the sparks of his natural genius begin to shine and illuminate the world with their effulgence. But as the tide of time rolls on its troubles and misfortunes, his powerful understanding that once shone so bright, begins to weaken and fall to decay.—But the brilliancy with which his genius once shone—the mighty powers it once displayed, will ever leave effects as memorials of what it once was. We see societies that were once so prosperous and flourishing, falling away, piece by piece, until no remnant of their former proud station, remains to tell the world the pleasures arising from the benefits they shed around.

The bright firmament of American freedom abounds with its inspirations of learning and knowledge. But time will be, when others shall write the gloomy but common destiny of their downfall on the page that tells of the past. Yes! those mighty walls within which we have inhaled the pure joys of science, will soon, by the blasts of time, fall to decay. A few more years, and this mighty fabric of freedom will moulder in ruin. But may the sparks of genius that have there been nursed and made to shine, remain as lasting monuments of its glorious station in the galaxy of renown.—May it stand among the highest of those institutions that have added glory to man.

But to turn to more familiar scenes. What are the feelings of him, who leaving the scenes of his youthful days—the sacred home among those fine clad hills, those verdant valleys, those towering forests where the romance of his youth had seen all its pleasures—has rambled over the busy world of misfortune and trouble, that he might lay the foundation of his after fortunes—what are his feelings when he again returns to these scenes?—A sensation of the many pleasures he was about to forsake, then vibrated in his bosom; but with a fixed determination of satisfying the desires of his enterprising mind, he pursued his course, and directed his ambitious spirit over the fields of other climes. Having satisfied the desires of his wandering imagination—having formed the projects of his future life—a few years bring him back to the seat of his youthful days. But how changed is the scene around him! The faded and altered features which the hand of decay has left in her rapid

course, are the only mark by which he discovers it to be the land of his nativity.

Thus do we see the effects that time ever has upon the things of this world. Thus do we see that the flower which is so prosperous and beautiful at noonday, withers and falls to the ground before the sun sets behind the western hills.—Thus do we see that the most splendid palaces—the most beautifully decorated mansions—the firmest monuments—the most flourishing cities—the brightest inventions of man—nay; all creation, no matter whether it be animate or inanimate, must sooner or later be prostrated by the destructive hand of decay.

For the Magazine and Advocate.

AVARICE.

Avarice, is the most corroding and baneful passion, that infests the human heart. The ardent aspirations of friendship wither from or at its touch like the verdant leaf, beneath the chilling blasts of Autumn. It blights the joys of social life—renders the domestic circle as cheerless as the polar rock, and plants the sting of sorrow deep in its possessor's bosom. It knows no object but the accumulation of wealth, in the prosecution of which it often snatches the only remaining penny from the hand of suffering poverty, and as ruthless as a demon, hears the cries of injured and famishing humanity, unmoved, and leaves the wanting unrelieved. It saps the foundation of public liberality, and wraps itself in the narrow shroud of its own insignificance. It knows no motive but self-interest, and the aim of all its exertions is directed by this. It engenders crime—fosters ignorance, and blasts every joy its influence can reach.

J. M. E.

For the Magazine and Advocate.

EXTRACT OF A LETTER.

"Sheshequin, November 4th, 1837.

"Br. GROSH—Our cause in this quarter is *onward*, without noise or tumult. The 'still small voice' is *whispering* through our vallies and over our hills and mountains. It does not get a *foothold* by violence and excitement. It causes no trembling, except from the ecstasy of joy; and while its motion, like the leaves of the forest in a gentle breeze, is soothing to the mind of man, we hear at a distance the thundering of Orthodoxy, which, as it has become so much of 'an old story,' is less heeded than formerly. Too much of a good thing, will soon cause a *surfeit*; but too much of a bad thing, is the evil in *bad earnest*. Orthodoxy may be likened to the Dead Sea—where its outlet should be, it is bounded by a *sand bank*—nothing can live in it, nor partake of its waters, without *vomiting*. Is the Limitarian system any better? It is surrounded, figuratively speaking, with a *Sodom and Gomorrah*. The nature of its morals are like the waters of the Dead Sea—*sickening* to the participants—for, tell me not that a doctrine limiting the goodness of God, can bring health to the soul, or joy to the mind of man. The candidates of Limitarianism, before being *marked* for initiation, may be likened to the river Jordan, which moves sluggishly along, without being aware of the *deadly gulf* it is approaching, till it enters upon an *anxious seat* into the bosom its bitterness!

"If I have been severe in the above remarks, I have penned them in perfect good nature. Dull preaching often puts its hearers asleep. It is therefore necessary, almost, to *kick* some people, before you can get them to listen.

J. K."

For the Magazine and Advocate.

THE UNKNOWN AND THE KNOWN.

One thing that I do not know, and one that I do know.

I do not know how a person can "*deserre endless damnation*."

I do know that a person who "*does deserve it*," is more fit for the States' prison than the sacred desk.

Sigma.

For the Magazine and Advocate.

A GRAND-FATHER'S LETTERS TO HIS GRAND-CHILDREN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

LETTER XII.

MY DEAR CHILDREN—You know how much I respect the talents and love the Christ-like spirit of the aged man who occupies the pulpit of the Episcopal church, in this place. No wonder that oft my footsteps wander thither, to receive instruction and delight, and to imbibe more and more of that spirit, without which, we may indeed call ourselves Christians, or the followers of Jesus, but "can not be his." On the last occasion that I heard him, we had a very excellent discourse on the unsatisfying nature of "wordly enjoyments," as the current phrase is, or of those enjoyments which arise from the ordinary pursuits and employments of the major part of our kind. I know not whether the experience of years adds to the vividness and impressiveness of our conceptions upon this subject; but it occurred to me, that I had never heard any declamations upon this topic from less aged preachers, which seemed to come so much from the heart, or were imbued so much with that earnestness and fervor which generally characterizes *heart-felt* convictions. And at no earlier period of my own life, did I ever feel, with equal force, the truth of propositions to which I had frequently given my decided, unqualified assent. I wish that I could transmit to you, now in the season when pursuits are to be chosen, and when the judgment is to decide upon the worth and the value of many conflicting claims, with all the vividness and freshness of my present feelings, a conviction of the biting remorse and stinging disappointment which you must feel from adopting the generally received anticipations of happiness, from the ordinary occupations of men. Many, I doubt not, were present at the delivery of Dr. —'s discourse, and admitted the truth of his statements, yet, on that very evening, on the very next week, recurred, with former ardor, to the pursuit of happiness in those channels in which they themselves admitted it could not be found. Such a conviction, so fruitless and unproductive, I would not be satisfied with your entertaining; but now, in the days of your youth, I should wish to impress upon your minds a firm, forcible, invincible persuasion, that from certain sources no satisfactory, adequate enjoyment can be procured or extracted, while from certain others there flows a perennial, refreshing, and soul-satisfying stream of pure and ennobling felicity.

In the hope that I may contribute to the formation of such a persuasion in your young hearts, I design to submit to you an outline of the discourse alluded to, yet fresh in my memory, adding such illustrations as seem most likely to effect my purpose, and, yet more, the fervent prayer of a devoted well-wisher, that ye may choose wisely among the sources of enjoyment—that ye may make an early choice, which will cause you no regrets—a choice, "not to be repented of."

Dr. — chose for his text the words of Isaiah, (lv: 2.) "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" This language was addressed, as may be seen by referring to the preceding verse, to every one that thirsteth, that is to every human being without exception, inasmuch as the expression, he who thirsteth, is descriptive of the state of every man who is not actually in possession of happiness permanent in its nature, and adequate to satisfy him to the full measure of his capacity of enjoyment. The prophet's invitation necessarily implies, what indeed is expressly stated in the subsequent verses, that they who comply with it, shall find in the waters of which he invites them to partake, that which will fully satisfy their thirst after happiness. The Dr. guarded against a misapprehension by stating, that the invitation was not to be understood as promising to put those who complied with it, at once in possession of happiness to the full extent of what they are capable of

enjoying, or to exempt them from a share in those afflictions and disappointments which are inseparable from a state of imperfection and discipline. The prophet's invitation further implied, he said, what indeed other passages of Scripture unequivocally teach, that every other source of gratification to which men may betake themselves, will, sooner or later, be dried up; that though the longings of spirit by which they are ever prompted to seek after a variety or an augmentation of enjoyment, may for a time appear to be satisfied in the *pursuit*, or in the possession of some object on which the affections were placed, they must, in the end, be left without any object that can at all satisfy them; and that every scheme of happiness, therefore, however wisely laid, or vigorously pursued, must at length terminate in misery and disappointment. This account which the Scripture gives us of the condition of man, as to the insufficiency of present gratification to afford him full and permanent happiness, is confirmed by the experience and testimony of mankind universally; for there is no man living, who has not had in his own experience, a thousand distinct intimations, that every such gratification is essentially imperfect, and must be transitory. Strange, then, yet true! that though the most devoted and the most successful votary of the world may never have been able to say that he has found in it a satisfying good, yet they that follow his footsteps, will not relinquish the hope of being still more successful; that even after successive disappointments, and the failure of the very fairest of their prospects, their expectations of a new enterprise will be as high and sanguine as ever; and that, notwithstanding the abatements which years of experience may compel them to make from their estimate of worldly enjoyments, yet they will not feel nor practically acknowledge the fairness of their delineation—"that they spend their money for that which is not bread, and their labor for that which satisfieth not."

Look around you, my children, and observe for yourselves the restlessness, the dissatisfaction, the discontent of mankind. How the spirit of man is restless and unbound! How it ever longeth after something better! How unsatisfied it is with this world's fare—with fame, with wealth, with power! From how many sources doth it attempt to derive satisfaction and pleasure! How seldom doth it find that its exertions and labors have been otherwise than misdirected! How it turneth to other pursuits, only to find, in their issue and extreme, the same disappointment and dispeace! It thirsteth, yet from a thousand fountains it findeth not wherewith to quench its thirst! It seeketh, O how unweariedly it seeketh enjoyment, satisfaction, and peace, yet findeth them not!

What meaneth all this discontent and dissatisfaction of the spirit of man—all this inquietude of soul? We have read in Gibbon of a king, who, after a long life and reign, could remember only eleven days which he could wish to live over again; nor could his historian number many more. Xerxes offered a high reward to him who should invent a new pleasure. Alexander, after the conquest of the world, wept because there were no other worlds to subdue. Solomon, after a trial of every source of gratification, pronounced upon all of them the sentence—Vanity and vexation of spirit. What is the language of these, and a thousand similar facts? Is it not, to the sufferer as well as to others, that they must hereafter seek their enjoyment from some other, richer, purer, sweeter, more satisfying fountain? Do not such facts and experiences, proclaim to us every evening, and at every interval of meditation and repose, that we have not yet found a satisfying fountain of felicity—a well of living water, and urge the wise in heart to take account of the causes of their failure.

Adopt this wise course for yourselves. Turn to the Lamentations of Jeremiah, iii: 39, 40, and admire and pursue the course there prescribed. Examine yourselves, and from the retrospect of your history, find out when you were farthest from

satisfactory enjoyment; and again, in what and when you made the nearest approach to it. Thus from suffering will ye extract sweetness—from seeming evil will ye educe good—from restlessness will ye draw forth repose—and from the evidences of imperfection will ye gain a lesson which will lead you in the path towards perfection.

Perhaps the most valuable and instructive lesson which we ever learned in life, was derived from such an examination—such a retrospect. How frequently do the results recur to our memory! How frequently have they supplied conscience with a scourge, wherewith to punish and restrain our wanderings! Fresh as on the evening on which this retrospect was made, do we yet retain the impression which it left upon us. It appeared to us then, that the nearest approach to solid, serene satisfaction which we had ever experienced, consisted in the emotions of reverential awe, of filial admiration and homage, of gratitude, confidence, and trust, which were excited by contemplating the character and the government of our heavenly Parent. In these emotions, and in the spirit and conduct which seemed to emanate from them—aspirit of charity and good-will, of resignation yet activity—we seemed to have approached the nearest to peace, to satisfaction, to heavenly enjoyment. Next to this, as a source of true enjoyment, we ranked our determined, active, thoughtful, energetic pursuit of any exalted object. To the pursuit of whatever worthy aim we had been devoted, and in the pursuit of which we had been eager, thence we had uniformly derived the approbation of our own minds, and a rich portion of satisfactory felicity. Further results of my own early self-examination, I need not detail: for, from a similar one, instituted by and for yourselves, you will derive lessons more appropriate to your own cases and circumstances. To such, I pray you, devote an early peaceful hour.

For the Magazine and Advocate.

UNIVERSALISM GOOD TO DIE BY.

BY REV. C. SPEAR.

In a former article, it was shown that Universalism was a good doctrine to live by, and that even this was admitted by unbelievers. We shall now prove that it will equally answer for the dying hour.

1. It is evident that the admission just mentioned, covers the whole ground: for the observation of all must soon convince them, that there are many things in life worse than death. Many might be named, but it is unnecessary. If it is not so, why then do men often terminate their existence? Lord Bacon says, "It is worthy the observation, that there is no passion in the mind of man so weak, but it mates and masters the fear of death.....Revenge triumphs over death; love slights it; honor aspireth to it; grief flieth to it; fear pre-occupieth it." A doctrine, therefore, that will carry us through scenes more afflictive than death, will certainly carry us through death itself. A mariner who had sailed through many severe tempests with his ship, would certainly not be afraid to encounter a slight storm. Universalists, like Noah in the ark, sail on safely amidst the billows, and are not afraid of meeting the king of terrors.

2. Universalism will answer for the hour of death, because it presents a glorious prospect before the mind. To borrow the words of a charming writer: "The prospect viewed from every other quarter presents gloominess, darkness, and despair! But turn toward the east gate, and behold the wonders of the rising dawn; not a cloud to intercept the sight, neither is there a spot upon the fair face of the Sun of Righteousness; but unbounded and incomprehensible glory is spread far and wide, and darkness and despair are fled, to be forgotten in an eternal day!" Such is the bright and beautiful prospect which Universalism opens upon the mind in the dying hour. No other doctrine presents such joys. Well, then, may we

cherish such a sentiment in health, that we may have its consolations in death.

3. The doctrine of universal salvation is good to die by, because it teaches us that we are going home. This world was only designed for a brief existence; yet we often act as though this life were never to end, and the next never to commence. We are taught by the doctrine of impartial grace, that "the dust shall return to the earth as it was, and the spirit shall return unto God who gave it." Partialism presents a home, but only for a very small part of the human race. There is no light that breaks in from above. There is to be a separation, not momentary, but eternal, that shall cut asunder the tenderest ties that bind humanity together. It must be evident, then, to the candid and reflecting, that there is no comfort in that sentiment to the dying. A hope for the world is the only sentiment to support the soul in leaving its frail tenement of clay. Indeed, every one who dies happy, obtains his comfort from the doctrine of universal salvation. Go, ask the dying Christian where he puts his trust. He will tell you it is not in his works, for they appear as nothing. He looks now to the grace of God—that is his only hope. This is where Universalists look for salvation. Hence, Universalism is the only doctrine that will sustain the mind in the termination of our earthly career.

4. That universal salvation is a good doctrine for death, is evident from the well-known fact, that thousands have departed from the world, rejoicing in its high and elevated hopes. Our periodicals bring daily confirmations of this remark. True, our unwearied opposers have endeavored to prove that Universalists uniformly give up their doctrine in the dying hour. They send forth their fictitious narratives. But it is only to sustain a sinking cause. It is too late in the day to convince a discerning public, that the believers in our doctrine renounce it in death. No. We know of nothing better for life or death, than a sentiment which hath for its foundation the Rock of Ages. If our enemies wish to convert us, let them present something better than the happiness of the world, if they can, and we will then renounce our faith forever.

For the Magazine and Advocate.

THE PLEASURES OF SIN.

BY A. R. BARTLETT.

The pleasures of sin! How harsh to the ear—how unwelcome to the virtuous soul, is the eunuciation of such a sentiment! "The wages of sin is death." Is this the happiness of sinners? Is it desirable to be "dead in trespasses and sin?" No! From whence, then, cometh this unseemly expression? The sacred pages, though full of instruction, contain not the sentence (save in a mistranslation of Hebrews xi: 25—"the emoluments of sin for a season"—showing that even the emoluments of sin are of short duration)—but they inform us that the curse of the Lord is in the house of the wicked." I go out beneath the broad canopy of heaven, and gaze upon the brilliant arch above: there I behold the tokens of God's unchanging goodness, shining like beacons and stars "on eternity's ocean," as if to invite my weary spirit up to immortal blessedness—but the inscription is not there. Shall I apply to reason? She would resent the indignity with a frown. Memory comes with the cup of experience, as if to decide the inquiry; but, ah! her dregs are bitter, though her lessons are profitable. She, too, gives the lie to the expression. Where, then, shall we seek for its authority?

Strange as it may appear, it is nevertheless true, that this abominable sentiment is held and expressed by professing Christians. Yes, reader, we are told by the advocates of endless misery, that the wicked enjoy more happiness in this life than do the saints. We are told that there is pleasure in unrighteousness, because the sinner is permitted to escape the anxiety and care to which the Christian is subject—that the sinner enjoys peace and happiness of mind, and riots on

the abundant goodness of a bounteous Providence, while the Christian is compelled to deny himself of these good things, and live a life of gloom and sadness. Now all this is very true, if the believer in a partial salvation is (what is inadmissible) the only being that is entitled to the name of a saint. The fact is, he doubts the efficacy of what he is pleased to call the Gospel, and well he may. True, he thinks he understands that Gospel which is "the power of God unto salvation." But is he happy—does he "rejoice with joy unspeakable and full of glory?" He says not. Why, then, does he complain of misery; why envy the wicked? Is not this misery the result of a limited faith? O yes, but then—we shall be told—justice is not rendered to him in this world; his reward is in a future state of existence. Strange, that the law of nature must be perverted before he can be happy—strange, indeed, that the cause which renders him so perfectly miserable in this life, should be the very means of his unspeakable happiness in heaven.

But he not only doubts the efficiency of the Gospel, but he also feels a want of confidence in the justice and mercy of God. It matters not in what light we view the doctrine of endless misery; whether it be that God has ordained the endless existence of sin, that he might gratify the purified saints in glory by displaying to their admiring gaze, the execution of His implacable vengeance on their sons and daughters—or, that He purposed the unending duration of punishment for his own pleasure, and the perpetuity of sin as a necessary agent: still, the Partialist is incapable of reconciling its injustice with his conceptions of the divine nature; and its inconsistency with the love, power, and wisdom of God, render it inexplicable and mysterious. The horrid glare of its cruelty flashes across his aching imagination, and the proud spirit within, quails at the thunderings of his own visionary Sinai! No wonder he trembles—no wonder that such a doctrine is a source of mental anguish, or that its believers complain of misery. The vacant stare, the sepulchral laugh, and the midnight wanderings of the maniac—the blasted hopes of the living—the despairing groans of the dying—the bursting agony of the fond mother, as she gazes with gushing tenderness upon the lifeless remains of her beloved offspring, whom she now believes to be a child of perdition,—these, these are the infallible tokens of its withering influence. If the belief in endless misery produces so much unhappiness, what must be the effect of its reality?

Partialist brother, let me appeal to you. If the doctrine which you believe, is attended with so much misery to you, that the troubles of the wicked are pleasures, compared with it, what will be your situation in view of its infliction? You believe that your creed is of divine origin, and that it will certainly be carried into effect, and this belief makes you wretched. How much more wretched must you be, then, when in Paradise, you look down into the gulf below, and behold the awful certainty of that which is now a matter of peace-destroying faith! O, deluded man! Pause a moment and view the sandy foundation on which you stand! What surety have you of your own salvation? You believe your faith is righteousness. If God has permitted righteousness to be a source of misery here, what assurance have you that the same righteousness will not continue to be a source of endless misery in eternity? Where now are your hopes? Tottering on the crumbling verge of error, soon to plunge into the dark abyss of despair! Cling not to such hopes. Their very fulfilment would make you miserable forever! Say not that your happiness will be augmented by the miseries of the damned. No—the groans and shrieks of the infernal host, would reverberate through your soul, mingling curses with your shouts, and with your songs of praise, "horrible discord."

Turn, then, from the error of your ways, to "the living God, who is the Saviour of all men." It is not true that there is pleasure in sin—but it is

true that "righteousness tendeth to life." It is not true that the way of the righteous is hard—but it is true that the way of the Partialist is fraught with death. Can the way of death be a righteous way? "In the way of righteousness is life, and in the pathway thereof there is no death." But "there is no peace to the wicked, saith my God." Does my brother complain, that he enjoys less happiness than those whom he judges to be sinners? Let him seek for the cause of his misery, where alone it is to be found; in his own heart—in his own faith, and in his own practice.

Utica, October, 1837.

For the Magazine and Advocate.

THE GLORIES OF HEAVEN.

I have often pondered upon the thrilling subject of man's future salvation. I have reflected much upon the glorious and all-conquering grace which must at last melt every stubborn heart, and subdue every evil passion. And upon that great and happy day, when Christ, the chosen Mediator between God and man, shall have sought out every wanderer of the Adamic family—when he shall with ransomed myriads come before the immaculate throne of the great I AM, saying, Father, I have completed my mission—I have finished the work thou gavest me to do. I was the good shepherd—I laid down my life for my sheep. It was thy will of all thou gavest me, I should lose nothing; and, Father, behold them here, coming to Zion with songs and everlasting joy upon their heads. These are the fruits of my labors and pains. I now deliver them to Thee, that thou mayst be all in all.

Oh! what an absorbing theme! What mind is not lost in contemplating the grand consummation of all things! What mind does not experience rapturous ecstasy, while viewing with an eye of faith the glories of heaven! The immediate presence of God which is life and light, is there. The lovely Jesus, and all patriarchal fathers of old, are there. All the good and great that have lived and died since the commencement of the world, are there. Has the chill hand of death plucked from our bosom a dear relative—from our social circle a loved friend?—they are there, basking in the eternal sunshine of God's love. The spirits of all just men made perfect, are there, together with tens of thousands of angels chanting the song of redeeming love. C. W. M.

For the Magazine and Advocate.

TWO EVILS.

CHOOSE THE LEAST IF EITHER.

I have often thought what a consistent appearance old Atlas must have made, when compelled by Jupiter to carry the heavens upon his shoulders. Such nice proportions! the whole terrestrial world supported by one man! Now there are some who marvel much that mankind could ever have been credulous enough to believe this mythological legend; while, at the same time, they believe in endless damnation. Now, my organ of comparison is such, as to make the relative size of the two first, approximate much nearer to each other, than the two last, which are countenanced by modern incredulity. The first two are more visible to the eye of imagination. Still, with a little reflection, we can easily discover that the disproportion of the two last is much the greatest.

Imagine the most cruel torments of the Spanish Inquisition ever invented—then imagine torments that as far exceed these as time does eternity, both in duration and degree—and then compare them with sin; and if you do not have a man with this mundane sphere on his back, you will certainly have his actions with all eternity resting on them!

QUEST—How much did Heathen credulity exceed modern extravagance? SIGMA.

Clinton Liberal Institute, October, 1837.

The uncultivated man is contended, if he sees something going on; the man of more refinement must be made to feel; the man entirely refined, desires to reflect.—Goethe.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, NOVEMBER 10, 1837.

SUICIDE.

Br. Grosh—Are you a believer in a limited punishment *post mortem*? If not, how do you reconcile cases of suicide with your doctrine of all-sufficient punishment in this life? An answer to the above would be gratifying to
X. Y. Z.
South Venice, N. Y., October 13th, 1837.

ANSWER.

Br. X. Y. Z.—I am not a believer in punishment *post mortem*, [i. e. after death] either limited or unlimited.—As to suicide, I suppose that the Scriptures to regard it under one of the following heads.

1. Either—they class it under the head of murder—"thou shalt not kill"—in which case the penalty—the whole penalty—the only penalty, after the act, I can there find on record against murder, is inflicted on the criminal in the very act of transgression—viz. by man his blood is shed. I am not very sanguine in this opinion, inasmuch as there is no appearance of malice in the offender against himself; for the apostle Paul says, "no man ever yet hated his own flesh"—Eph. v: 29; consequently the act is scarcely murder.

2. Or—the Scriptures consider it as the act of none who are of sound mind, and therefore accountable beings. In the cases where suicides are recorded, the act itself is never condemned or even named as a criminal one. See 1 Samuel xxxi: 4, 5; 2 Samuel xvii: 23, and the case of Judas. It seems entirely omitted in the various and frequent lists of actions forbidden to be practiced. If suicide is an act which can be committed by a perfectly sane mind, why this entire silence—why the absence of all censure on the cases recorded—and why is no penalty laid down as its proper demerit, in the Scriptures?

3. In conclusion—believing the object of punishment to be salvation from sin, I can conceive of no use for it for this act more than for any other. There is no danger that suicide will ever be committed in the immortal state. As to the mental guilt, let it be shown that the suicide had an evil intention, and that he was of perfectly sane mind in forming it, and that it is necessary for his salvation to be punished after death, and there is no one that will object to his receiving all that is necessary. As this can not be done—no more than I can prove the negative of the proposition—and, above all, as the Bible is silent on the subject, I think it best becomes us not to dogmatize upon it. I have therefore confined myself strictly to answering the questions asked, in hope, that seeing *why* I differ from you, you may have charity for (what you may deem) your erring brother.
A. B. G.

"AND THERE WAS LIGHT."

It appears to me, that any intelligent man upon taking up for the first time the Scriptures—say one deeply read in the world's lore, and acquainted with various knowledge, but ignorant of Holy Writ—it seems to me that such an one would be deeply affected by that passage which declares that "God said, Let there be light, and there was light."

There may be those to whom the Bible "is a sealed book," who may have vague ideas of some creative process, some radiant emanation—some omnipotent fiat—thoughts blended with their notions of things, which they have gleaned from old memories, from lessons taught them in childhood—but we are supposing a case of one who has never previously heard the scriptural account, and whose eyes for the first time have caught the sentence referred to. Until then, when, where and how light, the beautiful light was created, if created at all, has been to him, perchance, a problem wrapped in impenetrable doubt. He has studied the deep mystic sciences—he has been a diligent student of the arcana of nature—he has gazed by the tombs of the mighty—he has pored

over the pages of the poet and the philosopher—but, until then, never, never has he found such a simple, such a sublime solution as that given by the inspired writer. Here, in these few words, is a truth which the reasonings of a thousand theories could have but led him to at last, and "his spirit is still" under the influence of that solemn truth, "God said, Let there be light and there was light."

And, oh! what a moment must that have been, when first the clear, glad light broke over the earth, which before had been "without form and void," and which dispelled the darkness that until then had rested "upon the face of the deep." Then sprang into existence, beauty, life and joy. The seas glittered in their bounds, and the dry land knew its place, and the great sun, and "the lesser" moon, and "the host of heaven" looked forth—and herb and fruit—and all living and moving things of earth and stream, and sea and air, rose into being—then, through the blue high arches of the firmament went forth a sound, as sphere wafted to sphere "the great harmony"—for, then, "the sons of God-shouted for joy"—then, the star-harps rang creation's jubilee.

It is not our design in this article to enter into a philosophical disquisition upon the cause and nature of light. We are not capable of doing this, and were we, these columns are not a place for an essay of the kind. It sufficeth for us, in writing this, to know that "He spake," and it burst into being—that wonderful and subtle existence, which pervades the visible external creation, and touches all things with a smile and a glory.—We shall speak in a metaphorical sense and say, that, to us in the moral, as in the physical world, light precedes a new creation, or rather, it heralds a new order of things evolving from the chaos of the old. Nor will we pause here to observe upon individual cases—upon those who, "sitting in darkness have seen great light"—to whom the world and the course of events have looked mysterious and inconsistent, until the truth has beamed forth and all was clear, bright and harmonious—these we will not remark upon here. But, we shall speak of one or two of the great moral revolutions which have occurred in the history of man.

And let us survey, for a moment, the world as it was at the time immediately preceding that great event, the introduction of the Christian dispensation. Even the chosen people, the taught of God, beheld, only through the dim medium of types and shadows, the better things to come. And, around them, oh, what a waste! Look at the chaos, the darkness! Some, very few, perhaps wise compared with the many. But, we are speaking of the many. And what was their condition? Swayed by wild superstition, and groveling fear—using rites and ceremonies, mystic and blinding—bowing down to altars red and reeking with unhallowed oblations—seeking from the soothsayer and the oracle the responses of fate—conjuring up all strange and evil imaginings—owning 'gods many'—consecrating shrines to Diana and shrines to Jupiter, and even then, in the polished city of the Greek, the place of learning, of boasted wisdom and refinement, perchance, was reared "an altar to the unknown God" whom they "ignorantly worshipped."

It needs not that I should enter into a detail of facts so well known and understood before—nay, I am aware that I am recapitulating things of almost a wearisome triteness—but I have used them as an illustration of the view which I have taken of this subject.

Here, then, was a darkness brooding over the world—a time of desolation and mental gloom—which called for light, light! And, as it were, "God said, let there be light, and there was light!" The clouds which had enveloped the nations, rolled away—the symbols of the Jew were laid aside, and the altars of the Gentile were overthrown—the brotherhood of human-kind was declared—the veil of the temple was rent in twain, and man came then and cometh now to his Father, by Christ "the mercy-seat." This was another creation. The symmetry of a new world formed from the elements of the old.

Sweet were the strains in which was sung the anthem of its birth!—sweet was the angel-chorus that pealed over the hills of Judea: "Glory to God in the highest; on earth, peace, good-will to men!"

Take another instance—the Reformation. Again had there been darkness—mental, moral darkness. The people were groping and blindly walking in their ways, chained and tested by creed, and form, and ceremony—corruption polluted the high places, and spiritual despotism ruled over God's heritage with a rod of iron. The fires on the shrines of Genius were dim—and learning was in the cell and the cloister; the starlight of poetry may have glimmered here and there amid the gloom, but, as a mass, the human intellect slept almost motionless, like the sluggish waters of that doomed eastern sea which bears no living thing upon its bosom. Then, as it were again, "God said, let there be light, and there was light." The grey dawn broke—and the press thundered, and mighty men lifted up their voices—and the compass guided through unknown waters—and the swift ship's keel stranded upon shores "beyond the seas"—and as it grew lighter and lighter, the vast intellect began to heave up from its slumber, and to murmur in its strength, and then did the surges roll, and swell, and beat against the foundations of that proud Babylon that had so long lifted its head to the skies.

But the accustomed limits of an Editorial article, demand that I should be brief. Our readers will perceive I think, the truth of the remark, that in the moral, as in the physical world, light precedes the evolving of a new order of things from the chaos of the old. For as it has been, we may expect it always will be. Let men have light, and error and superstition will flee away. Whether the present age is one upon which there is to burst more light, let each one judge. In my first article, I stated that we lived "in a remarkable, a peculiar age"—seemingly, one of those periods "when the great designs of Providence glow out with more than common legibility upon the moral firmament." How true this is, also, let others decide. But let us do one thing, whether as individuals or communities: let us trust the Lord in all times of desolation and gloom; for, remember, "when the earth was without form, and void; and darkness was upon the face of the deep," then "God said, let there be light, and there was light." He is God over the moral and mental, as well as the physical universe. Trust Him.
E. H. C.

THE RECORD.

CONVENTIONS.—The South Carolina Convention of Universalists met in Harmony M. H., Anderson District, S. C., on the Friday preceding the first Sunday in August, 1837. Br. James Mullikin, Moderator, and Br. Allen Fuller, Clerk. Brs. G. Rankin, of Anderson; D. Cook, Charleston; J. Feaster, Sr., Fairfield, standing committee. Br. Mullikin was chosen to deliver the next occasional sermon, and Br. Lynch, substitute. Brs. Fuller and Fisk were chosen agents to establish circuits for preaching. The delegates to the U. S. Convention were instructed to use their influence so to alter the Constitution, as to allow all visiting brethren to take parts in its deliberations. A Protest "in reference to the course pursued by several of our periodicals"—"of arraigning brethren in the public papers, and the use of unkind language towards them"—was passed with a declaration of withdrawal of patronage from such as should continue it. [This protest is an ungenerous and unjust classification of the injured with the injurer. I know of no paper, save one, (the S. C. Evangelist,) that has assailed others, except in defence against the attacks of that paper—why then say "several"—why not name the criminal and let the rest go unwhipped? For one, I protest against this wholesale injustice of the South Carolina brethren, as ungenerous to the innocent periodicals, and unworthy of themselves. A. B. G.] The thanks of the Convention were tendered to Br. Fuller for his excellent occasional sermon—to the friends in Anderson District for their hospitality—and sermons were preached by Brs. Lynch, D. H. Porter, Mullikin, Fisk, and A. Fuller. Adjourned to meet in Fredonia M. H., Newberry District, on the Friday preceding the first Sunday in August, 1838.

The Vermont Convention of Universalists met in Rockingham, August 23d, 1837, Brs. Warren Skinner, Moderator; E. Garfield, Clerk. Brs. K. Haven, W. S. Ballou, C. Woodhouse and J. E. Palmer, a committee on

statistics. Brs. J. E. Palmer, K. Haven, E. Wellington and H. F. Ballou, committee of discipline. Brs. W. Skinner, K. Haven and J. E. Palmer, standing committee on ordination. Br. E. Garfield, Standing Clerk.—Brs. W. Skinner, W. S. Ballou and R. Streeter, committee to raise funds for supplying destitute places with preaching. Br. W. Skinner to preach the concluding discourse and customary addresses at the next session. The Clerk to prepare the minutes and circular. Ministers from other States were invited to take part in the deliberations of the Council. Recommended the establishment of Sunday schools to churches and societies.—Recommended that the brethren in Bennington county unite with the Windham Association—the latter altering its constitution accordingly. Recommended to each society in the State to raise funds to pay the expenses of delegates to the United States Convention. Recommended continued exertions to abolish the common use of intoxicating liquors, and affectionately invited all engaged in their sale or manufacture to discontinue the same. Returned thanks to Br. Haven for his concluding discourse, and requested its publication in the Watchman. Conferred ordination on Br. Solomon Laws.—Sermons were delivered by Brs. J. V. Wilson, E. Garfield, A. L. Balch, J. G. Adams, ordination sermon by D. Skinner, and K. Haven. On Wednesday evening, sermons were also preached in the vicinity by W. Bell, J. Moore and W. Skinner. Seventeen resident, and ten visiting ministering brethren, and nine lay delegates were present. Three Associations were represented—one, (the Northern,) was not represented. Adjourned to meet at such place as the committee may designate, the fourth Wednesday in August, 1838.

The Connecticut Convention of Universalists met in Danbury, August 30th, 1837. Brs. Zadoc Stevens, Moderator; J. H. Gihon, Clerk.—Brs. A. Moore, F. Hitchcock, L. Lamb, committee on fellowship and ordination. B. B. Hallock, to preach the next occasional sermon.—L. Lamb, J. Booth, and W. Brown, committee of discipline. The Clerk to prepare the Minutes and Circular. Invited the brethren present, not members, to take part in the deliberations of the Council. Rescinded the eleventh article of the Constitution. Requested Br. Moore to furnish a copy of the occasional sermon for publication. Voted to confer ordination on Br. Henry Lyon. Recommended to the several societies to defray the expenses of their pastors, who may be so appointed, as delegates to the U. S. Convention. Voted to publish the minutes, statistics, etc., in pamphlet form. Seven ministerial and seven lay delegates were present; eleven preachers in all—of whom three were visitors.—Sermons were preached by Brs. L. D. Williamson, A. Moore, J. H. Gihon, B. B. Hallock, R. O. Williams and W. A. Sickney. Adjourned to meet in Middletown, Conn., on the last Wednesday in August, 1838.

RETRENCHMENT.

It is the duty of every man in hard and difficult times, to retrench his expenditures. But many, even in this business, commit grievous and very injurious mistakes. They retrench the necessary, and retain the useless articles which cause expense. The manufacturer or mechanic will dismiss his workmen, whose only dependence is their daily wages, and whose only hope of earning them is in being employed by him; and he will retain his expensive and even injurious luxuries, which are but questionable as to their good effects on any persons in community. The farmer will retrench in books for his children, that they may be idle and ignorant in their leisure hours, at a future expense which can never be met but with anguish of heart; or, perhaps, will give up his newspaper, the only source from which he may derive information that will aid him in selling his crops to good advantage and at an early day. And yet, for lack of stopping a few cracks in his house, he will burn extra wood enough to pay for half a dozen papers, or by retaining some careless habit, he will lose more than would furnish his children with a good library.

But there are other profits than those that can be computed in dollars and cents—aye, more valuable and enduring than any pecuniary gains. Though even in a pecuniary point of view, many lose more by unwise retrenchment, than they gain, yet still more may they lose in a moral or mental point of view. Some of our subscribers talk of retrenching their expenses, by giving up the Magazine and Advocate—even some who, if they had attended to the offers we have made, would actually have saved enough to pay for two-thirds of the next volume! They admit the paper to be worth more than

double the subscription price, yet they will discontinue it, and retain some things more costly, and worse than useless to them or their families. Nor is this all. By retrenching their support to our periodicals and our preachers, (when, by retrenching in other things not nearly as necessary to their welfare, and to the happiness of others, they could easily increase their support of both,) they injure the cause—delay or retard its speed, and suffer tenfold more in injury, than they now pay for preaching and periodicals, from the consequently unreduced ignorance, bigotry and superstition of the world in which they live.

Therefore, to all our friends who severely feel the pressure of hard times, I would say, Retrench your expenditures by all means, if you can not honestly increase your income so as to meet them. But be careful what you cut off and what you retain. Be careful that in saving yourself, you do not injure others. Be careful that in saving your money, you do not suffer in your mental and moral well-being, or in that of your family. Look well within—and well around—begin with your habits—then your omissions of duty and of carefulness—and having retrenched what you there find useless or injurious, (if any such things there exist,) proceed to cut off the least beneficial, the least worthy, and the most injurious of your "comforts," as they are called, always remembering that the value of a thing is not always to be measured by its price—nor its effects whether for good or ill, visible and palpable to the eyes and touch.

These few hints are offered to those Universalists who are without preaching or papers, as well as to those who have withdrawn, or intend withdrawing any portion of their support from the preachers or printers of the Gospel, on account of "hard times." Pay for your preaching and your papers in advance, and you will hardly feel the expense.

A. B. G.

OUR BEREAN INSTITUTE,

Is in a highly prosperous condition, numbering, as we understand, not far from a hundred and twenty or thirty members. Debates and lectures upon alternate evenings—also, when time will allow, reading from a manuscript literary journal called the Budget, articles contributed thereto, with occasional declamations, compose the exercises of the Institute. We hold our meetings every Tuesday evening, and are generally favored with large and respectable audiences of ladies and gentlemen.—Non-members are allowed to participate in the debates, and the privilege of voting upon the merits of the question. We shall be happy to see any of our friends and the public, residents of this city or from abroad, who may see fit to visit us. The meetings of the Berean are held in the front room of the basement story of the Universalist meeting-house, Devereux-street. We shall publish, from time to time, when convenient, the question before the society for discussion on the next debating evening after the issuing of our paper. The question for the next Tuesday evening we do not recollect precisely, verbatim, but is, we believe, to this effect:—"Does the Constitution sanction (or allow) slaveholding as it exists at the South?"

E. H. C.

BOOKS.

Besides a number of other books and pamphlets, on various subjects, not named here, we intend keeping a constant supply of the following, for sale by the dozen or single copy, at the publishers' prices. Orders—especially cash orders—are respectfully solicited.

GROSH AND HUTCHINSON.

Ballou on Atonement
" Future Retribution
" The Parables
" Child's Scriptural Catechism
" IX, XI, XXV, and XXVI Sermons—in all, 4 volumes
" C. H. 2d) Collection of hymns
Universalist Expositor—volume 3
Streeter's Hymns—of the various sizes and bindings
" Familiar Conversations

Ballfour's Inquiry on the words rendered *Hell* in the Bible

" "on the words rendered everlasting, devil, etc.
" Essays on the state of the dead, etc.
" Letters on the Immortality of the soul—to Mr. Hudson
" "to Professor Stuart—signed Inquirer after Truth.
" Reply to Professor Stuart's Exegetical Essay.
" "to Dr. Allen
" "to Mr. Sabine
" "to Dr. Beecher

Whittemore's Notes on the Parables
" Song's of Zion, or Cambridge Collection of Church Music
" Modern History of Universalism
" Discussion (at Danvers) with Rev. Mr. Braman

Skinner's Letters to Aikin and Lansing
" (O. A.) Sunday School book
" Discussion with Rev. Mr. McKee

Rayner's Lectures on Revivals
" "on Rich man and Lazarus
W. I. Reese's Catechumen's Guide—S. School.
Sunday School Hymn books—(P. Price's)

Winchester's Dialogues with portrait
" Memoir do.
Balch's Life of Christ—for Sunday schools
Christian Visitant—two volumes in one, or 2d and 3d volumes separately.

Orator
Smith (Dr. T. S.) on Divine Government
" (S. R.) Scripture Questions
" (M. H.) History of the Jews
" (D. D.) Child's Companion

THE UNIVERSALIST REGISTER AND ALMANAC may be had at retail or by the quantity of Gresh and Hutchinson, Utica; P. Price, New-York; S. Van Schaack, Albany; Moses Baker, Buffalo; U. F. Doubleday, Auburn; Revs. O. Whiston, Cooperstown; J. Lewis, Boston; T. C. Eaton, Dunkirk; S. Barnes, Salina, New-York; A. Tompkins, Boston, Mass.; Revs. S. A. Davis, Pittsburg, Pa.; J. Whitney, Ohio city, Ohio; N. Stacy, Ann Arbor, Michigan.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. M. B. SMITH, in Utica—Br. E. E. GUILD, in East Davenport at 10 A. M., Davenport Centre, at 3 P. M., and in the Lutheran meeting-house, same town, at half past 6 in the evening—Br. C. S. BROWN in Onondaga—Br. DELONG, at Cazenovia—Br. VANZANT at Lebanon

There will be preaching on the fourth Sunday inst., by Br. DELONG, in North Norwich—Br. M. B. SMITH in Utica—Br. E. E. GUILD, in Harpersville at 10 A. M., and in the stone school-house between Harpersfield and Hobart in the evening—Br. C. S. BROWN, in North Norwich—Br. VANZANT in Clockville.

Br. E. E. GUILD will preach in the evening, at early candle lighting, of Saturday, 18th inst., in the school-house near Peter Hanson's, Meridith—Monday, 21st, in Jacksonboro', Otsego county—22d, Worcester—23d, Colliersville—Monday, 27th, at Br. B. Champlain's, in Hobart—28th, in Blenheim, Schoharie county—Thursday, 30th, in North Harpersfield—Friday, December 1st, in school-house on Quaker hill—Wednesday, 6th, in Jefferson, Schoharie county—7th, in school-house, near Stoddard Stephens', in Harpersfield.

A CONFERENCE will be held in the village of Salina, Onondaga county, at the Presbyterian meeting-house, on the 15th and 16th of November. Ministering brethren are earnestly invited to attend.

VISIT TO CHAUTAUQUE COUNTY.—Our friends in Chautauque are hereby informed, that if Providence permits, I will visit them this month, and remain with them two, three, or four Sabbaths, as the case may be. My object is to visit such parts of the county as are destitute of preaching: (I mean of the right kind.) I propose to be there on the second Sunday, and will preach at such places as Brs. Eaton, McDonald and Peterman may appoint. Our friends in the different parts of the county who wish me to visit them, can communicate with Br. Eaton on the subject. Any business in reference to the Herald of Truth, or the Magazine and Advocate, can be transacted with me.

H. ROBERTS.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper
A S E. Mottville—P M, Dearbornville, (Mich.) for J G—J S, Seneca Falls—P M, Naples, for P M, and B W—A B 2, Schenectady—R R W, Monroeville, (O.) for self, D U, and J W—P M, Otto, for P P F, J S, H M, S H, J B, J A, W B, B T, and H G—P M, West Camp, for W J R—G W M, Auburn, for J H—P M, Shehequin, (Pa.) for J T, and W R F—S H, Great Bend, (Pa.) for self and M A W.

POETRY.

For the Magazine and Advocate

CHRISTIANITY.—A POEM.

Delivered at the last exhibition of the Clinton Liberal Institute.

The gloom of ages o'er the world hung Jark,
Accumulate. The clouds of error, black
And dense with ignorance; commingled
As lurid as the starless midnight drear,
In which the wanderer may strive in vain
To reach the haven of his hopes; had lowered
Down upon earth.

Then superstition's blight, destructive dire,
Had widely spread its desolations round,
Withering the fairest, brightest hopes of man—
Its poisonous sediments infusing deep
In every cup where sparkled vital joy.
Mysterious motions, theories absurd,
Were cherished, and believed of Deity.

No motive was presented to induce
The world to virtue, no restraint imposed
To check the violence of passion dire,
And hence, mankind lured the bitter draughts
That vice prepared, and deeper sank in woe,
The shrieks of victims rent the passing gale,
Extorted from submissive votaries,
Who bowed at superstition's altar, red
With the life-blood of thousands.

One dim light, feeble and flickering, shone amid the gloom;
Its scattered rays had shot athwart the dark,
And on the curtain, cast their sickly gleam,
That shrouded all beyond this nether world.
But like the lowly and expiring lump
Glimmering in its socket ghastly, made
The darkness o'er more terrible apparent.
As yet, no beacon on the distant height
Was reared, to safely guide bewildered man
Through sorrow's luzzy sea. No ray of Hope
On the dark shores beyond the grave had gleamed,
To cheer the pilgrim and dispel the dread
That shrouded death and caused the soul to shrink
Aghast, when dolorous expectation locked
Its fond, bright hopes, its being and its joys
Within the dreary vault of Non-existence.

At length, a Star upon the sky appeared,
It cast its glorious radiance through the gloom,
And won the gaze of mortals—guiding them
To hail the new born Child, the Nazarene,
Who came to pour o'er man's benighted path,
CHRISTIANITY'S effulgence. He, despised,
Rejected with his little band, was doomed
To toss upon the raging element
Where persecution's bloody surges heaved.

But fortunate for man, he kindled up
The inextinguishable light, that cast
Its radiance on the path earth's pilgrim treads,
Extending principles by him diffused,
Their influence hence uprooted error,
And superstition's night-like mantle rent.
They showed a God in majesty enthroned
Who earth had made—with vast varieties
Of species peopling every element.
The nature of that God exhibited,
Omniscient all—in Wisdom, Infinite,
In Goodness and in Power unlimited,
Inhabiting all space, and yet, unseen,
Rewarding virtue, and dread chastisements
Indicting upon vice—

He showed that happiness was virtue's mood,
And vice, to those who followed in her train,
Reached forth the deep, deep cup of bitterest woe.

Privileges

The same giving to all impartially,
Restraints the same imposing upon all,
To all one common FATHER giving, God;
Making the interest of all, of each
The happiness, and points misfortune's child
To streams of Charity, of Friendship, Love,
Where he can love and quench the pangs of grief
Intense—

But, more than all, and glory chief of this,
It opens the portals of the grave, and sheds
The radiance of Hope beyond. The vaults—
Deep vaults of death are rent asunder. Faith
Serenely treads the chaste abode of worlds
Celestial, where all sorrow is unknown.
There, in the vast domain of peace, immortal,

It congregates the world prospectively.
This is the glorious theme, enrapturing,
Of Christian credence—of CHRISTIANITY.

Then Death's barbed dart shall rust
And lose its potency, and sorrow's cup,
Dashed from the lips in scattered fragments lie.
These are the prospects CHRISTIAN HOPE affords,
Unequalled; cheering sad and heart-sick man
With prelibations of unfading joy.
Companion of his lonely hours—his stay,
Unfailing, when the fiercest, wildest blasts,
Adverse of fortune, howl and weep away
His brightest prospects—and the purest solace
Of age, when time, stern unrelenting time
Upon his wrinkled brow shall twine the blossoms
That portend decay.

Receive, O man, the prospects and the hopes,
That CHRISTIANITY presents. Receive,
As Heaven's best gift to thee, the blessings
It confers. LECTOR.

GRATITUDE.

Perhaps there is not a broader distinction between individuals than that which arises from their susceptibility of gratitude and the contrary. In the common walks of life, we meet with some men who appear to have no idea of that virtue. Favors may be heaped upon them, and they still expect more; but an emotion of thankfulness never arises in their hearts. And here religion appears to be a proof of the capacity of the heart for gratitude.—We have received every thing from the hands of our Creator. We owe him our existence. We owe him for every blessing which we have received through life. We lie down at night under his protection, and rise up in the morning renewed in strength and cheerfulness.—We commence the labors of the day under his blessing, and every thing that prospers in our hands is an immediate favor from the hand of God, deserving of our gratitude and adoration. Happy is that man who is constantly grateful to the benignant giver of every good gift, for gratitude is not only a just debt which we owe to the bestower, but it produces happiness in the bosom which entertains the delightful guest. Rivers of joy flow into the heart that rises in gratitude to God, and we are doubly blessed. On the other hand, may we not doubt the sincerity of his gratitude, who, while professing to be very thankful for some small favor received at our hand, never thinks of the great Benefactor who has bestowed upon him all the blessings of life, and promised joy unspeakable in the world to come.—*Ladies' Repository.*

ITALIAN AND GERMAN MUSIC.

Bulwer, in his last work, (Ernest Maltravers,) says of music, "It is almost the only thing which Italians in general can be said to know, and even that knowledge comes to them, like Dogberry's reading and writing, by nature—for of music as a science the unprofessional amateurs know but little. As vain and arrogant of the last wreck of their national genius, as the Romans of old were of the empire of all arts and arms, they look upon the harmonies of other lands as barbarous; nor can they appreciate or understand appreciation of the mighty German music, which is the proper minstrelsy of a nation of men—a music of philosophy, of heroism, of the intellect and the imagination, beside which the strains of modern Italy are indeed effeminate, fantastic, and artificially feeble. Rossini is the Canova of music, with much of the pretty, with nothing of the grand!"

SCRAPS FROM THE GERMAN OF JEAN PAUL.

BY A BOOKWORM.

AFFECTION AND ADVERSITY.—Oh! how strong is our affection, when all things else around us are fleeting away and breaking; and when, in spite of them all, the bonds of love are unbroken, and the light of love undimmed, and it clasps our shattered beings and spirits in its firm embrace, like the rainbow bending, unmoved and unchanged, over the scattered waters of a cataract!

LOVERS.—People who are in love with each other, wonder that third persons should discover their sentiments. They fancy themselves in a sort of Calypso's Island, and are astonished when a strange sail is seen approaching the coast. There is, in point of fact, no paradise which has such a low and thin fence as this; every passer-by can see through it.

GRIEF.—It is not the greatness, but the uncertainty of adversity, that afflicts us. The Minotaur, the rocks and pitfalls, in the labyrinth of old, was not half so terrible to the unfortunate wanderers as the dark night around them, and the turns and windings of its outlets.

FALSEHOOD.—False men's words and deeds remind us of thunder and lightning on the stage, which, united

in heaven, in the theatre are generated in opposite corners of the house, and by different operators.

LEARNING.—Accomplishments and ornamental learning are sometimes acquired at the expense of usefulness. The tree which grows the tallest and is most thickly clothed with leaves, is not the best bearer, but rather, the contrary.

MUTUAL AFFECTION.—The pursuits and the affections which two hearts possess in common, are like objects placed between two mirrors, which each reflects to, and receives back from the other, in endless variety and multiplied beauty.

HUMILITY.—Hail humility! thou art the only virtue that was created by God himself, not by man, or by human institutions. Thou art like light, which shows all other things in their fairest colors, itself invisible in heaven!

MORNING.—The morning gives our soul pinions, which the day makes to droop; hence the horses of Aurora, in the old mythology, were winged, but not those of the God of day.

WOMAN.—There is a heaven in woman's heart, full of beauty, but dim; and it is hard for a man to count and classify all the stars that adorn it.

SELFISHNESS.—Selfish men are always the first to grumble about and to exaggerate the selfishness of others; as the heathens of old used to call the Christians atheists.

LOVE.—As long as a woman loves, she does nothing else. A man has other matters to attend to in the intervals.

JOY.—The cup of joy, unlike all others, is heaviest when empty.—*Mirror.*

MARRIAGES.

By Rev. J. S. Flagler, on the 23d, of March last, Mr. JOHN NEWTON, of Darien, to Miss — NEWTON, of Alexander.

By the same, April 13th, Mr. — STONE, of Darien, to Miss — WATERHOUSE, of Alden.

By the same, at Riga, Monroe county, June 4th, Mr. JOHN THWING, of Le Roy, to Mrs. ALMIRA BINGHAM, of the former place.

By the same, October 4th, Mr. SILAS T. SLADE, to Miss MARANDA STONE, both of Darien.

By the same, October 8th, Mr. LYMAN WATSON, of Machias, Allegany county, to Miss CLARENDA SUMNER, of Darien.

In Reading, on Sunday, October 15th, by Rev. S. Miles, Mr. CHARLES ROBERTS to Miss MATILDA LEAVENWORTH, both of Reading.

At West Burlington, October 7th, by Rev. M. B. Smith, Mr. BENJAMIN F. KIPP, to Mrs. BETSEY SCISSON, both of Cooperstown.

In North East, Erie county, Pa., October 24th, by W. Leemis Esq., Mr. LYMAN E. BEACH, Jr., to Miss POLLY KIMBLE, both of that place.

DEATHS.

In Alexander, Genesee county, October 17th, Miss ELMINA MARSH, aged 25 years, daughter of Wolcott Marsh, of that town. On the Sunday previous she attended on the ministration of Br. Flagler, in the vicinity, in good health—and on Tuesday morning following, was a corpse! Illness—supposed to be an apoplectic fit.—The funeral was attended Wednesday 15th ult., and the word of hope preached by Br. J. S. Flagler, from Lamentations iii: 31-33.

THE MAGAZINE AND ADVOCATE

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By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, NOVEMBER 17, 1837.

NUMBER 46.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 11.—Mr. Campbell to Mr. Skinner.

Steam-boat Coquette, Ohio river, September 30, 1837.

OF one of the Cæsars it has been truly said, that he sought the fame of victory and the spoils of war more than the good of his country or of human kind. If, like him, you are not too much enamored with the love of glory, you do yourself great injustice. We have not yet discussed the first proposition, and already you have proclaimed about seven triumphs. Our readers will, I fear, begin to think that you are more in quest of victory than of truth. Dazzled with the splendor of your conquests as with their number, you excel even Cæsar in the relation of them. Three words told his glory—two yours. He said, *VENI, VIDI, VICI*, (I came, I saw, I conquered.) But you still more heroically say, *VIDI VICI*, (I saw, I conquered.) It is your glory, Sir, to gain a triumph before you enter the field of battle. I know indeed some cynical folks may say that you resemble not so much the Roman hero, as a certain American chief, who, while he was on the retreat, was always reporting the victories he had gained.

2. Connate with this your gasconade, as some hypocrits might call it, are the elegancies of the following Universalian compliments. Of yourself and me in contrast you very politely say, "I studiously avoid all ambiguity; a thing, by the bye, of which I fear you will never be guilty, so long as a *DOUBLE ENTENDRE* will serve your purpose better"—"you well knew that certain words would answer for you to play an ambiguous game with"—"Keep cool, friend Campbell—keep cool: you will not only *feel* but *do* much better;" and why did you not add, "Don't swear, don't lie, friend Campbell?"—"I will not waste my spittle to quench [your sun till it rises]"—"I hope my dear friend will get in better humor before he writes again," etc., etc., etc.

3. These, Sir, are a few, a sample of your Universalian nosebags from your letter No. X. My readers will remember, as an excuse for me, that you were recommended to me as a most GENTLEMANLY opponent—not only as the *MAGNUS APOLLO*, but also as the *BEAU IDEAL* of an honorable Universalist disputant. They will therefore forgive me, and I will endeavor to give them a specimen of self-government.

4. Notwithstanding your seven triumphs, I am gratified to observe in your letter of August, No. X., received while I was (as I am now) from home, that my syllogistic parallelisms between the various acceptations of Paradise, Heaven, Hell, Shemim, and Gehenna, have been by you unequivocally admitted. For this admission you may have as many triumphs as you make paragraphs in your reply to this. The concession is, that although Shemim, Paradise, Heaven, Hell, Gehenna, all originally meant something earthly, local, and passing away, they have actually become the figures of other states, and the names of them too, and that they *might* even represent a future state of misery or bliss. This is all I asked. But, strange to tell, now that I have sustained my first proposition, it is not one of the arguments of Universalists; that, in one word, "Universalists do not now argue that because Gehenna originally meant the Valley of Hinnom, therefore it can not represent a state of punishment after death." And what in the name of reason, mean the hundred volumes of Universalists, proving that Gehenna originally meant the

Valley of Hinnom, if they did not thence argue that it could not in the New Testament mean a state of future and endless punishment? or that it could not depart so far from its original meaning! And why do you dwell so much upon the original meaning of this word!!

5. Our readers will judge between us here when I have quoted a few words from your oracle, Mr. Balfour:—"I have," says he, "contended that the Jews could not understand our Lord by 'the damnation of hell' to mean a place of eternal misery, because Gehenna has no such meaning in the Old Testament."* Again, to sustain himself on this ground, he says, "The Old Testament is the dictionary of the language of the New;" and therefore whatever Gehenna meant in the Old it must mean in the New Testament. And yet, you now affirm that Universalists never denied that Gehenna might mean endless punishment, so far as its original signification is concerned!!

6. And why do you, paragraphs 5 and 6, recall this concession, and again, for the tenth time, tell us that Gehenna originally meant the Valley of Hinnom; and ask, "What reason have we to suppose it was used in an entirely different sense in the New Testament?" But as you have admitted my syllogistic arguments, letter VIII, paragraphs 4, 5, 6, 7, 8, you can not now be indulged with the reoccupancy of the fortress which you have abandoned, if not surrendered.

7. Yet I must say, that it is not an entirely different sense even from its Old Testament acceptance, yourself being judge: for you say, "In process of time"—yes, I quote your words, "in process of time Gehenna and Tophet, another name for the same thing, were used in the Old Testament *figuratively* to set forth the temporal but severe judgments coming upon the Jews." In process of time it began to be used *figuratively*!—Well, so far so good. And upon better testimony than your Balfour, we add, *in process of time* it was used to represent future and eternal punishment, as is found in the apocryphal books of the Old Testament and in the Jewish Targums.—These writings, so far as the use of words or their current acceptance are concerned, are of as much authority as dictionaries. The *norma loquendi*, or the particular meaning of words in any given time, must be learned from the books of that time.—Hence some of our most learned writers have been at pains to show that during the interim between Malachi and Matthew Levi, the word Gehenna was used figuratively to represent not only future punishment, but future punishment in another state of existence. The "*process of time*" and the process of change which you mention, may, even upon the concessions of Balfour, be continued on down to the New Testament.

8. In the New Testament, as I have already shown, (though you seem not to have noticed it,) this is not the only term which has in process of time come to mean something very different from its Old Testament or original meaning. Did I not enumerate the words Jerusalem, Mount Zion, Temple, Circumcision, Passover, Manna, Babylon, as well as Garden or Paradise, Heaven, Hell, etc.? And will you hazard the denial that these words have meanings in the New Testament which they never had in the Old?

9. After all, your courage rises to concede, paragraph 7, still more unambiguously all that you just seemed above desirous to recall. "Therefore," you conclude, "I do not say that because Gehenna originally meant the Valley of Hinnom, it can not represent a state of punishment after death in ano-

ther world." Now, Sir, stand to this. Let it be final, and tell us no more about the Valley of Hinnom.

10. But we are yet one step before you. We do not only say that in accordance with the laws of language and the words Paradise, Heaven, Temple, Zion, Jerusalem, Babylon, etc., etc., it *may* mean, but it does actually mean in the New Testament, punishment after death in another state of existence. And to present our proof in order—that Hell or Gehenna, in the Christian Scriptures represents a place or state of punishment after death, we argue:—

11. 1st. From Matt. x: 28, where Christ taught his hearers to *fear him that after death*, "after he has killed the body," has power to destroy both soul and body in hell: *FEAR HIM*. Hell, then, indubitably denotes a state of future punishment after death.

12. 2d. The Messiah again threatens *punishment in hell* to some of his contemporaries as unavoidable: "How can you escape the damnation of hell?" Matt. xxiii: 33.

13. 3d. Jesus uses the words "*hell fire*," "unquenchable fire," "everlasting fire," as substitutes for hell, or as equivalent to one another. Matt. xviii: 8, 9. Mark ix: 43, 44, 45. Words, as well as things, that are equal to the same term, are equal to one another.

14. 4th. *Hell* is by Jesus contrasted with *life*; and to "go into hell" opposed to "entering into life." But to "enter into life" is by Jesus explained as equivalent to *entering into heaven* or into eternal life after death. Therefore, to go into hell is the opposite of going into heaven. If heaven be everlasting bliss, hell is everlasting misery.

15. 5th. But as the word Hell or Gehenna occurs twelve times in the New Testament, and as it is impossible to show that the Valley of Hinnom or any temporal punishment was ever intended by any of them, they may in their various occurrences be regarded as so many evidences of punishment after death in another state of existence.

16. Now we shall see what you have been able to urge against these proofs. With regard to the first it is said, perhaps—the person who had power to cast into hell after death was some of the Roman Cæsars—and the disciples of Christ and his hearers were commended supremely to fear Cæsar, because he had power to destroy both soul and body in the conflagration of Jerusalem! With regard to the second—perhaps the "damnation of hell" meant the conflagration of Jerusalem, with all its calamities, by the hand of Titus; and perhaps some of the scribes and elders to whom Christ said, "How can you escape the punishment of hell," lived forty years after Christ—perhaps they were present in the siege, and perhaps they were burned in the Temple. In reference to the third—perhaps the "everlasting fire" substituted for "hell," by Jesus (Matt. and Mark,) meant the sparks of Hinnom or the transient flames of Jerusalem. And with regard to the fourth, to *enter into life* certainly means to join the church—and contrasts certainly do not mean contrasts, because a hot day (which may sometimes be 100 degrees above zero,) when contrasted with a cold day, does not mean 100 degrees below zero!!—This being your own logic, Sir, I return it without any other comment than—perhaps you may be mistaken in some one or all of these hypotheses against facts. We only affirm that a thousand such hypotheses would not disprove one fact.

17. But with regard to the fifth proof, you quote a note from my Family Testament, with a very

* Balfour's Inquiry, p. 134, 179.

triumphant air; and yet the said note on Matt. v: 22, does not prove for you any thing that in this controversy I have denied. For the note does not say more than that the judges, the council, and the hell fire *alluded* to in the passage were all *human punishments*, and were used by Christ as figures or illustrations of the severity of his administration as respected the discrimination and punishment of offence! I request our readers to examine the whole note. And this is all you have to except out of the New Testament use of the word as possibly once referring to your Valley of Hinnom!

18. But you will say you have made a stronger effort against my fourth proof. Well, we shall try it. To "enter into life" you now affirm does never mean to enter into heaven; and this is your proof that it always means to join the church. Summary logic! In your letter, No. VII, paragraph 13, you do admit that sometimes "life, entering into life," etc., mean in Scripture entering into future and eternal bliss. But in your last letter you recall this and affirm as follows:—"I have not admitted, and do not admit, that 'enter into life' is ever equivalent in Scripture to entering into the immortal beatitude in the eternal world." Paragraph 13. What credit is due this assertion will appear by comparing it with the passage above referred to. Your words are—"That life, entering into life, passing from death to life, entering into the kingdom of God, kingdom of heaven, etc., do not in the Scriptures *GENERALLY* signify future and eternal bliss or entering into immortal beatitude, I think must be obvious to the most superficial biblical critics." Now I ask every man of sense, whether the affirmation that a word *generally* does not mean entering into life, is not an admission that it sometimes does so mean? However, you now say it never does so signify. I will rest all the controversy on my proving that it does so signify according to the best interpreters in the universe.

19. In your letter No. X., paragraph 14, your words are—"In reply to your 14th, 15th, and 16th paragraphs, I remark, that the phrase 'enter into life' only occurs in three passages in the New Testament viz. Matt. xviii: 8 and 9, xix: 17, and Mark ix: 43, 47, and in all the three passages evidently means entering into the Gospel dispensation." And what is your proof? You say "The only way of coming at the true meaning of the phrase is to collate all the places where it occurs, with the respective contexts, and compare them with other phrases as nearly resembling it as can be found." But you have not worked by your own rule. We shall try it. Let the reader open Matt. xix: and carefully read from the 16th verse to the end. The facts are:—

20. A rich man asks the Messiah what he should do "that he may have eternal life." Jesus replies, "If you would enter into life, keep the commandments." Observe first to *have eternal life* and to *enter into life* in the style of the great Teacher are equivalent. The young man went off disobedient; upon which Jesus said, "a rich man shall hardly enter into the kingdom of God." This also is made equivalent with "entering into life" or "having eternal life." The disciples, startled at the answer given to the young worldling, ask, "What shall we have that have left all for your sake?" The answer, as stated by Matthew, Mark, and Luke, is, "A hundred fold more in the present, and in the world to come eternal life." Now I ask every unsophisticated mind, can there be any thing more plain than that Jesus used the words, "*inherit eternal life*," "*enter into life*," "*enter into the kingdom of God*," and "*receive eternal life in the world to come*," as equivalent!—Compare Matt. xix: 16-30, with Mark x: 17-30, and Luke xviii: 17-30. Matthew, Mark, and Luke all *recount* the same narrative in the same words—"He shall receive in the world to come *life everlasting*," as contrasted with all that he receives in the present life. Nothing, then, can be more evident than that to "enter into life," to "inherit eternal life," to "enter into the kingdom of God,"

and to "receive in the world to come eternal life," are used by Jesus as perfectly equivalent.

21. I may, under another head of this controversy, enlarge much upon this subject. In the mean time I will only add, that although all Christians are said to have life, and to have eternal life abiding in them, as a *principle* and a *right*, or gift *under Christ*; yet the inheriting, entering into, or receiving life, or eternal life, is always regarded as future by the Apostles, and so presented by them to the churches. For example: Paul says, (Rom. ii: 7.) "To them who by patient continuance in well-doing seek for glory, honor, and immortality [*the will reward*] eternal life." He exhorts Timothy (1st epistle, vi: 12,) "to fight the good fight of faith, and to lay hold on eternal life." This he calls "the prize of their high calling," Phil. iii: 14. And of the rich Christians, who you say could not get into the kingdom of heaven on earth, he says to Timothy, (1st epistle vi: 12.) "Charge the rich in this world to do good" etc., "that they may lay hold of eternal life." And of himself he says he "had not yet laid hold of the prize," but (Titus i: 2,) "in hope of eternal life I am a servant of God," etc.—"What a man hath why doth he yet hope for?" What say you, Mr. Skinner!

22. My five proofs standing firm and unscathed by all you have alleged, I shall only add a sixth and dismiss this proposition. It is this:—The word Gehenna, or Hell, in the New Testament, can by no possibility of interpretation refer to any earthly punishment: for, besides the reasons already given, neither Jesus nor his Apostles did at any time threaten temporal, physical, or corporeal punishments to those who disobeyed the Gospel; but, on the contrary, said, "*Of how much sorer punishment* than even the temporal calamities and death of the rebellious Jews, shall he be thought worthy who despises the Gospel," etc.

23. Perhaps by this time you will think that your last letter is sufficiently eviscerated without my stopping to descant upon the *impersonal* devil in which you believe, or whether you might not have chosen one of my four propositions rather than have heaped upon me two negatives and two affirmatives—to nullify and stultify each other; or to show how gratuitous it was for you to deny propositions that I never affirmed—such as that *heaven and hell were always contrasted*; and how inapposite your allusions to Baron Swedenborg's correspondence, and to hot and cold days, etc., etc. But I must tell you that your language is often too strong, and your assertions might at least not be quite so reckless as in the case of sincere penitence being the only hell or punishment which Divine Justice can ask or receive; for, Sir, the passage quoted, paragraph 16, in my August letter, is every word taken from your own paper. I can not here refer to the page, but think you will find it in the present volume from page 50 to 60.

24. I have never noticed in your paper a copy of the propositions, rules of discussion, etc., signed by your hand; nor have I heard from you touching the tendering of the copy-right of our discussion to the Bible Society, etc. Pardon me for calling up these matters, if you have attended to them. I have only seen one of your papers for two months. I hope you will early despatch the reply to this, as I have been under the necessity of now writing two letters out of place through my absence from home. I am now on my way to the annual meeting of the College of Teachers, Cincinnati, and expect to be at home about the 18th of October.—Yours, etc. A. CAMPBELL.

For the Magazine and Advocate.

GOOD HUMOR.

There is scarcely anything with which we are acquainted, that is calculated to give a more delicious zest to all the various pleasures of this life, than that peculiar state of mind called *good humor*. This seems to be that lively *cheerfulness* which makes, not only its possessor, but all within its benign influence so exceedingly joyful—that gives such a placid and serene aspect to the coun-

tenance—that beams kindness and love from the eye—that opens the heart in benevolence and charity, and that gives to life one of its most peculiar and fascinating charms. It is this that constitutes the *social circle* a fountain of enjoyment, from whence flow so many of our sweetest pleasures. It is this that makes the "connubial state, a paradise below;" where the silken joys commingle in happy union, and double the relish of every pleasure. It is this, indeed, that sweetens all the other joys of life, and gives to the immediate blessings of Heaven, that happy effect, which causes the *cheerful* soul to pour out itself in gratitude to its beneficent Benefactor. This is that *cheerfulness*, which makes the sentient being a source of happiness to himself. He views every thing within his ken, in its proper light, and thus reaps a rich harvest of enjoyments, where the *peevish* and *petulant* find naught but disquietude and misery. While the *ill-natured* receive every thing through a false medium, and poison every pleasure with repinings or gloom, the *cheerful* enjoy a continual feast—a "feast of fat things" which can be enjoyed *only* in this frame of mind. To be *happy* and *ill-natured*, at the same time, is quite impossible. Hence, gentle reader, if you would be *happy*, you must be *good humored*—and if you *can't* be *good humored*, be as *good humored* as you *can*!

LOTA.

Clinton Liberal Institute, November, 1837.

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER IX.

BY REV. J. M. AUSTIN.

ESTABLISHING FIXED PRINCIPLES.

In his physical creation, the Deity has established causes which operate with unswerving certainty—which invariably produce the same effect. A certain degree of heat will always burn—and a certain amount of cold, as certainly, will always freeze. The Creator has also established moral laws for the government of the human race, which are as sure in their operations, and as undeviating in their effects, as his natural laws; although their movements and influences are not so evident to the eye of the spectator. Fire will no more certainly burn, than will a vicious action, sooner or later, cause unhappiness to him who is guilty of it.—This principle in morals is as immutably fixed, as the pillars of Jehovah's throne. And when this important truth of the *certainty* of punishment for every wilful violation of the moral law of God—a truth which runs through the whole extent of the Scriptures, and which is testified to by the experience of all ages—is believed and settled in the heart, there will be no more inducement to commit a known crime, than to walk into the burning flame!

Young men, do you believe these propositions? do you believe there is a just and certain punishment awaiting you, for every deed that is morally wrong?—and a punishment, too, from which there is no escape? If you do not—if you imagine that immorality of any character, will make you happy, and that you can escape the evil consequences flowing from it—you are truly in a pitiable condition—you are treading a dangerous path—you are under the sway of a delusion, which, beyond all possibility of doubt, will lead you into pain, and grief and wretchedness. But if your minds have become sufficiently enlightened to adopt the belief, sanctioned by divine revelation and the whole history of our race, that moral guilt of every description, is the cause of certain unhappiness and degradation, you have adopted a wise opinion; and if faithfully adhered to and practiced, will save you from the most fruitful sources of earthly wretchedness.

With these reflections in view, you will perceive the necessity of establishing, at the outset of life, certain fixed principles of moral conduct, to which you will rigidly adhere in all your intercourse with the world. These principles will, of course, be of a character corresponding to the career which you desire to run through life. If it is your inclination and ambition, to mingle with the vicious

and depraved—to become a miserable, degraded, despised outcast—a bloated, deformed, diseased libel upon the form and name of man—a moving pestilence, a stench in the nostrils of community—the object of the scorn, and contempt, and disgust of the virtuous of your fellow-beings—if these are the circumstances to which you aspire, you will adopt your principles accordingly; you will determine to be unprincipled, vicious, intemperate, profane, cruel and revengeful—and your desired degradation will speedily and unavoidably follow. But if, more wisely, you are ambitious to obtain the good will of society—to become respected, loved, honored—to be successful in your business undertakings, and to receive the aid of friends in times of need—if you desire to possess that peace of mind, that calm satisfaction and complacency, which form the foundation of all true happiness—you must adopt principles of a corresponding nature—principles directly the reverse of those above enumerated. Remember that a good standing in society—a character of respectability—can never be obtained by an adherence to vicious principles. The one is entirely incompatible with the other—is as impossible in the very nature of things, as for the streams of water to rush back to their fountains.

I repeat, you must choose and adopt the principles by which you would be governed—you must establish them in the heart, lay them up in the mind, as landmarks for future direction. "When an author has stood a thorough examination, and will bear to be taken as a guide, I put him on the shelf. When I have fully made up my mind on the correctness and value of a principle, I put it on the shelf of the mind. A hundred subtle objections may be brought against this principle; a hundred temptations to violate it; I may meet with some of them, perhaps; but my principle is on the shelf. Generally I may be able to recall the reasons which weighed with me to put it there; but if not, I am not to be sent out to sea again. Time was when I saw through and detected all the subtleties that could be brought against it. I have past evidence of having been fully convinced; and there on the shelf it shall be."

I can not refrain from enumerating two or three important moral principles, which every wise young man should adopt and adhere to.—Have you formed the resolution to pursue a course in life which shall secure the respect, the esteem and confidence of community at large? It is a noble, manly resolve; and of itself is one good step towards success in its completion. Let me say to you, that—

Honesty is one of the first and most important principles to be adopted, to secure this end. That "honesty is the best policy," is a proverb universally allowed to be true. Never swerve from the teachings of this proverb, even in the most trivial degree, on any occasion, however trying. When you are assailed by temptation to defraud another, stop one moment and reflect—call to mind the above maxim and reason with yourself: "If honesty is the best policy, then dishonesty in any respect, is bad policy—the worst policy—and, will, in one way or another, result to my final injury." The tendency of such reflections, will be to enable you to withstand the temptation and preserve your integrity. "No one ever did a designed injury to another, without doing a greater to himself." These are words of truth; and were they engraven upon every heart, and made to influence every mind, how much iniquity would it prevent! A dishonest action will revert upon the head of its author, with tenfold vengeance. He who cheats another, cheats himself far more deeply than his victim. He defrauds his victim of perishable wealth; but he defrauds himself of that which is of more value than all the riches of the Indies—he defrauds himself of a good name, of the confidence and respect of his fellow-beings, and of that peace of mind, the absence of which, is continued torture. A man in business very much mistakes his interest, who defrauds his customers—who takes a mean advantage of the ignorance of those who are so circumstanced as not to know

the true value of articles. His acts of this nature, can not long remain concealed—he is soon detected; and community place a mark upon him, as dark, and deep, and enduring as that upon the brow of Cain. Public confidence being lost, his business dwindles away, his customers forsake him; and when it is too late, he finally perceives the imperishable truth of the motto—"honesty is the best policy." Concealing or misrepresenting the market price of articles—selling goods or any property, as perfect, which is unsound, or concealing the defects of what is disposed of—are all dishonest and dishonorable practices, that will result vastly more to your injury than your benefit. Never be guilty of them, as you value your true peace and prosperity.

Poetry never uttered a more evident truth, than that which runs in the following line—

"An honest man's the noblest work of God."

The title of an *honest* man, is more to be coveted than any that can be conferred by the favor of royalty. And when we lie down in the grave, could there truly be inscribed upon the slab which marks our resting place, the epitaph—"Here rest the remains of an *Honest Man*"—it would be a memento far more honorable than the proudly swelling cenotaph, or the lofty pyramid.

Veracity is another principle which should be firmly fixed in the mind. A love of truth, and an inflexible adherence to its guidance, on all occasions, is one of the most noble characteristics than can adorn humanity. But what is more unmanly and contemptible, than the habitual utterance of falsehoods. He who is addicted to this dishonorable practice, soon gains a reputation far from enviable or desirable—he is ranked in that class who are "not to be believed when they speak the truth." Avoid this habit as ungentlemanly and wicked—as only calculated to bring upon you the distrust and disrespect of society. While its mark is upon you, no one will confide in you or esteem you. Let all your communications be characterised by strict truth and integrity. A name well established for veracity, will minister much to your enjoyments, both in a moral and a pecuniary point of view.

Benevolence should also be established, as one of the leading principles of your character. This heavenly characteristic is enjoined by religion, morality and the condition of mankind. In every community, there are the rich and the poor—the prosperous and the unfortunate—those who are surrounded by plenty, and those who are pinched by want. Should your condition fortunately be the former, forget not those who are involved in the difficulties of the latter; but impart to them a portion of your means, and your kindness will not go unrewarded.

By benevolence I do not mean the giving alone to some mammoth institution, or the support of some popular scheme whose field of labor is far distant. It is to be feared that improper motives induce too many to bestow their means on these projects, and that there is more wrong feeling indulged in thus giving, than in withholding. The benevolence which I would particularly recommend, is more of a home character—more of a domestic virtue. It is that emotion of pity and kindness, by which your ear will be open to the petition of distress at *your own door*, and your hand be made ready to relieve the wants of the poor in *your immediate vicinity*. These should be attended to first. If you still possess the means, you can then widen the circle of your benevolence. And permit me to say, that even a little, given to hush the orphan's wail and dry the widow's tears—to cause the smile of plenty to pervade the abodes of penury and want—is a sacrifice upon the altar of benevolence, the incense of which will arise far higher toward the throne of infinite Goodness, than thousands publicly lavished upon some popular scheme, to accomplish you know not what! Allow benevolence to be your pervading characteristic—be the friend of the friendless, the protector of the weak and defenceless, the patron of the deserv-

ing poor—and you will realise how sweet is the truth of the Scripture declaration—"It is more blessed to give, than to receive."

THE SUNDAY MAIL.

An excellent and indefatigable friend of youth, and a valuable correspondent of this paper, has much rejoiced our hearts by the following voluntary offer of contributing to our next volume, a series of articles especially intended for the lambs of the Redeemer's flock. In their name—in the name of the lovers of youthful piety and innocence, as well as in our own, we thank him, and bid him "God Speed." A. B. G.

TO OUR YOUNG READERS.

THE NEXT VOLUME.

MY YOUNG FRIENDS—Some of you are engaged in Sunday-schools, some in Bible-classes, and all of you would wish to understand that book which is more frequently in your hands than any other, I may presume—even the New Testament. We have in our possession, copies of letters which the young members of an excellent family addressed to their parents, giving an account, each week, of the occupations and thoughts which employed them during Sunday; with some of the father's letters and diary, in answer, or with reference to these letters. This we think an example worthy following; and to give you an idea of how such exercises were conducted, and to stimulate you to similar exertions, I have the intention to lay before you, in the next volume of this paper, extracts from, and specimens of, the correspondence referred to. I am now engaged in looking over these papers, which were lately entrusted to my care by request, and which I find have been labelled on envelope, "SUNDAY MAIL," and am selecting from the several letters, fifty-two passages of the New Testament, upon which some remarks have been made. These fifty-two passages or paragraphs, being one for every Sunday in the year, I will arrange for the Sundays of next year, and your excellent uncle and friend, Br. Grosh, will print them in the form of a Table, in the last number of this volume, and in the first of next. He will do this, that you may know beforehand the passages which are to be remarked upon, and by making them the subject of your own thoughts and reflections previously, may be better enabled both to be interested and benefited by the observations of those who have made the same passages the subject of study before you. Write you your thoughts before you receive your weekly paper, in which you will always find a column or a corner for you, and you will be amply compensated for your trouble ere the year expire, and during all the future years of your life. Copy the tabular list, and keep it in your Bibles; and every Sunday give your parents proof that you have been studying and thinking about the Sunday lesson in earnest, before the Sunday comes. We hope many of the young readers of this paper will comply with our request, and accompany in his progress through the "SUNDAY MAIL," their friend,

PHILO-PAIDON.

For the Magazine and Advocate
A SCENE.

Aurora, sweet goddess of the morn, had unclosed the gates of the East, with her rosy fingers; the golden sun soon followed, clipping the eastern horizon in all his wonted splendor, emerging from another sphere, his radiant beams shone forth in all their beauty, gilding this upper earth with its lucent flood, dispelling the darkness and the chilly night, warming and cherishing all nature with its caloric flame—and bringing to our world another day. What is more beautiful than such a scene—than the sun when it first emerges to our view, halved by the horizon, seeming a ball of liquid fire in the vast immensity of space, kept in its course by attracting worlds, resting upon infinity, revolving in the orbit of eternity! What is more congenial to sublimity than this? What is more capable of exciting the admiration of man? What can inspire him with a greater love of nature? What shows him more plainly, his insignificance? In fine, how clearly does it point out the work of a MASTER HAND! J. W. C.

For the Magazine and Advocate.

OBJECTS OF THE MESSIAH'S MISSION.

BY REV. J. H. GIBON.

"The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." ISAIAH LXI: 1.

This language is prophetic. It relates to the advent of the Messiah, and the benevolent objects of his mission upon earth. This is evident from the testimony of St. Luke, in the fourth chapter of his Gospel. After the "spirit of the Lord" had descended upon Jesus on the banks of Jordan, it is said that he went in "the power of the spirit" into a Jewish synagogue, in Nazareth, "and stood up for to read." "The book of the prophet Esaias" (or Isaiah) having been handed him, he opened it, and read the passage placed at the head of this article. When he had thus read, he closed the book, and sat down—"and the eyes of all that were in the synagogue were fastened upon him. And he began to say unto them, *this day is this scripture fulfilled in your ears.*" What scripture? The scripture, of course, that he had just read in their hearing. But how was this scripture then fulfilled? Evidently by his immediately commencing to preach to the persons then assembled, the glad tidings he was anointed to proclaim. It is said, "And all bare him witness, and wondered at the *gracious words* which proceeded out of his mouth." Thus it is clearly manifest, that the text has reference to the "sent of God," the divine authority and power with which he was invested, and the gracious purposes for which he was sent into the world.

This point being established beyond controversy, by this plain testimony, it is a matter of no little astonishment that so great a diversity of opinion should exist in the Christian world, concerning the purposes for which Jesus appeared among men. Some modern prophets, who are "wise above what is written," most strenuously contend that he came to effect objects very dissimilar from those stated above. They maintain, that, in the plenitude of his displeasure, the Deity had threatened the human race, in consequence of their sins, with unending misery in a future world; but having afterward more maturely reflected upon the subject, he repented of his rash determination, and therefore set about devising means by which he might save the objects of his vengeance without falsifying his word. This was unquestionably a difficult undertaking; but it was nevertheless accomplished. Jesus, the innocent Jesus, must suffer the penalty in the room and stead of the wicked sinner. He must die the cruel death of the cross. And thus God's vengeance would be appeased, his justice satisfied, and his awful threat to inflict endless torments on the violators of his laws, fulfilled. This plan having been devised in the counsels of the Divine mind, it is affirmed that the Messiah was sent forth to effect its accomplishment.

If there could be found the least shadow of authority for this ridiculous notion, in the Scriptures, we should still be at a loss to determine, with the use of all the reasoning powers the Creator has been pleased to confer upon us, how God's displeasure against the sinner could be appeased by the crucifixion of his "dearly beloved" and "only begotten Son"! Or, how his justice could in any wise be satisfied by punishing the *innocent* instead of the *guilty*? Or, how his threat to inflict *endless suffering* upon the transgressor, could possibly be fulfilled by the death of Christ upon the cross!

But aside from the fact, that this idea is directly opposed to right reason, and common sense, there is another substantial reason for concluding that it has no lot nor part in truth. It is this: the Scriptures are as silent as the grave in relation to it. There is not a passage in the sacred Record which intimates that Jesus came to appease the vengeance of an incensed Almighty. Surely the prophet Isaiah must have known as well as any prophet of more recent date, what the objects of the Messiah's mission were; and as he was most

assuredly a "faithful and true" prophet, he must have correctly stated those objects. Does he, then, say any thing about the Deity's being excessively displeased with mankind, and sending his Son to save them from his own displeasure? No. On the contrary, he plainly and unequivocally declares, that Jesus was anointed "to preach good tidings unto the meek"—that he was "sent to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Such, he assures us, were the objects the Saviour came to accomplish, and those who maintain a different doctrine, boldly deny the truth of his testimony.

And, furthermore, Jesus himself, who must have known as well as any other person, for what purposes he visited the earth, declared that he came to effect first what the prophet foretold he should. He adopted the language of the prophet, and applied it to himself. "The spirit of the Lord is upon me," he said, "because the Lord has anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." All this is perfectly plain. No person can misunderstand the meaning of this language. There is not the slightest intimation in all this, or any other passage, that Jesus came to appease the vengeance of an incensed Deity, and save mankind from the terrible demands of a violated law, by the sacrifice of himself.

It is true, that in the prosecution of the benevolent duties he was commissioned to perform, he became obnoxious to the *hatred* and *displeasure* of wicked priests and their wretched dupes—who, to subserve their own interests, and satisfy their own vengeance, and not the *vengeance of God*, put him to a cruel and ignominious death. But we have the joyful assurance that he has burst asunder the bonds of death, and ascended to the mansions of perpetual bliss; and that in heaven he will consummate the work he so gloriously began on earth. Through his instrumentality, the Gospel shall be preached to all the nations, families, and kindreds of the earth—every broken-hearted child of humanity shall be brought to a knowledge of the life-giving influence of divine truth—and the last miserable slave of iniquity, shall be liberated from the gloomy prison house of sin.

"His own soft hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears, &
And death itself shall die."

"For he must reign till he hath put all enemies under his feet. The last enemy shall be destroyed, death. And when all things shall be subdued unto him, then shall the Son, also, himself be subject unto him that hath put all things under him, that God may be all in all."

Such is the precious testimony of the word of God, and blessed is the man who places an unwavering confidence therein. It will incite in his bosom that unfeigned gratitude for the Father of mercies, which will produce a willing and cheerful obedience to his commands; inspire his heart with fervent praise, and enable him to "rejoice with joy unspeakable and full of glory."

For the Magazine and Advocate.

REFLECTIONS.

BY MRS. S. BROUGHTON.

Calm and serenely bright, the stupendous arch of mysterious azure bends over the variegated scenery of earth. Not a breeze stirs the foliage of the greenwood—not a cloud dims the glowing lustre of the cerulean—but the golden crested sun proudly rolls his fiery chariot down the horizon, while, towering over the eastern hills, the brightening moon looks like a silvery ball hung up to reflect his warming rays. Now thin fleeces of light roll up like mists from some distant and unseen ocean. One after another they come forth upon the shining plain, waving and spreading their soft fringes in the golden sunlight, and casting a

sombre shadow over the distant landscape, until a vapory screen obscures the brilliant orb of light. Then darkness gathers on their folds, and the threatening tempest-tone is heard afar in the rustling breeze. The tender leaflets sigh to the murmur of the freshening gale—darker and darker frown the threatening clouds—the thunder's deep voice rolls through the echoing vault, and the proud majestic forest groans in the sounding blast. The towering oak, that spread its giant arms to heaven, yields to the whirlwind's shock, and now lies prostrate on the plains, or, scathed by the lurid lightning shaft, waves its shivered branches in the rocking tempest, a sad monument of departed glory. The "flower-crowned daughters" of Spring, that lately blushed so sweetly, now lie low with the dust, and the bloom of the fruit trees is scattered about by the eddying winds, and their perfume wasted by the breath of the storm. How like, is such a scene as this, to life when, in young fancy's glass, the heaven of existence looks clear and bright in its boundless loveliness.

How gay are the blossom-wreathed bowers of childhood

Ere fancy's young roses are snapt from their stems;

While the song of the lark sweetly rings in the wildwood,

And the golden-eyed king strews the landscape with gems;

While the banners of youth's rosy morning unfurling

Their rainbow ting'd folds o'er life's ocean of ills, &

Make the sorrow's dark mists that above it are curling

Seem like twilight's soft vapors that sleep on the rills.

How every scene is fraught with delight! The young bosom thrills with joy, as the soft-winged zephyrs sport with the floating curls—the freshening breeze adds elasticity to the bounding step—and the merry laugh of buoyant hearts, joins with the silvery carol of the forest songster. Anon, floating mists display their gaudy pennons in the glowing sky; soft and bright, at first, as the fleecy masses on the azure seas of ether, but they gather fast, until reason's light is obscured, and, then, their gloomy ridges frown darkly over the prospects of the misguided and bewildered votaries of pleasure. They pursue the airy visions of bliss that vanished from their grasp, while the substantial treasures of life are perhaps unheeded. Meanwhile their bark is left to float along the current of time, to take the direction of every passing wave, until the gale of misfortune wrecks it upon the rugged rocks of adversity. And when affliction comes, as come it must to every son and daughter of Adam, if the soul is not fortified in youth by the principles of reason and religion, it will hardly stand secure in the dark tempest of sorrow, when wild surges drive on the trembling vessel to that gloomy passage, where the roar of the swelling breakers comes up from the sea of despair. But in life's rosy morning, when the golden sunbeams glance in beauty on the landscape of the future, when all is calm and fair, and pleasure's fountains sparkle brightly, let reason's voice be heard, and let us lay hold of the anchor of faith, by which we may be able to triumph over all the storms of time. Let us be firmly stay'd upon the everlasting Rock—let purity of heart, and uprightness of conduct mark all our actions—and then, though tempests rave around our devoted heads, though the billows of adversity swell and rage, and darkening shadows obscure all prospects of good fortune, yet may the mind rest calmly secure—for its trust is placed upon One who is mighty to save; and though all earthly tabernacles fail, yet the mansion not made with hands is waiting to receive the weary pilgrim—where sorrow can no more annoy, where tears shall be forever dried—and where the mourner shall sigh no more.

For the Magazine and Advocate.

A LETTER,

TO MRS. J. POTTER AND O. WHISTON.

Brethren—I address you at this time, in behalf of the Universalists in this place, and for the purpose of soliciting some information from you, in relation to certain reports which have been circulated here, about the truth or falsity of which, you have the means of knowing or ascertaining.

It may be proper for me to state, in the first place, the circumstances which induced the circu-

lation of these reports. A respectable individual of this town, a member of the Presbyterian church, was suspected of having embraced the heresy (so called) of Universalism. On the first Sunday in October, the Rev. Mr. Clark, (pastor of said church,) took occasion to relate in public, and while officiating in the sacred desk, the following stories.

1. He stated that a certain Mr. Beadle, living in Cooperstown, a carpenter by trade, and one of the most prominent Universalists in that place, had recently renounced Universalism on a sick and dying bed, declaring, that although good to live by, it would not do to die by. Said Beadle's given name, he believed to be Nathaniel. He had a son, who was a Presbyterian preacher.—During his sickness, his son visited him, prayed with and for him, and was finally an instrument under God, of converting him to the truth, and saving him as a brand from the burning.

2. He stated, that during Mr. Potter's residence in Cooperstown, a protracted meeting was held in that place, at which one of the members of Mr. Potter's church, got alarmed about his soul's salvation, and under a state of dreadful anxiety of mind, went to visit Mr. Potter, for the purpose of having some conversation with him on the subject of religion. Mr. Potter refused to have any conversation with him, and, on his pressing the subject, became enraged and ordered him out of his house.

3. He stated that Mr. Potter had left Cooperstown and gone to Lockport—had there renounced Universalism, and joined a Partialist church.

I pretend not to give the precise words of the Reverend gentleman, I only give the substance of the stories as they were related by him. These stories were, no doubt, related for the double purpose of influencing the mind of the individual who was suspected of having embraced Universalism, and to prejudice the minds of his hearers against Universalism. If this was his object, his labor was certainly in vain; for the individual referred to, had no confidence whatever in the correctness of these reports; and it would, undoubtedly, be impossible to add to the amount of prejudice, which already exists in the minds of most of his hearers against Universalism.

Now, whether these stories are true or false, we know not. Mr. Clark related them without any kind of qualification, whatever. He did not even give his authority for circulating them, but told them as if he was, himself, acquainted with all the circumstances, and was personally knowing to all the facts. We are strongly suspicious, however, that they are like a thousand similar reports which are circulated in community—wholly destitute of any foundation in truth.

To you, Br. Whiston, we look for information in relation to the first mentioned story. If any such thing has taken place in Cooperstown, you are no doubt acquainted with the circumstances. At all events, you can ascertain whether the story is true or false, by a little inquiry. We wish to hear from you in relation to this subject through the Magazine and Advocate.

As to the statements contained in the other two stories we have no doubt that some of them are correct. That a protracted meeting was held in Cooperstown, while you, Br. Potter, resided there, we have no doubt—that an individual might have been terrified at the frightful representations of endless hell torments, which are generally made at such meetings, is quite probable; and that even a member of the Universalist church in Cooperstown, might have been frightened at these representations, although not very probable, is quite possible; but that you ever ordered a man out of your house, who came to converse with you on the subject of religion, we do not believe. Again, that you had left Cooperstown and gone to Lockport, we were certified on undoubted authority, before we received the information from Mr. Clark; but that, since you took up your residence there, you have “turned aside after satan”—again become entangled in the “yoke of bondage,” and

gone back to the “weak and beggarly elements of the world,” we can not believe, without more evidence than we are in possession of at present. You can answer for yourself, respecting the charges which are preferred against you.

We are anxious to hear from each of you, brethren; not because we have any confidence in the truth of these reports, but we wish to have the means of proving, to the satisfaction of our Presbyterian brethren, that they are false. We hope that they will learn from this, that their Reverend Pastor is not only liable to mistakes, but actually has circulated reports which have no foundation in truth, and that, therefore, he does not always speak by inspiration from the God of truth.

Yours, etc., EVERET E. GUILD.

For the Magazine and Advocate.

A TRANSLATION OF THE TWENTY-THIRD PSALM—WITH NOTES.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

1. Jehovah is my Shepherd,
I shall never be in want;
2. In the green-budding pastures he shall cause me to lie down,
To the waters of rest he shall gently lead me.
3. My enjoyment he shall restore,
In the ways that are right he shall guide me,
For the sake of his name.
4. Even when I shall walk in the valley of death's shade,
I shall not fear evil;
For Thou shalt be present with me,
Thy rod and thy staff, they shall support me.
5. A table before me thou shalt provide,
Yea, even before mine enemies;
My head with oil Thou shalt anoint,
Yea, my cup shall overflow.
6. Goodness and abundance shall accompany me all the days of my life,
And in the fold of Jehovah shall I dwell for a length of days.

The Book of Psalms, or *Praises*, as the Hebrew word signifies, contains hymns adapted to music, and composed according to a peculiar system of poetry. For an outline of the nature and characteristics of Hebrew poetry see Magazine and Advocate, volume vii, page 97, or number thirteen, for March 28th, 1836. Reference to that will save repetition here.

Verse 1.—Judea was, in great part, hilly, and of course well adapted for sheep-pasture. Were there no other source of information as to the existence of flocks of sheep and sheep-culture in the Holy Land, we might very confidently infer from the frequent employment, in the Jewish writings, of the figures of sheep and shepherd, and of allusions to the practice of taking care of these animals, that the authors of these writings, as well as those to whom they were immediately addressed, were familiar with sheep and their herds. That we may fully appreciate the beauty and the propriety of the figure employed in this verse, we should be equally familiar with sights of sheep, and the society of shepherds, as was David, once a tender of flocks, or as the Jews generally. To enable those who are not familiar with such scenes, to enter into the spirit of such a passage as that now before us, (and similar allusions are frequent in the Old Testament,) we know of no help that can compare with an acquaintance with the works of James Hogg, generally known as the Ettrick Shepherd, but more particularly with his Winter Evening Tales. There the life, the cares, and the painstaking labors of a shepherd are vividly depicted. He who would wish to know what confidence in the providing and protecting care of the “Shepherd of Israel” the royal Psalmist here expresses, should read these picturesque views of pastoral life.

Verse 2.—It is pretty generally known, that in the Hebrew language the verbs have only two tenses—the preterite and the future—by means of which to express all the variations of time past, present, and to come. In English, we have the present—the past in three forms, imperfect, perfect, and pluperfect—and the future tense in two forms; and in Greek, there are five forms or modes of expressing past time. In translating from a language with no present tense, and only one form in which the past or the

future can be expressed, there is difficulty, and there must be latitude in determining the exact meaning. As all the verbs in this Psalm are in the future tense, except two, we have translated it as if David meant throughout to say how he should feel in any future emergency. The Common Version gives this Psalm a different turn; but, as we have rendered it, there seems more beauty, more consistency, and more conformity to the original.

In the hot season, even in this country, we are familiar with animals reposing in the shade at noon. In Judea, a warmer climate, animals sought the shade at this time of day, and no where was it to be found so certainly as under trees “near-planted by a river.”

The meaning is: I will regard Jehovah as having made provision, not only for my subsistence, but also for my comfort and peaceful contentment. When we taste and feel that God is good in all our supplies and enjoyments, our pastures, however small, may be regarded as rich and abundant, Ps. xxxvii: 16; Prov. xv: 16, 17; and we may be said to enjoy the luxury of peaceful and quiet resting-places, in our pilgrimage through life. Happy lot!

Verse 3.—The word rendered soul in the Common Version, properly signifies life; and as life, in Hebrew parlance or phraseology, frequently means enjoyment, we have so rendered it, as seemed requisite, here. As in a couplet of Hebrew poetry like this, the second line is a reiteration of the first, with some variation or rise in the sense, we think the meaning is this:—My principal enjoyments, hitherto, have arisen from strictly regulating my conduct according to the law of righteousness—of doing as I would be done by, loving my neighbor as myself—and I firmly confide in these pleasures being restored, inasmuch as my Shepherd has made the practice of such virtues comparatively easy, as well as highly delightful.

We are all too apt to go astray like lost sheep. Psalm cxix: 176. Oh, Shepherd of Israel, restore unto us the joys of thy salvation!

Verse 4.—The shadow of death, was a phrase in use among Hebrew writers, to express severe affliction, fear and terror, great darkness, and similar thoughts. The reader may refer to Ps. xlv: 19; cvii: 10, 14; Job x: 21, 22; xxiv: 17, and Jer. ii: 6, in proof of this. The Psalmist felt such confiding trust in the goodness of his heavenly Father, that he persuaded himself, that “come weal or come woe”—even in the darkest dispensations, the most trying afflictions, perhaps he even thought that in death itself, the king of terrors, he should see nothing to undermine his confidence in the parental kindness of the Supreme Ruler. How few so feel in the prospect of afflictions or death, as to be able, with truth, to say, “I will fear no evil!”—they are sent in kindness—they are meant for my profit! Alas, for the world, how few! May we, more and more, see these as the corrections of a Father.

The traveller in rugged and mountainous countries, finds the aid of a staff indispensable. It was common in Palestine, for those on a journey to carry a spare staff, lest one should fail. Jesus alludes to this custom in his instructions to his twelve apostles, Matt. x: 10; Luke ix: 3. David here intimates, that upon the knowledge he had of God's character he could lean in difficult and afflictive circumstances, as the traveller leans upon his staff in the difficult passes of a journey over the mountains.

Verse 5.—David is confident that God maketh plentiful provision for the enjoyment of his children. If we do not *habitually* feel so, the distrust and discontent which must thence result, and our want of confiding joy, should be traced to their source. Perhaps it may be found in our views of happiness and enjoyment being altogether different from those of God. Let us compare our views of felicity with those in the commencement of the fifth chapter of Matthew's history.

Verse 6.—An expression of confidence in God's abundant goodness continuing through life.

Let us meditate oft upon this consolatory hymn.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, NOVEMBER 17, 1837.

DEBATING SOCIETIES.

The power of thinking, of reasoning for ourselves, and of expressing our opinion, readily, upon any subject, is an acquirement so valuable, that every one should strive to attain it, and he is verily guilty who neglects the means of doing this when they are in his reach.

In this age, thought and habits of investigation are necessary to every individual who would not be left behind in the march of intellect. The world, at least the world around us, is agitated with divers doctrines, hypotheses, and opinions, upon subjects sacred and subjects secular, and it behooves each man to inquire for himself, as to what is true and what false—himself must possess the crucible which will refine the pure gold, but carry away and dissolve the base metal and the dross.

The amount of knowledge and the facilities of communication at the present day are, we know, wonderful and unprecedented. The pen is ever busy and the press labors night and day—the rail-car thunders on its track—and the steam-boat ploughs the waters, and “sails are sheeting” swiftly over the deep, and the once wide separated places of our land, are rendered as it were, contiguous, and the shores of the old world are brought in near communion with those of the new. The backwoodsman reads to day, by his cabin-fire, news that circulated through the city but yesterday, and intellectual treasures that have long been hidden in the cell of the student or have adorned but the libraries of the learned and the wealthy, are brought to light and spread out, and are within the means and comprehension of the poor man and the toil-bowed laborer. Indeed, this is the time when they may compete with the great and the wealthy in mental achievements, and when nature's nobility may take its stand above the mere hereditary titled of the earth.

In view of these things, it is to the young we would speak and say, friends, companions, is he not guilty of worse than neglect, is he not highly culpable, who slights the advantages which lie at his hand? We need seek at the shrine of no oracle, the inmost penetralia of knowledge are open to our own endeavors. There are no robed teachers, to whom are solely committed the mysteries of learning—her portals open at our touch, we can enter. There are fountains of intelligence gushing from a thousand sources, and we may freely quaff. There are treasures beneath the soil, and if we will diligently search for them, we shall bring them up, flashing to the sunlight. We are not obliged to follow blindly in the path which others have marked out, but we may carry the torch our selves if we will, and first and foremost we may explore the dark, the intricate and the untrodden. All visible things are ready for our investigation. The laws of mind and of matter, with all their interesting and important truths are open before us. The great principles of religion, too, are glowing out brighter and brighter, and the darkness of antiquity, of creeds and systems, is passing away, and we are called upon to seek, examine and know for ourselves. Now will any one at a time like this, cower down in the shadow, and remain in mental and moral indolence? I trust not. And yet, to keep pace with the times, as I expressed myself before, we must be studious, vigilant and active. It is true, a man is not now, like the athlete of old, distinguished by his physical superiority, by his speed in the race, his power in pugilistic combat, his precision in guiding the chariot steeds, his skill in hurling the swift javelin—yet, he has a part to perform in the great intellectual arena, if he would come out from oblivion, if he would become an acting portion of the age, and well should he be girded and prepared for the task. That mighty weapon, reason, should be ever ready and bright in the hand, and we must exercise and inure ourselves to the conflict of mind with mind,

And how are we to prepare ourselves for this? How, but by training those intellectual powers which will be called into operation when we mingle in the world.—And where shall we best tutor these powers? In the Debating Society, in the association for moral and intellectual improvement.

In our last we had an article upon the Borean Institute of this city, and now we have made these remarks, tending to show the value and importance of Debating Societies, as a sort of comment thereon. We think that these associations should be formed and established in every community, containing a sufficient number of individuals to render them interesting. And under the name “Debating Societies,” we would include associations for the purpose of moral and intellectual improvement, by all suitable means that may be at hand, such as lectures, compositions, and declamations, as well as extemporaneous discussions. To these should be admitted persons of each sex, and the exercises so arranged that both can participate therein. Thus, social feelings are not only cultivated, but perhaps somewhat of the stormy passion of rough debate is allayed by this measure, and the literary character of the society, more refined in its nature. One evening in the week spent in assemblies of this kind, certainly could not be otherwise than profitable. Besides the advantages resulting from the mutual imparting and receiving of instruction from the members, the library would furnish entertainment and instruction, intellectual and moral, wherewith to occupy the long evenings of Winter, and the leisure hours which occur to many at all seasons. Thus the social ties are strengthened, the reasoning powers used to and made ready for action, and the mind and the heart cultivated. Let these societies, then, be established in every community, as we have said, having a sufficient number of individuals for that purpose. Let the questions there debated, be not those of a puerile and unimportant nature, but questions of interest, of usefulness—questions which may call for our action in the great assemblings of the people or on the vast stage of the world—manly, weighty questions.

Let the sex of Hemans and Martineau, and Sigourney and Sedgwick, give their encouragement to these associations, not only by their presence, but by contributing to the essay department of the same.

Let the more advanced in life mingle with the young. Let them not avoid taking part in the debate, but by the aid of their experience, and their skill, let them teach those who would learn—let them “show how fields were won.”

If these are ideas and remarks common-place and in the minds of almost every one, I would say if I am anticipated in suggestion, I hope these well known truths, again presented will be additional and effectual incentives to action.

If others differ from me in regard to debating societies and think that I have given too much prominence to them, I hope that they will pardon this somewhat diffuse expression of my opinion, for I view them as possessing all the importance which I have attached to them. I look upon them as the means of great instruction—of checking the tide of dissipation—of giving the truth to the young and the power of its defence—of raising up a generation worthy of America—may I not add, of training the immortal for immortality! E. H. C.

MINUTES

Of the proceedings of the General Convention of Universalists in the United States—for 1837.—Condensed for the Magazine and Advocate.

Met in Lombard street meeting-house, in Philadelphia, on Wednesday, September 20th, 1837. Called to order by Br. Williamson. The following delegates were present. *Maine*—Brs. Drew, Burr, Byrum, Mandell, ministers; J. Herrick, S. Winchester, B. Quinby, laymen. *Massachusetts*—Boydton, T. Whitmore, Paige, Austin, ministers; J. W. Watson, J. A. Green, laymen. *Connecticut*—R. O. Williams, Balkeley, Hillyer, ministers; Z. Stephens, W. Todd, H. Fairchild, laymen.—

New-York—S. R. Smith, Le Fevre, T. J. Sawyer, Williamson, ministers; B. Ellis, P. P. Hayes, S. Van Schaack, H. H. Brown, J. T. Goodrich, J. M'Coy, laymen. *Pennsylvania*—Myers, Thomas, S. W. Fuller, Perry, ministers; D. Grosh, Sr., E. Dallet, Jr., J. Dungan, Y. Saurman, J. M. Butler, L. Breiner, laymen.—Prayer by Br. S. R. Smith. Elected Hon. J. Herrick, of Maine, Moderator; and Br. L. R. Paige, of Massachusetts, Clerk. Appointed Br. A. C. Thomas to deliver the next occasional sermon—Brs. Sawyer, Le Fevre and Ellis, a committee to publish the proceedings of 1836 and 1837 in pamphlet form—and the Clerk to prepare the minutes and circular for publication. Voted, that henceforth the Council will not interfere with the public services except the occasional discourse—that the thanks of the Convention be presented to Br. Whittemore for his occasional sermon, and a copy be requested for publication—that the report of the committee on Murray's monument be accepted with thanks—that the report of the committee on supplying destitute places with preaching be accepted. [The Committee reported that there are a sufficiency of preachers for the support yielded—and recommend a general itineracy. The following are the particulars reported by them.

“1. Let each State Convention create and annually replenish a general missionary fund. This may likely be effected in all the societies blessed with a stated ministry, and by donations from individuals.

2. Let each State Convention appoint one, two, or more general itinerants, whose duties will be to visit destitute societies and places; preach wherever and whenever an opportunity offers; seek out the indifferent and strive to renew in them a right spirit; confront the adversary in a becoming temper; and attend to all such other ministerial offices as a zealous, discreet sense of duty shall suggest.

3. To each of these itinerants, a suitable recompense should be guaranteed by the Trustees of the fund. The preacher would doubtless receive compensation in part from destitute societies and from generous brethren in bonus, and neighborhoods in which societies are not organized. In some cases, one-half, and in others, two-thirds the amount guaranteed would in this way be secured—so that comparatively, a small missionary fund would enable each State Convention to have two itinerant preachers, constantly in commission.

These are the general outlines of the ‘ways and means’ which in our judgment are best calculated to disseminate the glad tidings of salvation.”

They also recommended that “whenever any number of individuals in any destitute section of the country, deem it advisable to express their desire for the services, either temporarily or statedly, of a clergyman of our order, they are advised to make due inquiry into their ability to recompense the labors of any minister who might serve them; and make known the sum for which they will be personally responsible in case they are supplied. These requests might, in our judgment be advantageously communicated to the Editors of our periodical publications; and doubtless due attention would be given thereto. The personal and definite guaranty of a few faithful men in any destitute section of our country,

“The Committee appointed in 1835 to erect a monument to the memory of Rev. John Murray, Reported that they had removed his remains to Mount Auburn, near the centre of the cemetery.—That over the remains, they have erected a Monument, enclosed by an iron fence.—That the enclosure is of an oval form, seventeen feet in length, and ten feet in width;—that the Monument is composed of a fluted Stockbridge marble shaft, about twenty inches in diameter at the base, resting on a granite plinth, and surmounted by an urn of Italian marble; the whole being about ten feet in height.—That on a plain tablet, which encircles the shaft, about midway in its height, are two inscriptions,—

On one side,
“John Murray,
Preacher of the Gospel;
Born in Alton, England, December 10, 1741;
Died in Boston, September 3, 1815;
Re-entombed beneath this stone,
June 8, 1837.

On the other side,
“Erected
by the recommendation
of the
United States General Convention
of
Universalists.”

The location of the lot, the style of the Monument, and the general appearance of the whole, the committee have the gratification to say, have been universally approved. The whole amount of money received by the Committee for the execution of the work assigned them, is \$637 57; of which they have expended \$625 53. The balance, 11 99, will be appropriated for any repairs or ornaments [such as trees, shrubs, etc.] which may hereafter be judged necessary. Subjoined is a particular account of receipts and expenditures. All which is respectfully submitted.

THOMAS WHITTEMORE,
LUCIUS R. PAIGE.

would be a means well adapted to insure success in an application for ministerial aid.

In offering these suggestions we are not apprehensive of censure from any persons excepting such as are accustomed to consider it the duty of ministers of the Gospel to sacrifice every thing but a good conscience, in efforts to illuminate and reform a darkened and sinful world. We feel confident that our suggestions will be heartily approved by all those who perceive and understand the reciprocal duties of preachers and people.

All of which is respectfully submitted.

ABEL C. THOMAS, }
T. J. SAWYER, } Committee.
L. R. PAIGE. }

That the Standing Clerk keep on file the originals or copies of the statistical reports from State Conventions, recording only an abstract of their contents—that nothing in the Constitution shall be construed as to prevent any State Convention with less than four clergymen, from being a member of the U. S. Convention—that the thanks of the Convention be presented to the friends in Philadelphia for their hospitality, etc.—and then, after prayer by Br. Whittemore, adjourned to meet in Boston on Wednesday, September, 19th, 1838. N. B. The session on Thursday, was held in the meeting-house in Callovhill street.

Public services were held in the two meeting-houses, and sermons delivered by Mrs. Sawyer, Smith, Whittemore (occasional), Williamson, Drew, Williams, Austin, and Paige—concluding addresses by Br. Smith.—Preachers present, not delegates, were Mrs. W. Lyon, Dudley and T. F. King, Charlestown, Mass.; W. Whitaker, Hudson, N. Y.; W. Fishbough, and Z. Fuller, Philadelphia, Pa.; and W. West, Cincinnati, Ohio.

(Statistical Reports in our next.)

TO GERMAN UNIVERSALISTS.

RESIDING IN OR NEAR THE VALLEY OF THE MOHAWK.

DEAR BRETHREN—Many of you have, at different times, expressed a great anxiety to have the Gospel of Universal grace preached to you in the language of the Fatherland; and expressed your firm conviction, that a preacher could be well supported by a portion of you. Such a preacher can now be had—is the support, necessary for him, to be had also?

Rev. JOHN K. WEIAND was, for many years, the pastor of the German Lutheran church, in the city of Lancaster, Pennsylvania—twelve miles from my former residence in that State. Though then not personally acquainted with him, I always heard him spoken of in high terms of respect and admiration, as a liberal man, a scholar, and a Christian. After I left that State, the Lutheran synods began to lord it over the consciences of their brethren, compelling some of their preachers to smother up their long entertained belief in the final salvation of the whole world, and threatening others with excommunication if they would not do the same. Br. Weiand, acting as one whom the Lord hath made free, not only refused obedience to their mandates, but withdrew from their unrighteous fellowship, and took upon him the labor and suffering of reproach, for trusting “in the living God, who is the Saviour of all men, especially of them that believe.” Even clerical opposition has been unable to find a stain on his moral character—nothing but his faith can be alleged against him, and in that he may glory, rather than be ashamed. Such is the man—such the preacher, I here introduce to your notice, and solicit for him your fraternal regard and support.

He is ready to come into this section to spend several weeks among us, in the month of December next. Will you please signify to me, as soon as possible the places where appointments for him may most conveniently and profitably be made—whether on week day evenings, in case he can not attend on Sundays—and the persons nearest the lines of public conveyance, on whom he shall call? There is no time to be lost—what you do, do it quickly; as, in case I receive no such notices, I shall venture to make a few appointments for him in such places as I think will most liberally remunerate him for his labors, and aid in securing his residence among us.

As Br. Weiand can probably spend but a limited time in this section, (he leaving his wife and child in Pennsylvania,) it will be necessary, also, that you ascertain as early as possible—even before he arrives, if you can—what sums can be secured to him in your respective neighborhoods, for his support, provided his services can be obtained. Thus preliminaries can be adjusted without so much loss of time, labor and patience, as is sometimes required in settling a new preacher.

Those of our German brethren who can understand English, are especially requested to make known the contents of this address to their German neighbors and friends, and to urge them to the necessary exertions.—The number of Germans now residing in the valley of the Mohawk, and the continual increase of their number by immigration, renders it very desirable that a German Universalist preacher be procured for them. And it is hoped, that even our English brethren, in the vicinity of German neighborhoods, will lend a helping hand in this matter. They will find, in the consequent spread of our cause, an abundant compensation for all they may expend and do.

A. B. G.

REPORT

Of the proceedings of the U. S. Convention of Universalists for 1836 and 1837.

This neatly printed pamphlet of the same size, and paged so as to bind up with that for 1835, has been forwarded us by the publisher. The proceedings for the present year—at least an abstract of them, and a few condensed items of other matters will be found in this paper. The pamphlet contains all the statistical and other reports made to the Convention at the two sessions, the proceedings, etc., of the Universalist Historical Society, for the same years—and the two occasional sermons by Br. Drew, (published in our paper last Fall,) and Br. T. Whittemore of Boston. All these matters will be found very interesting to every Universalist, and as, from their great length, they will not find their way into our periodicals generally, our friends will do well to purchase, each one a copy. The price of the present Report for the two years, is but 25 cents, single—cheap enough in all conscience for a handsome octavo pamphlet of 95 pages. We shall have, soon, a number for sale. The Report for 1835, can also be had at our book store, at the low rate of twelve cents per copy—cheap for that.

A. B. G.

UNIVERSALIST EXPOSITOR.

We gladly perceive by the last number of the Ladies' Repository, that the above work is now in a fair way of again appearing before the public. The shares of the stock are all taken up and it will be, as formerly, edited by Rev. Hosea Balou, 2d. We hope it will be extensively patronised and supported. We shall give advice of the publication of the first number. It will be well for those who wish to subscribe for it through this office, to send in their subscriptions at as early a date as possible. Terms, \$2 per annum. E. H. C.

THE PAPER.

The quality of paper used for the Magazine and Advocate for a few weeks past, and which we will be compelled to use for a few weeks to come, is not as good as what we have generally used. But it is the only kind we can get in the market. We must use this, or none. The reason is, our paper-makers, supposing we had yet a sufficiency of that we formerly used, delayed going to New-York for stock, until informed that we were nearly out of that supply, and were therefore obliged to make us a lot of inferior quality. We hope soon to receive some of the former kind, and if our subscribers will permit us, we will not again run short. A. B. G.

WHERE IS HE?

The Post-master at Otsele informs us that Daniel Morrow, one of our subscribers at that place, who owes this office \$7, has eloped to parts unknown. Should he come in contact with any of our agents will they please collect the amount.

THE UNION.

The first number of the third volume of this valuable and well-conducted paper was issued on Saturday last. Br. Price has discarded his former method of having a “many headed editorial department,” and only the single title, “The Union,” is retained. We think this a better plan, and one reason is, that now each Editor can write in any portion of the editorial department, over his own initials, and that space will thus be filled up, while the authorship of each article, at the same time, will be as well known as before. In the other plan, that of appropriating a heading and space for each Editor, the said head-piece is too apt to be like the sign-board to an empty inn—promising cheer where we find none. We hope that our subscribers will remain, delinquents pay up, and new subscribers flock in, and that “the Union will be preserved.” E. H. C.

THANKSGIVING DAY.

Governor Marcy, of this State, has appointed Thursday, the 30th inst., as a day of thanksgiving, and recommended its observance to the people of this State. I learn from the secular journals that the Governors of the States of Maine, Massachusetts, Connecticut, New-Jersey, and Michigan, have all appointed the same day for thanksgiving in their respective States—so that it is recommended to the observance of nearly 4,000,000 of the people of the United States! This is certainly a singular coincidence. A. B. G.

BOOKS.

Besides a number of other books and pamphlets, on various subjects, not named here, we intend keeping a constant supply of the following, for sale by the dozen or single copy, at the publishers' prices. Orders—especially cash orders—are respectfully solicited.

GROSH AND HUTCHINSON.

Everett and Breckenridge's Discussion
Ely and Thomas' Discussion
Williamson's Argument for Christianity
Thayer's Christianity vs. Infidelity
Life of Rev. John Murray
Sacred Memoirs, or Family Instructor—volume 1, from Adam to Joseph; volume 2, History of Moses, Epitome of Phrenology—with a large chart
Combe's Phrenology—1 volume, 8 vo.
“ Elements of do.
“ Moral Philosophy
“ Constitution of Man
“ (Dr.) on Health and mental Education
“ (Dr.) on digestion and dietetics
“ (Dr.) on mental derangement
Carmichael's Memoir of Spurzheim
Spurzheim's Phrenology—2 vs. in one, or 2 vs. 8 vo.
“ Outlines of do.
“ Physiognomy and Phrenology—8 vo., numerous plates.
“ Insanity
“ Natural Laws of man
“ Anatomy of the brain
“ Reply to Gordon, and Chenevix's Article
“ On Education
Follen's Eulogy of Spurzheim
Gall's works—6 volumes, 12 no.
Annals of Phrenology—2 volumes, 8 vo.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. WHISTON, at Richfield Springs, and in the evening at Hallsville—Br. T. J. SMITH, at Cooperstown.

There will be preaching on the fourth Sunday inst., by Br. DELONG, in North Norwich—Br. M. B. SMITH in Utica—Br. E. E. GULD, in Harpersville at 10 A. M., and in the stone school-house between Harpersfield and Hobart in the evening—Br. C. S. BROWN, in North Norwich—Br. VANZANT in Clockville—Br. SIAS at Tug Hill.

There will be preaching on the first Sunday in December by Br. SIAS at Perch River, and at Amelia's Four Corners in the evening—Br. C. S. BROWN at Lisle.

Br. Sias will preach on the evenings of November 27th, at Champion village—28th, Great Bend—29th, Lockport—30th, Evan's Mills—December 1st, as Br. Keyser may appoint—2d, near Br. Woodruff's—4th, near Br. Comstock's in Alexandria—5th, Somerville—6th, near Br. Foster's—7th, Natural Bridge.

A UNIVERSALIST CONFERENCE will be held on the 22d and 23d days of the present month, at Muttville, Onondaga county, N. Y. Ministering brethren are respectfully invited to attend. H. BOUGHTON.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper
P. M. Clarkson, for E. B. Rev. J. L. Boston, for W. C. R. E. T. H. L. P. A. and S. E.—Rev. M. S. Bath, (N. H.) for H. S.—A. C. Elbridge, for H. T. S. M. B. J. McG. and J. R.—A. A. W. East Java—U. P. Hallsville—B. T. Mexico, for V. D. F. D. B. W. C. G. S. and W. K.—P. V. Guadenbuton, (O.) for self, J. F. T. G. H. and H. E.

POETRY.

For the Magazine and Advocate.
REJOICE IN GOD.

BY MRS. S. BROUGHTON.

When gentle gales are sweeping
The darken'd plain along,
And pensive wild flowers sleeping,
Lull'd by their plaintive song;
And the silver moon careering high,
Along her pathway bright,
Where the blue scene of the star gemm'd sky,
Sparkles with living light;

From hearts warm with emotion,
Let grateful incense rise,
And songs of sweet devotion
To Him who built the skies;
Who speeds our frail and trembling bark
Safe o'er life's stormy sea,
Though waves roll high, and tempests dark
Frown o'er the devious way,

Or when sublimely pealing,
The deep toned anthems swell,
As rock and tower are reeling,
In the earthquake's billowy swell;
Or when the awful thunder-note
Rings through the midnight sky,
And the storm-king's gloomy banners float
In fearful majesty;

While deep to deep replying
Roars back the tempest's voice—
Still, still on God relying,
Bid the hush'd soul rejoice;
For though the spheres in ruin fall,
Though nature's dome be riven,
The mind shall trace, redeemed from thrall,
The star-paved courts of Heaven.

USES OF WATER.

How common, and yet how beautiful and how pure, is a drop of water! See it, as it issues from the rock to supply the spring and the stream below. See how its meanderings through the plains, and its torrents over the cliffs, add to the richness and the beauty of the landscape. Look into a factory standing by a waterfall, in which every drop is faithful to perform its part, and hear the groaning and rustling of the wheels, the clattering of shuttles, and the buzz of spindles, which, under the direction of their fair attendants, are supplying myriads of fair purchasers with fabrics from the cotton-plant, the sheep and the silk-worm.

Is any one so stupid as not to admire the splendor of the rainbow, or so ignorant as not to know that it is produced by drops of water, as they break away from the clouds which had confined them, and are making a quick visit to our earth to renew its verdure and increase its animation? How useful is the gentle dew, in its nightly visits, to allay the scorching heat of a Summer's sun! And the Autumn's frost, how beautifully it bedecks the trees, the shrubs and the grass; though it strips them of their Summer's verdure, and warns them that they must soon receive the buffetings of the Winter's tempest! This is but water, which has given up its transparency for its beautiful whiteness and its elegant crystals. The snow, too—what is that but the same pure drops thrown into crystals by Winter's icy hand? and does not the first Summer's sun return them to the same limpid drops?

The majestic river, and the boundless ocean, what are they? Are they not made of drops of water! How the river steadily pursues its course from the mountain's top, down the declivity, over the cliff, and through the plain, taking with it every thing in its course! How many mighty ships does the ocean float upon its bosom! How many fishes sport in its waters! How does it form a lodging place for the Amazon, the Mississippi, the Danube, the Rhine, the Ganges, the Lena, and the Hoang Ho!

How piercing are these pure limpid drops! How do they find their way into the depths of the earth, and even the solid rock? How many thousand streams, hidden from our view by mountain masses, are steadily pursuing their courses, deep from the surface which forms our standing-place for a few short days! In the air, too, how it diffuses itself! Where can a particle of air be found which does not contain an atom of water?

How much would a famishing man give for a few of these pure limpid drops of water? And where do we use it in our daily sustenance? or rather, where do we not use it? Which portion of the food that we have taken during our lives did not contain it? What part of our body, which limb, which organ, is not moistened with

this same faithful servant? How is our blood, that free liquid, to circulate through our veins without it?

How gladly does the faithful horse, or the patient ox, in his toilsome journey, arrive at the water's brink! And the faithful dog, patiently following his master's track—how eagerly does he lap the water from the clear fountain he meets in his way!

The feathered tribe, also—how far and how quick their flight, that they may exchange the northern ice for the same common comfort rendered liquid and limpid by a southern sun!

Whose heart ought not to overflow with gratitude to the abundant Giver of this pure liquid, which his own hand has deposited in the deep, and diffused through the floating air and the solid earth? Is it the farmer, whose fields, by the gentle dew and the abundant rain, bring forth fatness? Is it the mechanic, whose saw, lathe, spindle and shuttle are moved by this faithful servant? Is it the merchant, on his return from the noise and perplexities of business, to the table of his family, richly supplied with the varieties and the luxuries of the four quarters of the globe, produced by the abundant rain, and transported across the mighty but yielding ocean? Is it the physician, on his administering to his patient some gentle beverage, or a more active healer of the disease which threatens? Is it the clergyman, whose profession it is to make others feel—and that by feeling himself that the slightest favor and the richest blessing are from the same source, and from the same abundant and constant Giver? Who, that still has a glass of water and a crumb of bread, is not ungrateful to complain?

THE FATHERS.

As writers, the Fathers have been greatly overrated; the value of their opinions has been overrated; but as champions of Christianity, contending manfully and unhesitatingly, with the power of the whole pagan world, the power of the sword, the power of superstition, wit, and ridicule against them; the champion of a pure and inflexible morality in ages of extreme degeneracy and corruption; the defenders of a faith which recognized the principle of a supreme and human brotherhood as the gem of all social duty, and inculcated a spirit of self-sacrifice and benevolence as constituting the only sure test of discipleship, a faith, under the banner of which they cheerfully met death, and often a death by violence, and left traces of their toil and blood on every soil, no tribute of veneration we can render them can exceed their merits. To their spirit of noble courage, it is to be attributed under Providence, that Christianity was not crushed in its infancy, through them its blessings have been bequeathed to us: their labors purchased our peace, their sufferings our consolation, their martyrdom our hope; and to turn on them a look of contempt on account of some superstitious weakness, which belonged to the age, or were the result of their pagan education, and which, on emerging from the night of heathen darkness, they had not the strength at once to throw off, argues, we think, if the effect is not to be ascribed to want of reflection, a degree either of illiberality of mind, or of heartlessness, which constitutes no enviable distinction.—*Christian Examiner*.

AUTO DE FE—or act of faith.—Roasting our fellow creatures alive, for the honor and glory of a God of mercy. The horrors of this diabolical spectacle, which was invariably beheld by both sexes and all ages with transports of triumph and delight, should eternally be borne in mind, that we may see to what brutal extremities intolerance will push us, if it be not checked in the very outset. Thanks to the progress of opinion, the inquisition and its tortures are abolished; but fanatics, whether Romish or Reformed, still reserve the right of punishing Heretics, (that is all those who differ from themselves on religious points,) with fine, pillory, imprisonment, and odium in this world; while they carefully retain the parting curse of the inquisition, "*Jam animam tuam tradimus Diabolo*," and consign them to eternal fire in the next.—This moral inquisition remains yet to be suppressed.—It is only a postponed *auto de fe*. And all this hateful irreligion for the sake of religion! How truly may Christianity exclaim—"I fear not mine enemies, but save, oh! save me from my pretended friends."

The goodness of God is indisputably equal to his wisdom and power. Wisdom without goodness is cunning; power without goodness is despotism. God is almighty and allwise, and therefore infinitely good. He made all his works in wisdom, and his tender mercies are over them all.

MARRIAGES.

In Reading, on Sunday, October 15th. by Rev. S. Miles, Mr. CHARLES ROBERTS, to Miss MATILDA LEAVENWORTH, both of Reading.

DEATHS.

On the 28th ult., in the town of Lee, Oneida county, by a fit of dumb palsy, ELIZABETH, the wife of Charles Ufford—aged 65 years, two months and one day.

The beauties of her Christian character can be read in the lives and conduct of her family—who are a far richer monument than bronzed bust or marble column. She was a mother in Israel. J. G. M. A.

* * The Union, will please copy this notice.

In Mobile, Ala., on the 13th of October, CHARLES GRAHAM, aged about 31 years, of the firm of Graham and Hutchinson, House Carpenters. Mr. G., has resided in this city for several years past, respected and esteemed by all with whom, through business or friendship he had intercourse, and who unite with his desolate widow in mourning his premature decease. His parents it is believed reside in the State of New-York, the papers of which will please notice the above.—*Examiner*.

In Guilford, Vt., on Monday, September 25, SARAH ELECTA, daughter of Eli W. and Harriet K. Packer aged 3 years, 2 months and twelve days.

PROPOSALS

For publishing the Ninth Volume (for 1838) of the
Evangelical Magazine and Gospel Advocate.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor; Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

Having conducted this periodical for nearly two years, with the evidence of a constantly increasing patronage in favor of their exertions, the Publishers deem but few words necessary to describe its character. It will continue to advocate the doctrine of God's universal paternity, and the salvation of the whole world from sin and death, by Jesus Christ our Lord, as taught in the Bible; and will endeavor to promote by its temper as by its teachings, the spirit of the Gospel among men. Its contents will embrace Sermons, Prize Tales and Essays, moral and religious articles, explanations and illustrations of Scripture, proceedings of ecclesiastical bodies, notices of the progress of our cause, defences of divine revelation, choice poetry, and literary and scientific miscellany—nearly all of which will be written expressly for its columns, by some of the best writers in the denomination—and the selections will be equally good.

It will be seen that no change has been made in its Editorial department, save in the addition of Mr. Chapin as an Assistant Editor; nor will any be made in its correspondents, except in occasional additions. The removal of Dr. Smith to Albany, and the rejoins, during a great portion of the year, of Dr. Skinner in the Southern States, will rather add to their leisure, and to the interest of their communications; and the most interesting questions on the destiny of man, remain yet to be discussed between the latter, and Rev. Alexander Campbell, of Bethany, Va. Both sides of this Discussion appear in this paper.

In short, no labor, time, or cost, in our power, will be spared to make the next volume excel its predecessors. And feeling sensibly the pecuniary difficulties of the times, and believing that our exertions tend to advance the best of causes, we solicit the continuance of all our present support, and such an increase as will enable us to go on in our labors rejoicing.

GROSH and HUTCHINSON.

CONDITIONS.

THE MAGAZINE AND ADVOCATE will be published every Friday, commencing with January, 1838, on a royal sheet, good paper and fair type, in a neat quarto form, each number containing eight pages, (the volume four hundred and sixteen,) including a complete Index at the close of the year, at \$1.50 per annum, in advance; \$2.00 if not paid within three months; \$2.50 if not paid within the year. Agents or companies paying for eight copies, will be allowed the NINTH copy GRATIS; and so in proportion for any number over three.—No subscription received for less than one year, unless the money be paid in advance; and none discontinued until all arrearages are paid. Punctuality will be expected and required. A failure to notify a discontinuance before the close of one volume, will be considered as renewing subscription for the next.

AGENTS.—Universalist ministers in good standing, and RESPONSIBLE men, especially Postmasters, friendly to the work, and disposed to assist in extending its circulation and usefulness.

All communication to the Publishers or Editors (unless they enclose at least a five dollar bill) must be POST PAID or FREE.

Names of new subscribers must be returned by the first of January, 1838, or as soon thereafter as possible, to the Proprietors.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, NOVEMBER 24, 1837.

NUMBER 47.

For the Magazine and Advocate

A VOICE TO YOUNG MEN.....CHAPTER X.

BY REV. J. M. AUSTIN.

STABILITY OF PURPOSE.

The minds of men differ in no respect more sensibly, than in stability of purpose. While some are stable and firm, their movements characterised by cautiousness and decision, others are equally remarkable for lack of foresight and firmness—incapable of forming a decision from patient research and investigation, and unable to abide by any decision, however formed, for any reasonable length of time. This latter failing is very unfortunate. "A man without decision, can never be said to belong to himself; since, if he dared to assert that he did, the puny force of some cause, about as powerful, you would have supposed, as a spider, may make a capture of the hapless boaster the very next moment, and triumphantly exhibit the futility of the determinations by which he was to have proved the independence of his understanding and his will. He belongs to whatever can seize him; and innumerable things do actually verify their claim on him, and arrest him as he tries to go along; as twigs and chips, floating near the edge of a river, are intercepted by every weed, and whirled in every little eddy. Having concluded on a design, he may pledge himself to accomplish it—if the hundred diversities of feeling which may come within the week, will let him. As his character precludes all foresight of his conduct, he may sit and wonder what form and direction his views and actions are destined to take to-morrow; as a farmer has often to acknowledge the next day's proceedings are at the disposal of its winds and clouds."*

How often do we discover people of this character—generally denominated "fickle-minded." They are seldom satisfied with their present condition or employment—preferring almost any other situation to the one they happen to occupy, and any other business to that in which they are engaged. Their minds are usually filled with some new and wonderful project, or employed in unfolding some magnificent discovery, which they believe will astonish the world, and bring inexhaustible wealth into their possession. Such people are generally industrious—not, however, in that steady application to useful business, which will in time yield a certain reward—but in building stupendous and beautiful "castles in the air," which are reared this hour, only to be demolished the next!

The "fickle-minded" man is not satisfied with *doing well*—he is not willing to "let well alone"—and his mind is constantly engaged in devising schemes to *do better*! In entering a new occupation, he looks at every thing through the medium of an ardent imagination. He believes he shall realise speedy and abundant wealth from his change of employment; and for a season he is industrious and persevering. But at length the gildings of the imagination become effaced by sober reality; and when he discovers the real nature of his business—its actual advantages and disadvantages—it almost invariably falls short of his expectations; and his industry slackens, his energy fails—he becomes discouraged, and abandons his occupation for some new scheme, which more than probably, will also flatter him for a season, and again end in disappointment. And the man "wonders how all the embarrassments in

the world happen to meet exactly in *his* way, to place him in those situations for which he is peculiarly unadapted, and in which he is also willing to think no other man could have acted with such facility or confidence. Incapable of setting up a firm purpose on the basis of things as they are, he is often employed in vain speculations on some different supposable state of things, which would have saved him from all this perplexity and irresolution." People who give way to this instability, can not prosper to any extent. They are constantly liable to be deceived and involved in difficulty. Their sanguine temperament leads them to look upon impossibilities as *probabilities*, and upon probabilities, as *certainities*! From this credulous, inconsistent disposition—this incessant inclination to change—this desire, while doing well to do much better—how many have been reduced from competency and fair prospects, to utter ruin and despair!

I have already remarked that the minds of men naturally differ very materially in respect to firmness and stability of purpose. But a deficiency in these valuable qualifications, need not be an irreparable defect. It can, to a good degree, be remedied by proper exertion and application. When you become sensible that your mind is constitutionally inclined to fickleness and instability—(and a little candid self-examination will enlighten you upon this point)—you should then call up all your energies to counteract this tendency—and it should be your study to strengthen these weak properties of the mind, by a constant and watchful guard upon its operations. By proper exertion, the mind can be trained into a good degree of firmness and decision, so that its promptings may not be changed by every varying wind. By obtaining the mastery over your mental powers, you may concentrate them upon any given subject within your comprehension, and search out its foundation, its bearings and influences, and ascertain the weight of the claims it has upon your attention.

To act *safely*, requires you to act wisely, cautiously and firmly. You should ponder well all the measures you adopt. Never enter upon any important undertaking rashly, at the impulse of any fleeting emotion, but be deliberate and reflective—examine it in all its bearings, and weigh well its probable results. You should not forget that there are always two sides in the appearance of every project—a bright and a dark side. Give yourself no labor in examining the *bright* side—for that will usually present itself in colors sufficiently attractive. But be diligent in thoroughly investigating the *dark* side of the picture. Look with an eye of scrutiny, at the worst aspect it can assume—endeavor to discover its greatest disadvantages and its most remote liabilities to failure. On the one hand, you should not aggravate the appearance of difficulties, or conjure up vain and unreal obstacles—and neither should you neglect to recognize every well-grounded objection, and look it fairly in the face. And from all your means of information, deliberately form your judgment, as to the most proper course to pursue. And when you have once engaged in any honorable occupation, or entered upon any proper branch of business, let all instability, and fickleness, and doubt, be banished from the mind—call into requisition all your effective powers—be industrious, persevering, economical, and patient—let no visionary scheme charm your attention into another channel—and you will be on the high road that leads to prosperity.

The mania of speculation has been the ruin of

multitudes in our land. Those who are brought under the sway of its delusions, are hence led to despise the slower method of their fathers, of obtaining wealth by honest industry and perseverance, as tedious and useless; and it is their constant study to devise some scheme, by which they can leap at once into boundless wealth. This thirst for speculation, has been the source of immense evil to our country. And not the least among its evils, is, that it leads to the neglect of the common, yet most useful avocations of life—those branches of *productive industry*, upon which our general welfare depends—and begets not only fickleness of mind, but idleness, chicanery and corruption. Young men should beware of this rage for speculation. Where it enriches one, it plunges a thousand into poverty. It seems, indeed, to be nothing less than a strife among a certain class, to defraud one another, and the public at large; and therefore, the honorable and the upright can not with propriety engage in its excesses. The only laudable and safe method of acquiring wealth, is to engage in some occupation that is *useful* to your fellow-beings; and if you are industrious, prudent, persevering and stable-minded, you can not avoid obtaining a comfortable livelihood, with the prospect of securing in due time a sufficient amount of wealth, to give you all the enjoyment that can flow from riches.

The old maxim cautions us not to have too many irons in the fire, lest some should burn. Dr. Clarke imagines this to be a needless caution. He says a man can not have too many irons in the fire, and that he should thrust in "shovel, tongs and poker." But I differ from the Doctor in this respect. It is true, there are minds so bountifully endowed, possessing so great a variety of powers, so much energy, discrimination, and elasticity, that they can successfully engage in various branches of business at the same time. But such minds are more rare than common. The generality of mankind will succeed far better by directing all their attention to one branch of business, than by distracting it among a variety. It is wise, therefore, still to adhere to the old maxim, and beware of having too many irons in the fire.

Let not the stability of your mind be shaken by ill-luck or by misfortunes. "Don't be discouraged, if in the outset of life, things do not go on smoothly. It seldom happens that the hopes we cherish of the future are realized. The path of life in the prospect, appears smooth and level enough; but when we come to travel it, we find it all up hill, and generally rough enough. The journey is a laborious one, and whether poor or wealthy, high or low, we shall find it to our disappointment if we build on another calculation. To endure what is to be endured, with as much cheerfulness as possible, and to elbow our way as easily as we can through the great crowd, hoping for little, yet striving for much, is perhaps the true plan. But don't be discouraged, if occasionally you slip down by the way, and your neighbors tread over you a little—in other words, don't let a failure or two dishearten you. Accidents happen—miscalculations will sometimes be made—things will turn out differently from our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in April, sometimes cloudy, and sometimes clear and favorable; and as it would be folly to despair of again seeing the sun, because to-day it is stormy, so it is unwise to sink into despondency when fortune frowns: since, in the common course

* Foster's Essays.

of things, she may surely be expected to smile again. Don't be discouraged, under any circumstances. Go steadily forward. Rather consult your own conscience, than the opinions of men, though the last are not to be disregarded. Be industrious; be frugal; be honest; deal in perfect kindness with all, exercising a neighborly and obliging spirit in your whole intercourse; and if you do not prosper as rapidly as any of your neighbors, depend upon it, you will be as happy.*

* Monthly Repository.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 13.—Mr. Skinner to Mr. Campbell.

Richmond, Va., November 13th, 1837.

MY DEAR SIR—Your letter No. 12, (11 you have it,) dated September 30th, in answer to mine of August 12th, No. 9, (which you miscall No. 10,) only reached me on Saturday evening, 11th inst., *six weeks after its date!* Whether it had been on a pilgrimage to Mecca, or Jerusalem, or made an excursion among the Cæsars, I know not; but certainly it has been a long time in reaching me.

2. It is useless to waste time and words in replying formally to your first two or three paragraphs, about boasting of victories, gasconading, etc. If I have vaunted or swaggered more than, or even as much as, yourself, over the "incomparably weakest of all causes" espoused by an opponent—over his "headless, pointless, wide-spreading declamation" and "impotency," or of the ability amply to refute "each and every of its pretensions," etc., etc., I have only to say, "The Lord have pity on me!" But I am perfectly willing to trust the decision of this question to the good sense of our readers, believing they will "render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

3. I deeply regret the necessity imposed on me of pointing out to our readers, in the very first paragraph which you have written on the question in issue, (paragraph 4,) the grossest perversions and misrepresentations, and following them up, exposing the like perversions in several other parts of your letter. You say I have "unequivocally admitted" your "syllogistic parallelisms between the various acceptations of paradise, heaven, hell, shemim, and gehenna"—that I have "conceded that these words might represent a future state of misery or bliss," etc. This is an egregious error. So far from "unequivocally admitting" them, I said distinctly, that they were "*all* wide of the mark;" and went on to show that they were as fallacious as the "visionary theory of Swedenborg." And although I admitted that heaven was sometimes used to represent the "place or state of endless happiness hereafter," yet of gehenna I said, "you can prove, as far as the Bible warrants, the application of it to severe temporal punishments, but beyond this you have no warrant in the Bible to go: that it signifies a place of misery in the eternal world, *you have not offered one particle of proof*, nor do I believe you can offer any."

4. In the same paragraph, after charging me with acknowledging that these words "*might* represent a future state of misery or bliss," you add, "This was all I asked." This is *another* error. So far from this being *all* you asked, you say, letter 8, paragraph 16, "I have then, Sir, formed the issue. It is with me a strong outpost. That life implies death, that eternal life implies eternal death—in one word, Sir, that in the preaching of Jesus, to be 'cast into hell,' 'into the everlasting fire,' as certainly means *endless* punishment, as to 'enter into life' or 'into the kingdom of God,' does mean *endless* bliss." Thus, Sir, you asked that these phrases should be allowed to signify *endless* punishment and *endless* bliss.

5. In your 6th paragraph, you call Mr. Balfour my oracle. This is a *mistake*. I acknowledge no man on earth to be my oracle. And if I mistake not, you have had recourse to Mr. Balfour quite as often as I have, though I regret, to so lit-

tle profit—for you misrepresent him. You affirm that he says, "whatever gehenna meant in the Old, it must mean in the New Testament." It is true that he said, "the Old Testament is the dictionary of the language of the New," and that "to the Old we must have constant recourse for the true meaning of it." But he did *not* say, "whatever gehenna meant in the Old, it *must* mean in the New Testament." In the close of this paragraph you say, "And yet you now affirm that Universalists have never denied that gehenna might mean endless punishment, so far as its original signification is concerned!" This is *another* error. I have never made such an affirmation. In your sixth paragraph you accuse me of recalling a concession, which in fact I had never made, and you repeat the erroneous statement of the concession of your syllogistic arguments, which I have above pointed out.

6. In your sixteenth paragraph you accuse me of maintaining that "'to enter into life' certainly means to join the church"—and that "contrasts certainly do not mean contrasts." These also are *two more* errors; for I have done neither. In your eighteenth paragraph you accuse me of having admitted, in letter No. 7, that "enter into life" does sometimes mean in Scripture, entering into future and eternal bliss, and of recalling it in No. 9, and denying that it ever does so signify. This is *another* error; for I never made that admission. What is your proof that I did? Why, that I said in No. 7, "That life, entering into life, passing from death to life, entering into the kingdom of God, kingdom of heaven, etc., do not in the Scriptures generally signify future and eternal bliss, or entering into immortal beatitude, I think must be obvious to the most superficial biblical critic." Thus, because I say of five or more distinct phrases, *they* do not generally signify a particular thing, this is saying of one of them, selected by my opponent out of the whole, that *it* does sometimes positively signify that particular thing! Is this the *acumen*, is this the *candor* of my learned opponent?

7. I shall pass by a number of similar errors, and for the present only notice one more, viz., your perversion of the quoted "dogma," as you call it, of "Universalism." I find it on the 38th page of the current volume of the Magazine and Advocate. It reads thus, the words in brackets [] only being added: "In the sincere penitence and reformation [the end sought] of the offender, justice is satisfied, and can neither ask nor receive further punishment, [as a means to the end which is already attained,] either retrospective or prospective. The sinner has been punished according to the full merit of the crime, in *his* case at least, and all good objects that could be obtained by punishment are already attained. Thus justice and mercy meet together; righteousness and peace embrace each other." These are my very words. Let the reader candidly read them, and see if he can discover one of those odious features which your caricature, or perverted form of it, would fain present to him. You represent me as saying—"Repentance is the *only* hell, or state of punishment"—"justice can neither ask nor receive further punishment than sincere penitence and reformation"—"justice can demand no greater punishment than repentance," etc. How different this from the above! Have I there declared either penitence or reformation to be the *only* hell, or any hell at all; or the *only* punishment, or any punishment at all; have I used either penitence or reformation, as synonymous with either punishment or hell; or have I used the word hell at all? Do you deem it possible for any candid man to suppose me, for one moment, to mean any thing like your distorted view of the matter? You ought, Sir, to blush and be ashamed of such an outrage, instead of essaying again and again to sustain and justify yourself in it! If you can *not* blush yourself, every friend you have on earth ought to blush for you: especially all those who have been accustomed to regard you as the MAGNUS APOLLO, the BEAU IDEAL of an honorable high minded controversialist. At all events, did I suppose that many more such

errors and outrages as those above pointed out, would occur in your future letters—for no one acquainted with your genius can attribute them to ignorance—I should be disposed to take up with the advice you give me, paragraph 2, and say to you, "Don't l-e, friend Campbell!"

8. I shall now attend to those parts of your letter that bear the semblance of sober argument. You ask, "What in the name of reason, mean the hundred volumes of Universalists proving that Gehenna originally meant the valley of Hinnom, if they did not thence argue that it could not, in the New Testament, mean a state of future and endless punishment? or that it could not depart so far from its original meaning! And why do you dwell so much upon the original meaning of this word?" Answer—To give (though in something less than a hundred volumes,) not only the true original and literal meaning of the word, but also its figurative or secondary and accommodated sense or meaning—in short, to show in what sense or senses it was actually used by each and all of the Scripture writers, and thus, by an appeal to the "living oracles," make it apparent that no such sense as that of a place or state of endless misery was ever attached to the word by any sacred writer. In this object I think I have abundantly succeeded.

9. Evidently sensible of this fact, and unable to adduce any thing to sustain your view of the word from the authentic records of truth, you resort, in your seventh paragraph, to the Apocrypha and Targums! Alas, alas! that great city! How is she fallen! Had you forgotten, my dear Sir, that one of your own rules for this discussion was, that "no other witnesses than the apostles and prophets, or the spirit of God speaking in them, can be admitted as of any authority"? And what assistance, pray, in determining the meaning of the word Gehenna, could the Apocrypha render you, even if its *authority* were admitted? for the word Gehenna does not once occur in *all the Apocryphal books!* And can it be for once imagined by any enlightened and candid person, that the divine Teacher should have entirely departed from the sense in which the ancient prophets and inspired writers used language, and adopted a wholly new and different sense of the word, not Jewish in its origin, but derived wholly from Chaldaic and Babylonish paraphrasts on these scriptures, and that, too, without the least intimation of so doing! Impossible.

10. I was not unaware that you had said the words Jerusalem, Mount Zion, Temple, Circumcision, etc., etc., were sometimes used in the New Testament in senses different from those attached to them in the Old—nor was I unapprised of the fact, that in those different senses of these words the inspired writers had, themselves, fixed the meaning by signs unequivocal and terms unambiguous; and that, too, without ever leaving the *endless* weal or wo of our race to be merely *conjectural* or *inferential* from a particular word, supposed to have a signification entirely different from any that had ever been given it before in the sacred writings, as you suppose to have been the case with Gehenna.

11. But you say, you have proof of your position even in the Christian Scriptures, and from your tenth to your fifteenth paragraphs inclusive, you attempt to bring forward that proof. In reply to your five proofs, as you regard them, it were sufficient to say, relative to the first, Matt. x: 28, that as you have not attempted to gainsay or refute what I said of it in my June letter (properly No. 5), paragraphs 21, 22, nor adduced any argument save *assertion* in favor of your own view, I may, with equal plausibility, assert that the word Hell, then, indubitably denotes, not eternal but temporal punishment. Relative to your second text, Matt. xxiii: 33, it is sufficient to say that I proved in the aforesaid letter, paragraph 20, that the damnation of Gehenna was used to denote the temporal woes coming upon that generation of the Jews. As to your third proof, I say, of the three equivalent phrases, which you say are substituted for hell, that neither one nor all of them afford any

evidence of your position. Of your fourth, that as the "life" with which hell is contrasted, was evidently enjoyed in this state of being, so the hell was evidently suffered in the same state. Of your fifth, that, as you yourself have proved in your Note on Matthew v: 22, *hell fire* does in one instance at least, signify temporal punishment or destruction, and have nowhere shown that Gehenna necessarily signifies any thing different from that, it can not therefore be adduced as proof of sufferings beyond the present life.

12. With reference to your sixteenth paragraph, I have only to say that "*perhaps*" the statement of some "*facts*" in proof of your position, instead of the use of irony and misrepresentation, would have quite as much weight with people of sense and candor.

13. To save you from performing works of supererogation, or from laboring to no effect, let me here once more remind you, that the question at issue between us, relative to Gehenna, is not, whether it signifies future punishment in another state of being, but whether it signifies a place or state of endless misery. You appear not to understand the question. To save you from the repetition of the like blunders hereafter, let me farther inform you, that I am myself, and ever have been since my religious opinions were formed, a firm believer in the doctrine of future punishment. My faith in this doctrine has often been avowed to my hearers and readers, both from the pulpit and the press. But I must say, were there no arguments in its favor but those you have adduced, I should not be a very firm believer in it. But the doctrine of endless misery, (dreadful idea!) if true, must falsify the plainest testimonies of Scripture, transform the Divinity into a fiend, clothe heaven in sackcloth, and fill the universe with sighs and tears. To prove this horrid doctrine, Sir, is the task you have assigned yourself, and that too from the word Gehenna! To your task then, my dear Sir, and linger not about questions not at issue between us.

14. I desire, as well as yourself, that our readers may all see and examine the whole of your note on Matt. v: 22. It will greatly confirm them in my views of Gehenna. In your nineteenth and twentieth paragraphs, you attempt to show that I have not worked by my own rule. You introduce Matt. xix: 16 to the end, Mark x: 17-30, Luke xviii: 17-30, in order to show two things—1. That Christ meant the same thing in these passages, by the phrases, "enter into life," "inherit eternal life," "enter into the kingdom of God," and to "receive in the world to come everlasting life;" and 2. That these expressions all relate to the future and immortal state. The first I grant, viz., that the phrases are here used as equivalents: but I deny the second, viz., that all or any of them in these passages, relate to the future and immortal state of man.

15. You are doubtless aware that the scriptural expressions, *olem hazeh*, and *olem habo*, in Hebrew, *outos aion* and *aion mellon*, in Greek, and *this world* or *age*, and *the world* or *age to come*, in English, are often used to designate the *Mosaic dispensation* or *age of the Law*, and the *Gospel dispensation* or *age of the Messiah*, (the first of which was drawing to a close, and the second about to open, when the Saviour spake the language under consideration). In this sense Dr. A. Clarke understands the expressions in Matt. xii: 32. But though these passages might be so understood, if such were their phraseology, yet the language is not as favorable to your views even as this. For although you say "the answer as stated by Matthew, Mark and Luke is, 'A hundred fold more in the present life and in the world to come eternal life,'" I find you are mistaken. Neither them uses the phrase, "present life," at all. Matthew has neither "present life," "world" nor "time." Mark and Luke both have "the present time" (*to kairo touto*) and "the coming age" (*to aioni to erchomeno*). That the texts and contexts relate not to the future and immortal state, appears to have been the opinion of many eminent orthodox critics.

16. Gilpin, in paraphrasing the words of Jesus,

says, "How almost impossible is it, says Jesus, turning to his disciples, for a rich man to become a sincere Christian.—It was impossible, he said, for any person, under the influence of such a disposition, (that of trusting in riches,) to be a member of his kingdom." Pearce says, "A rich man shall hardly, i. e., not without great difficulty, enter into the kingdom of heaven, i. e., become one of my disciples." Elsley says, "It may be read 'will' hardly enter; meaning that in the approaching time of persecution, a rich man will hardly be persuaded to be a disciple of Christ, which is here called entering into the kingdom of heaven." See Wall's Critical Notes. *Annot. in loco*. Kenrick says, "The kingdom of heaven here means, as in several other parts of the Evangelists, the body of Christians. To come into this kingdom, therefore, is to become a disciple of Christ." Rosenmuller says, "To enter into the kingdom of heaven is to join the company of Jesus and become his follower," etc. *Schol. in loco*. Our readers will thus perceive, that many eminent critics on your side of the question about hell, agree with me in the meaning of these passages.

17. On your twenty-first paragraph, I remark, that the texts you quote form no exceptions nor objections to my views, but rather go to confirm them. The exhortations to "lay hold on eternal life" imply that it is *within the reach* of mankind. And as there is "nothing impossible with God," even the *rich may* lay hold of it, though with more difficulty than others. With reference to the last text you quote, Titus i: 2, I would only remark, that I have never denied that "eternal life" might, in some instances, be used with reference to a future state.

18. Having seen that your five principal proofs that Gehenna punishment is in the future state, are entirely powerless and irrelevant—in fact, that they are but unsupported assumptions, let us see what is your sixth and last proof. Why, forsooth, it is this: "Gehenna or hell in the New Testament, can by no possibility of interpretation, refer to any earthly punishment: for besides the reasons already given, neither Jesus nor his apostles did at any time threaten temporal, physical or corporal punishments to those who disobeyed the Gospel!" The reader is now requested to read attentively Matt. xxi: 41-44, xxii: 2-7, xxiii: 35-39, xxiv, entire; Luke xxi: 20-26; Acts v: 1-10; Rom. xi: 17-23; 1 Cor. xi: 30; 1 Tim. i: 19, 20, and numerous other parallel passages where Jesus and his apostles threatened the disobedient with severe temporal punishments, which were actually executed upon them, and then say whether my learned opponent must not have been *dreaming* when he penned his sixth argument. Death by civil wars, famine, pestilence, and a distress so great as to cause mothers to kill and eat their own children, may well be called a "*sorer punishment*" than being stoned to death under the law.

19. Your letter is answered. Due attention was early paid, on my part, to the "rules of discussion," etc., and a request made for you to copy my addenda thereto as I had yours; but I have not seen it done in the Harbinger.

Yours truly, D. SKINNER.

The following fine article though sometime delayed, is we deem, not inappropriate to the last week in Autumn, as it awakens contemplations suitable for the season, when

"The south wind searches for the flowers whose fragrance late he bore
And sighs to find them in the wood and by the stream no more."

For the Magazine and Advocate.

AUTUMN.

BY MRS. S. BROUGHTON.

The glory of Summer has departed. The frost-wind's breath has chilled the last lingering wild-flowers, and their beautiful tinge has faded. The green livery of Summer is exchanged for the russet brown; and the scarlet and yellow intermingled with faded green, give beauty and glory to the solemn robe of the waving woodlands. How sweet to ramble amid the whispering shades, and muse

upon the departing glories, and listen to the spirit-voices that moan among the swaying branches, as the soul arises on the wing of devotion to realms of empyreal light, and worships at the throne of Him, who has promised that seed time and harvest shall return in their seasons, to cheer and gladden the hearts of the sons of men.

The flowers that are swept away by the eddying blast, and the waving fields that give place to desolate plains; the forest glades, shorn of their leafy screen, and the ruin and desolation which come on the wing of the blast; are but so many tokens of the frailty, the change and decay of the passing race of mortals. Behold, the mourners go about the streets, because man goeth to his long home. Loveliness and worth are passing away—the light of joy is turned into the darkness of sorrow—the music of the sweet singer is a burden to the ear, and the voice of the bird has lost its charm, for the silver cord is loosed, and the golden bowl is severed, the pitcher is broken at the fountain, and the wheel at the cistern; and the dust returns to the earth as it was, and the spirit to God who gave it. But Spring shall return in the pride of her glory, and crystal fountains shall gush forth beneath her tread—the bud on the tree shall expand as her warming breath passes over the winter-bound plains—the flowers shall rise in renovated beauty, and the warblers shall cleave the trackless air, and ascend on the wing of the morning far up the ethereal, and the burden of their songs shall be praises to the Creator of this glorious world, who hath blended variety and contrasts, to gratify the taste, and administer to the happiness of every creature.

Shall man sit down in the supineness of sorrow, because decay and darkening change come over the sky of mortality? Arise, thou that sittest in darkness and the shadow of death, for a light has arisen upon the gloom, and Truth with her dazzling pinions is sweeping away the dark clouds of superstition and ignorance, and the glory of the everliving God beams over the dark mountains of sin, dispensing life to the dead. Mourn not when the winter of death draws nigh, for though we go down to the silent chambers of the grave, and repose in oblivion's gloom; yet, the day is at hand when death, the dark destroyer, shall yield up his dominion, and the Son of man ascend the throne of his glory, and the sceptre of righteousness be swayed over the vast concourse of created intelligences; while the flowers of intellect that faded on the shores of time shall spring forth in immortal glory; and songs and anthems from the redeemed ones, shall swell the pæans that rise from golden harps through the realms of eternity.

For the Magazine and Advocate

ORTHODOXY, INFIDELITY AND UNIVERSALISM.

One extreme leads to another. Thus has it been with Christianity. The popular forms of Christianity, as exhibited in the creeds and pulpits of its professors and only orthodox believers, so outrage common sense and right reason as well as legitimate interpretation, that thousands have been driven to believe the whole system a mass of nonsense and a tool of priests who love to bear rule. We can not wonder at this. We see something similar in the history and fate of all the *ultraisms* of the present day. Former ages were unprovided with any half-way-house; the "whole hog" must be swallowed, or none of it. Less would not satisfy the self constituted dictators and despots of society. Happily for the present and all subsequent generations, a half-way-house has been established; and the fare of this house is Christianity, pure, and lovely, and beneficent—Christianity, without these impurities and corruptions which have heretofore rendered it unacceptable to men of sense.

To this house we would invite all worthy men—all men of right minds, upon either extreme—the *extreme gauche* or the *extreme droit*, as the French have it. Hither we would call the weary, the heavy-laden and the dissatisfied—here they will find truth, satisfaction, and, above all, rest unto their souls.

A. N. S. S.

For the Magazine and Advocate.
SUNDAY.

The orthodox or prevalent opinions regarding the proper sanctification or observance of the Sabbath, among the Jews, were very far from receiving the approval of Jesus, eighteen centuries ago. Few, we presume, will doubt, that if he should make another visit to our planet now, he would find the prevailing opinions on the same subject, among Christians, no less erroneous than those which he had occasion to rebuke among the Pharisee-led Jews. We do not know to what errors of an opposite description the sanctimonious observance of the seventh day inculcated by the Pharisees, did lead; but, in proof of the proverb that one extreme will always lead to another, we have no lack of evidence before our eyes, upon the first day of every week, that while the modern Pharisee or dictator of our religious faith and practice, has long been in the error of *ultra-rigidity*, those who despise his yoke of ceremonies, are decidedly entered or verging upon the extreme of *ultra-laxity*. Both these parties, whom we may call the priest and anti-priest parties, or the lax and rigid, or the ceremony loving and the ceremony despising, are equally in the wrong; and it were not difficult to demonstrate that the error of each proceeds from the same cause—withholding attention from the design and uses of the Sabbath. Strange! that the disciples of a Teacher who taught that the Sabbath was instituted for the improvement, advantage and happiness of man, not man created for a blind, unmeaning and useless regard for the day—strange, that those calling themselves disciples of such a Master, should lapse into the very errors which their Master reproved!

What cause is more prolific of infidelity, than the absurd errors of our modern Pharisees, regarding the keeping and breaking of the Sabbath? They enjoin their sanctimonious observances as part and parcel of the system of morals inculcated by God. This is their radical error; but "seeing, they cannot see," and so they blindly and obstinately adhere to it. The effect of a belief of this supreme authority for sanctifying the Sabbath as by them enjoined, is, that many of those who do not abstain on that holy day from every thought, word and deed, of a secular nature, (and who does?) fly to infidelity, more or less openly, in self-justification, and from a regard to consistency refuse to admit the claims of those precepts or that revelation which contains this unwelcome and oft-violated one. We know infidels and despisers of Christianity, who have become so, in consequence of the orthodox interpretation of the fourth commandment; and of such the number to us appears greater, than of those who are disbelievers in consequence of the Calvinistic dogmas of a trinity, etc. We knew one young man, whose conscience was first seriously burdened on account of having read a novel on Sunday; not only did this make him very unhappy, but it urged him on to break through more and more of the restraints and rules of society. His subsequent course was unwise and downward, for the ban of clerical excommunication was upon him like a blight, and destitute of liberal views of Christianity, he had nothing to support and console his too-sensible, yet noble nature. Yet but for the too-prevalent views of Sabbath desecration, his downward career had never commenced; and spell-bound by imaginary crime, he had never sunk.

Will not the friends of man—weak and unreflecting as we find him—will not each lover of his kind, arouse him and exert him, to rid society of these baneful extremes? Will not every one who knows this antidote, make known and recommend it? We could name smaller evils, less afflictive and grievous to man, against which are arrayed some of the most pompous and notorious of our benevolent societies. With whom is the antidote, then? To Universalists, to Unitarians, to liberal Christians of every name, I would say, **IT IS WITH YOU.** Ye know the sacred and sweet uses of this

day. Without resorting to the unconvincing argument, that the first day of the week is to be observed by Christians, as the Jews were commanded to observe the last, you can recommend the adoption, in the love of it, of a day of rest, and of hours devoted to intellectual, social and moral improvement, from the conduciveness of such to man's progress, perfection and happiness. Ye can prove that days or hours, at any time, but especially at a set time, devoted to the contemplation of religious subjects, are highly useful to the promotion of intelligence, virtue, piety and holy living; and in so doing, you prove more convincingly than by quoting chapter and verse, that it is the will of God that such times should be observed. "Hours of deep religious meditation are the cool, and silent, and shaded fountains, whose waters spread freshness and verdure, and hallow the whole scene of our daily labors and enjoyments." These, whether on Sunday or Monday, is the will of God that we should not neglect it nor be without.

A. N. S. S.

For the Magazine and Advocate.

"BE YE ALSO PATIENT."—JAMES V: 8.

To an attentive observer of the various causes which influence the conduct of man, and keep him from the lethargy and stupor of the brute creation—it appears obvious that the enhancement of sublunary enjoyments, is the most effective. Every individual has in view some favorite object, the possession of which he fondly anticipates will afford him consummate happiness; but no sooner is it acquired than he feels a desire for new acquisitions rising in the heart and inciting him to action.

We see men in the daily avocations of life, directing all the powers both of mind and body to the accumulation of wealth—vainly looking forward to the period when they shall tranquilly enjoy the felicity accompanying its possession; but, when we follow them through the various vicissitudes of fortune, down to that era in their lives when they anticipate a full fruition of amassed wealth, we find that disappointment is the common fate: the attainment of one object brings with it new desires and cares, thus keeping the human breast continually agitated and disqualified, alike for the habitation of peace, and unalloyed enjoyments.

We behold the pale visage and emaciated form of the antiquarian, bending over musty pages and plodding his way through the intricacies of unexplored paths, to adorn his intellect with the rich gems of ancient lore, which, but for their influence and subservience in promoting distinction, the hope which they afford aspiring genius for the gratification of its wishes, in raising him to the highest pinnacle of human greatness, and thereby consummating his happiness, would lie concealed beneath the rubbish of antique remains, and be spurned as objects unworthy of pursuit.

And not unlike are the motives of the intrepid hero, girding on the armor of war and rushing into the fearful conflict—resolved to part with his life on the field of battle, or to achieve the victory; actuated by a love of chivalry, and urged on by a thirst for the renown of the conqueror, he braves the pointed steel of the enemy until the last conflict is gained, when, like Alexander, he mourns that his ambition finds a limit within the narrow bounds of a single world.

And so, in all the various concerns of active life, whatever be the assigned motive for our conduct, by tracing it to its origin, we almost invariably find, that the increase of happiness is the primary incentive; and though acting up to all the faculties both of mind and body for its attainment, we seldom or never fail to encounter disappointments. Man is constituted with a mind ever aspiring after new acquisitions, and vain is that thought which supposes him capable to enjoy full and perfect happiness without applying the soothing balm embraced in the noble injunction, "be ye also patient."

No circumstance or capacity in life awards un-

sullied and lasting enjoyments to the human breast, unless patience reigns with uncontrolled dominion and sways her gentle sceptre within; the humblest peasant who earns his daily sustenance under the oppressive rays of a Summer's sun, or amid the storms of a bleak and rigid Winter, if he submits patiently to the will of Heaven, receives more real and substantial enjoyments, than the monarch reclining upon the gilded couch within his gaudy palace, and swaying the sceptre of a mighty kingdom, while impatient to augment the extent of his power, or perchance threatened with an usurpation of his crown.

The necessity of the exercise of patience, to the well-being and happiness of man, is admirably illustrated and clearly set forth, by the state and disposition of mankind in that age of the world when the apostles went forth to promulgate the glorious doctrine of the restitution of all things. Corruption and error, ever the fruit of ignorance, were spread over the earth, and added to this, was every impediment that human ingenuity could devise to obstruct the progress of the tenets they inculcated; indeed, the imagination was almost exhausted in inventing a variety of tortures, to inflict upon the votaries of Christianity; and though the wheel, the rack, the stake and the prison, were all subsidiary to the promotion of wicked designs, we find that wherever the advocates of Christianity travelled, they inculcated principles tending to annihilate things venerable to their persecutors—enjoining the renunciation of their licentious passions, as well as their shameful practices. Thus, with patient and untiring efforts in establishing the cause of their Master, they in no long time, triumphed over all the powers of confederated nations, associated against them.

But we need not refer to the prejudices and superstitions of the ancient Jews and Heathens, to exhibit the necessity of the exercise of patience by those who are called to defend truth and combat error. Latter ages confirm the truth of the position, and afford ample illustration of the fact. But a few years since might have been seen on the shores of America, a solitary individual standing forth in defence of the Gospel of God our Saviour, enduring slander and persecution from every direction, for propagating sentiments adverse to popular opinion; and though the progress of the principles he inculcated was comparatively slow, the conviction that "truth is mighty and will finally prevail," added a new stimulus to his exertions, and by an unyielding perseverance, and the interposition of Heaven, he established his doctrines upon a basis not to be shaken by the united efforts of all its enemies.

But the state of human society at a still later period, affords another illustration of the position taken. The promulgators of the Gospel of God, the Saviour of the world, are called to encounter great opposition at the present day. Prejudice and error still retain a strong hold in community; and there is yet, as it were, a world to be brought to a knowledge of the truth. But the work is too vast to be accomplished in a single moment. And how is it to be effected? "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." In like manner, "be ye also patient," and, in due time, the most zealous opposers of the doctrine of a world's salvation will become the recipients of its truth, and moral righteousness characterise every nation.

ADELPHOS.

For the Magazine and Advocate.

THEORY AND PRACTICE.

One great reason why Christianity has not been more rapid in its progress, and why all are not partakers of its vivifying influence, is obviously owing to the variance of the theory and practice of men. This state of things is really deplorable. When men practice the reverse of their professions, just so long will the good effect of Christianity be subverted and counteracted. Society can not be benefited, nor any good possibly result

from such professions. Theory without practice availeth nothing. No matter how well we know the theory of a thing, yet without seeing the effect of its practical operation, we can never make men believe the inevitable result. How necessary, then, that we carry out our theory by practical demonstration—by our “daily walk and conversation.” This is of the highest importance to those who preach the “Gospel of good tidings of great joy which shall be unto all people.” They may insist on the necessity of repentance and reformation—of ceasing to do evil and learning to do well—to foster virtue, discard vice—they may declaim with all the vehemence of passionate oratory, against the soul-blighting tendency of sin, and its attendant train of evils—yet nought will be effected, unless it be exemplified in their own conduct. If men preach up the necessity of loving God, our neighbor as ourselves, and all men as brothers—they should live up to their own doctrine, by carefully fulfilling the same, as they have opportunity. Unless they do act in conformity thereto, all their efforts will be palsied—all oratory vain.

All preaching should be accompanied with spirit, feeling, and understanding—all ministers should be familiar with their subject, should have experienced the two opposites of happiness and misery—and then they may effectually apply the remedy to others. If this were the case, men might be universally benefited. But, so long as men preach, who do not feel—so long as we have the same cold and formal discourse published from the pulpit—so long will sin and unbelief prevail. Until men can be practically convinced of the reasonableness of devotion—of the happiness resulting therefrom—of the pleasure of doing good—and, on the contrary, of the blighting, soul-withering consequences of sin and wickedness—never will Christianity universally triumph. When a preacher feels the magnitude of his subject—when all the fibres of his heart are woven in sympathy—when aside from his ministerial duties, he relieves the distressed, poor and needy—visits the widow and fatherless in their afflictions—by the eloquence of such a man, the whole congregation are melted into one mass, and the universal impulse is, let us “deal justly, love mercy, and walk humbly with our God.”

A. T.

South Venice, N. Y.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, NOVEMBER 24, 1837.

STATISTICAL REPORTS—CONDENSED.

Massachusetts.—County of Suffolk, embracing Boston and Chelsea, five societies—all in Boston, all flourishing—the fifth particularly so. A preacher finds constant support in Chelsea. In Essex county there have been added, three new meeting-houses, four pastors and one society. Cause prosperous. Plymouth county, added one new meeting-house, and another has come into our possession. Cause improving some. Counties of Bristol, Dukes and Nantucket, considerable preaching where there are no societies—established societies are prosperous. In the counties of Berkshire and Hampden, one new meeting-house has been added, and a portion of the societies are prosperous—others are dwindling away. In the counties of Barnstable and Worcester two new meeting-houses have been dedicated—making seven completed within the last year, in the State. In Middlesex county two new societies have been organized, and settled able pastors. In these three counties, and in Norfolk, the cause is prosperous. Several churches have been organized, and Sunday schools are increasing among us. A “Sunday school Association” has been formed in the State. Report signed

SYLVANUS CORB.

CONNECTICUT.—Convention organized May 9th, 1832—composed of clerical and lay delegates from the Associations—annual meeting, fourth Wednesday and Thursday in August—embraces three Associations. Hartford

Association embraces the counties of Hartford and Litchfield—embraces eight societies—one, preaching all the time—two, half—two, one fourth, and the other three, only occasionally. The preachers in this Association are Brs. A. Moore, R. O. Williams and J. H. Gihon.—Prospects promising—several good congregations enjoy occasional preaching, where there are no societies.—Quinnebaug Association embraces counties of Tolland, Windsor and New London—six societies, of which, two have preaching all the time, the rest a part of the time—several unorganized congregations have occasional preaching. Preachers in this Association—Brs. N. Dodge, J. H. Willis, H. Chaffee, and H. Brown—Brs. Gallup and Potter preach occasionally, but are not yet in fellowship. Southern Association embraces the counties of Fairfield, New Haven, and Middlesex—nine societies, of which two have preaching all the time—five, part of the time, the rest and several unorganized congregations, have only occasional preaching. Preachers, W. A. Stickney, S. Glover, F. Hitchcock, B. B. Hallock, and S. C. Bulkeley.—There are in this State, twenty-three societies, twelve clergymen, eight meeting-houses, and three in a state of forwardness. From 1000 to 1200 copies of periodicals are taken in the State. Signed by

R. O. WILLIAMS.

NEW-YORK.—The greater part of this Report has already appeared in this paper—the remainder only is added here, in full—it being presumed to be of more immediate interest to the majority of our readers than that of any other State.

The *Genesee Association*, formerly the *Erie Association*, was set off from the *Niagara Association*, in October, 1833—its limits then being fixed to embrace the counties of Erie, Genesee and Allegany, and that part of Livingston west of the Genesee river. It was organized in 1834, when it took the name of *Genesee*, which had been dropped by the (now) *Ontario Association*. By the formation of the *Allegany Association*, in June, 1835, its limits were confined to Erie and Genesee counties, and the part of Livingston before named. In the session of 1836, 8 societies were represented in the Council, and complaint was made that several others were not represented. But in 1837, but five societies were represented; and 16 preachers were present.

The *Hudson River Association* was organized in November, 1825, and embraced all the counties bordering on the river, from Lake Champlain, to the Atlantic, with a part of Connecticut. By the organization of the *Southern Association*, the portion of Connecticut was separated from it, and by that of the *New-York Association*, the Southern counties were separated. At its session in 1835, 7 societies were represented in council—15 preachers were present, one of whom was a new accession.

The *Staten Association* was set off, (and organized,) from the *Genesee Association* at the time it assumed the title of *Ontario*, in October, 1834. At its session in 1836, 10 preachers were present, but the number of societies represented in Council, is not stated in the minutes.

The *Cayuga Association* was set off from the now *Central Association*, in the Autumn of 1823. At its session in 1836, 9 societies were represented in the Council, and complaint is made in the Circular, that others were negligent in sending delegates. At the same session 12 preachers were present.

The *St. Lawrence Association* was organized out of the *Black River Association*, in April 1828, and embraced the counties of St. Lawrence and Franklin, and the adjacent borders of Upper Canada. At its session in 1837, one new preacher was fellowshiped; but neither in the minutes of this or last year, is the number of societies named.

The *Black River Association* was organized out of the now *Central Association* in 1823—and now embraces the counties of Oswego and Jefferson. In its session of the present year, 9 societies were represented in Council, one of which was a recent accession. There were present also 11 preachers.

The *Mohawk Association* was organized in 1826, under the title of the *Conventional Association*, out of the now *Central Association*. In June, 1831, it changed its name to the present title, and fixed its limits to embrace those parts of the counties of Oneida, Herkimer and Montgomery, lying North and East of the Mohawk river, and such societies in their vicinity as may prefer to unite with this Association. There are at present but two preachers residing in this Association. At its session in 1837, 7 societies were represented one of which was a recent accession. The cause is prosperous in this Association,

so far as the labors of its preachers are extended.

The *Chautauque Association*, was first organized in July, 1825—became extinct, and was again revived by being set off from the *Niagara Association* in October, 1833—organized in August, 1834, when it embraced the counties of Cattaraugus and Chautauque, N. Y., and 3 counties in Pennsylvania. In 1835 it set off the county of Cattaraugus (except Dayton, Persia, and Perryburg,) to the *Allegany Association*. At its session the present year, 4 societies only were represented in Council—it has several others in this State, and none in Pennsylvania were represented. The cause is spoken of as being prosperous.

The *Allegany Association* was organized in June, 1835, out of parts of the *Chautauque* and *Erie* (now *Genesee*) Associations. It embraces the county of Allegany, and part of Cattaraugus. At the time of organization, it had 9 preachers in its limits. The minutes of 1836 do not give the number of societies represented, and I can not now find those of 1837.

Societies for the relief of widows and orphans of deceased Universalist clergymen, have been formed in the Central, Mohawk, and Otsego Associations; and measures have been taken to form similar societies in several others. Their utility will depend on the efficiency of the brethren, and the liberality of the public, interested in them.

The *Clinton Liberal Institute*, is a seminary of learning, originated by the Universalists, but unsectarian in its character, and therefore, partially supported by some who are not Universalists.

There are three weekly and one monthly Universalist periodicals besides several publications, published in this State, during the present year.

Universalist Union,	New-York, circulates 4500 copies.
Magazine and Advocate	Utica, “ 7300 “
Herald of Truth,	Rochester, “ 2000 “
Christian Preacher,	do, “ 500 “
Disc.—Ely and Thomas—sold since Sept. 1835	6000 “
Argument for Christianity	do, “ 1856 1800 “
Sunday School Hymn Book	“ “ 2500 “
Mirror of Partialism	“ “ 1300 “
Register and Almanac	“ “ 12000 “
Other pamphlets	“ probably 3000 “

Recapitulation.—The State of New-York has within its borders, 15 Associations,—of which are in fellowship with the New-York Convention. Of these the six from which information has been obtained, have upwards of 73 societies, 53 preachers, and 40 meeting-houses, including union houses. The whole number of preachers in the State, is probably not less than 125—of societies and churches 150—of unorganized congregations that have stated preaching 50—and of meeting-houses owned wholly or in part by our denomination 100.

Periodicals circulated 14,300 copies—books sold, printed in the State, in two years, about 7800 volumes, besides the *Mirror of Partialism*, and *Register*, as above, and a variety of other pamphlets, etc.

The foregoing is a meager sketch, poorly filled up for want of the proper materials. But it is to be hoped that a perseverance in the measure of annual letters from each State Convention to the General Convention, will yet induce all who have the means, to unite in bringing them forward, that a full and accurate account may be obtained annually of the condition and progress of our cause in each State and territory of our Union.

In behalf of the New-York State Convention of Universalists.

A. B. GROSH.

Pennsylvania.—In Philadelphia city the two societies under the pastoral labors of Brs. A. C. Thomas and S. W. Fuller, are prosperous. Sunday schools are connected with each, also a Universalist Institute is connected with each—all of which are flourishing. A society of Germans, believers in the Restitution, under the pastoral labors of Rev. Mr. Ginal, has been organized during the past year, and intend building a house for public worship for themselves. In Reading, there is a small society, owning a meeting-house, and employing Br. J. Perry all the time. A flourishing Sunday school is connected therewith, and the cause is decidedly advancing. Br. Ashton preaches in the counties of Perry, Dauphin and Cumberland—Br. Myers in Lancaster, York, Berks, etc.—Br. Weiland finds but poor encouragement. There are societies and meeting-houses in Womelsdorf, Reamstown, and a Union house in Marietta, where they have occasional preaching—there are meeting-houses, but no societies, in Hinkletown, Petersburg, Leacock, and Cumberland—but they seldom have preaching. Believers are scattered in every place in the Eastern and Middle section of the State—but preachers are poorly, if at all, supported. In Pittsburg there is a good society, owning a meeting-house, and enjoying the pastoral labors of Br. S. A. Davis the whole time. Br.

M. A. Chappell labors in that vicinity, and Br. Hiram Torrey of that city is preparing for the ministry.—Br. Babcock labors in the vicinity of Oil Creek, Crawford county; and Br. L. Harris around Springfield, Warren county. The society in Columbus owns a meeting-house. There are also societies in Warren, Oil Creek, and Union Mills. Cause prosperous, but unorganized. The Glad Tidings, a weekly periodical, circulates 400 copies in Western Pennsylvania. In Wayne, Susquehanna and Bradford counties, there are several societies, which enjoy the pastoral and occasional labors of Brs. S. P. Landers, T. S. Bartholomew and G. S. Ames. [The cause in this last named section is very prosperous. It is a pity the brethren did not report its condition to Br. S. W. F.—A. B. G.] Br. Longenecker, of Womelsdorf, one of our preachers, departed this life in the triumph of faith, in June last. On the whole, the cause is prosperous and advancing in this State.—Signed by S. W. FULLER.

OHIO.—Br. West, in a letter to the Clerk of the Convention, says the church in Cincinnati has increased three fold within the last twelve months. It owns a house, and has a Sunday school of 100 scholars. [It is to be regretted that Br. West was unable to report the prosperous condition of a number of societies in other parts of the State. In the Northern part of Ohio, especially, our cause is rapidly improving in power and prosperity.] Br. West says, "there is but one thing wanting to ensure entire success in the West, generally (including faithful and consistent preachers,) i. e. an efficient plan for the support of our ministry." Signed by WILLIAM WEST.

No Reports were received from the New-Hampshire, Vermont, Maryland and Virginia, South Carolina, and Western Conventions—which were not represented this year. A. B. G.

LETTER FROM BR. SKINNER.

Richmond, Va., November 10, 1837.

Brs. GROSH and HUTCHINSON.—You have probably expected a letter from me before this time; and, indeed, I had intended to write you ere this, but have not found it convenient.

I will first give you a brief sketch of my journey hither, although nothing occurred in it very remarkable. On the day we left Utica, (October 19th,) we proceeded regularly and uninterruptedly on our way to Albany, where we arrived without accident, about 3 o'clock, P. M. Here I bespoke dinner for myself and family, and while it was preparing, went to procure tickets and berths on board the steam-boat for New-York, and to see our baggage put on board; for I had already learned that there was no safety in trusting to runners for rail roads or steam-boats, baggage carriers, etc. I had given my trunks in charge to a man who said he was an agent for the boat, and that I had better hurry on to secure my berths, and he would immediately be there, that I might myself see them on board. Accordingly, I went to the boat, procured my tickets, etc., and waited and looked till my eyes and my limbs were fatigued, but saw nothing of my trunks, or the man who had taken charge of them. At length, after every other vehicle and all other baggage had arrived, his waggon hove in sight, and on examining and taking out its contents, one by one, from top to bottom, I found but one, the smallest of my three trunks. The others were missing, but where to look for them was the next question. The man who had taken charge of them had sworn, till he got to the bottom of his waggon, that they were *all there*. But like some of the ancient pretended prophets of Israel, he had sworn falsely. Well, I then left the one in charge of a confidential friend, and posted down the river to the wharf where lay the other boat for New-York, thinking that some baggage-seizing wight might have taken it there for the better securing of a double baggage fee.—But lo! it was not there. Back again I posted to the upper boat—nothing to be found of the lost trunks. So securing a carman, I posted back once more to the rail

road depot, and there had the singularly good luck to find them both on the very spot where I had first given them into the hand of the boat agent. Securing them and keeping them constantly under my eye, I next went to look for my family, who fortunately had dined without me. After a short interview with Br. S. R. Smith and lady, who very providentially were passing that way at the instant, and whom I found in usual health, just commencing citizenship, (the best ship in the world to enter,) we proceeded to the boat, and I was quite satisfied to go on board, without my dinner, and find myself, and family, and baggage all together once more, in a fair way to pursue our journey, just before the boat got under way. By the bye, I have scarcely ever passed through Albany without a similar scramble for baggage. Whether there is any remedy for the evil, I know not; but I am sure there *ought* to be. Some travellers have berated our little city, Utica, in very severe terms for such things. But, certainly I have never seen half so much to complain of there, of the kind, as I have in Albany.

Well, the boat De Witt Clinton, a very good boat, by the bye, was quite crowded—all could not get berths—even several of the ladies had to go without—but we were comfortably provided for: and the next morning, at 6 o'clock, found ourselves in New-York. We stopped at the Pacific Hotel, on Greenwich-street, kept by Mr. Nichols, a brother of our friend in Utica, in company with Messrs. McBride and Ballou of our city, where we had every accommodation. Here we remained one day, called on Brs. Price, Harsen and Le Fevre, found them all well, except Col. Harsen, whose health is still very delicate, and sister Le Fevre was also quite ill.—Br. Sawyer and family, we learned were well, but had not time to call. The day was quite rainy.

On Saturday morning, at five o'clock, we took the steam-boat for Philadelphia, by which, and the rail road, we reached the city of Brotherly Love about noon.—Fine day and pleasant passage. Here we found Br. S. W. Fuller, a short distance from the landing of the boat, who greeted us with a very cordial welcome, and after dinner conducted us to the house of Br. John Eckstein, 36 No. 3d-street, a plain, unsophisticated, sensible, frank and benevolent man, a pillar in the society in which Br. F. preaches, with whom and his amiable family, we tarried until the next Tuesday morning. The time we spent there was very pleasantly employed. On Sunday we attended the Calhoun-street church, heard Br. A. C. Thomas, in the morning, on exchange with Br. Fuller, and in the evening I attempted to preach. Our cause in Philadelphia appears to be moderately and steadily prosperous. During our stay here we visited, accompanied by Br. Fuller, the massive buildings now being erected for the *Girard College*, that splendid monument of the miserly hoardings of an active and money-making life, and of the outpourings of death-bed munificence, from the walls of which, after its completion, *we the clergy*, are wisely enough to be forever excluded; Also Fair Mount—which every body has seen who was ever in the city—the institution for the instruction of the Blind, under Dr. Friedlander, which many more ought to see than have yet seen it—the Marine Hospital, a beautiful structure and most commodious and noble institution, and several other public buildings and works in and about the city. Mrs. Skinner was particularly delighted with the place, the scenery, the public works and curiosities, and not less so with the agreeable society, we enjoyed while in the city.

On Tuesday morning we took leave of our kind friends, and at 7 o'clock left for Baltimore, by steam-boat, where, after a pleasant passage, we arrived about 3 o'clock, P. M. We had a short interview with Brs. S. F. Streeter and S. P. Skinner, and were by the latter conducted to the house of Br. L. S. Everett, the pastor of the Universalist society in the Monumental City, with whom we tarried over night. On Wednesday morning we visited the new Universalist church, just completed and dedicated. It is a truly magnificent work, both for size and richness of appearance. It is

perfectly plain, without the least gaudiness of appearance, but neat, tasty and rich. It has been reared almost as by magic, at an immense expense, in these disastrous times, without interruption or failure. And Br. Everett says all pecuniary contracts and matters pertaining to its erection, are in a favorable train for final, successful adjustment. I think much praise is due both to the pastor and the society, for the achievement of such a work, and that with a moderate share of zeal, prudence and perseverance, they can hardly fail, in a population of 100,000 people, of soon having a very large and flourishing society.

Between 8 and 9 o'clock, A. M., we took seats in the rail road cars for Washington, where we arrived about noon; and spent the afternoon in viewing the city, public buildings, Capitol, etc. Washington is rather a dull place when Congress is not in session. The inhabitants I think, live on *strangers* during the session of Congress, and on *one another* during its recess. At 9 o'clock, P. M., we went on board the steamer lying in the Potomac, and took lodgings for the night. Next morning when we awoke, we found ourselves some distance on our Southern voyage, breakfasted on board, soon after which we took coaches for Fredricksburgh, on arriving at which place we took seats in the rail road cars, and did not leave them till we were safely landed, bag and baggage, in this city, about 4 o'clock, P. M.—just one week from the day on which we left Utica. We were cordially welcomed by our friends on their learning our arrival.

We did not, until this week, fix on our boarding place and get into the room which we expect to occupy for the Winter. I have spent two Sabbaths here, preaching one sermon on each day, the meetings being well attended. I intend, if health permits, to preach at least two sermons per day, after a few weeks more. My health has been quite as good since I left Utica as it had been for some weeks before. Being resolved on trying the efficiency of Dr. Cooper's prescription, and to combine therewith some things recommended by Dr. Coventry in the article he published during the Summer past, on the chronic sore throat, I resumed, on Monday last, the use of the sulphate of copper combined with gum ammoniac, in nauseating doses, and at the same time, applied a large blister to the throat, extending from ear to ear. The next day, in order to make it more *sensibly* effective, I stripped off the skin, and reapplied the blistering plaster to the quick unerskin, and took off another layer. The operation produced a most copious discharge, and, as you may well suppose, a considerable degree of soreness; so that it may truly be said of me that I am "stiff-necked," if not "uncircumcised in heart," and in connexion with the nauseating effect of the other medicine, puts me in a mood not the most pleasant for writing. Nevertheless, I have pretty strong hopes, from present appearances, of a favorable result of the treatment.

The day of our arrival here was very rainy—cleared off cold at night, but soon became warm and pleasant, and has been ever since almost like a Northern Summer, remarkably pleasant. My family are well, and unite with me in the best wishes and respects to you and all inquiring friends.

Not a syllable yet from my friend Campbell! What can be the reason? You will hear from me again sometime. Farewell. Yours truly, D. SKINNER.

THANKSGIVING.

"Ye humble souls approach your God
With songs of sacred praise;
For he is good, immensely good,
And kind are all his ways."

In the end of the year when "the harvest home" hath been shouted, and the sickle lies still and the reaper's heart is glad within him—when our garners are stored and our hearth-fires burn clear—it is good, it is comely, to bow down and worship "in the beauty of holiness," at the feet of the Creator and Preserver of all things.

The custom of setting apart a day annually, for public thanksgiving, which we have received from our an-

cestors, we deem a wise and a pious one. Although each heart should ever be a shrine fragrant with the incense of gratitude, yet it kindles this affection into a brighter and holier flame, when we assemble "in the great congregation," and meet, as kindred around one family altar, to pour forth our praises. We feel then more deeply than ever, that we are all children of one Father—that many have been his tokens of love to each one of us—we know by acknowledgments for individual benefits, that "He is good unto all, and his tender mercies are over all his works"—and we depart to our several stations with resolutions to trust in Providence at all times, more deeply and vividly impressed upon us.

Surely, the past year has been one, for which we have great cause to be thankful. It has had, it is true, its peculiar train of evils. There has been much gloom around us. The course of trade has in many places been rendered stagnant, and the whole chain of business operation throughout the land weakened by special pecuniary embarrassments. Yet, as one who believes, that out of seeming evil arises good, we can not but think, that these things are only clouds which momentarily obscure our vision. We believe that they will soon pass away, and that whatever may be the causes to which we attribute them—or wherever the blame in regard to them may lie, we shall be the wiser and the better for these adversities.

But, weighing the evil with the good, should we not be grateful, very grateful? These few years past, the corn and the wheat, the necessities of life, have been but scantily produced, and had it thus happened at a timelier time, our case would have been a deplorable one. But the past season has been one of comparative plenty. The sunshine and the rain have been poured out, the earth has yielded its increase, and by the sheaf-crowned field, and the glowing fruit-tree we have had manifestation that however man in his affairs may have conducted wrongly or imprudently, the God of nature has not deserted us nor withdrawn his loving kindness wholly from us.

Again, as a nation, we have great reason to be thankful. Perhaps it is too much the case with us, that

"We love our land because it is our own,
And scorn to give aught other reasons why."

Yet, with all its evils, its follies, its crimes, we must give vent in trite expressions to the feelings of our heart and say that we think it

"The loveliest land on the face of the earth."

Though goodly it is with its mountains and forests, its streams and valleys, yet not so much for them, as it is beautiful for its homes and hearth-shrines, its fanes and altar-places, its lofty and free institutions, its unshackled privileges, its wide spread habitations, its far-sweeping commerce, its deep-flowing traffic, its treasure of great names, of noble minds—beautiful, beautiful with the story of its pilgrim-hallowed deeds, the memory of its red and holy battle-fields.

And this land has God given us. This is our inheritance. Here we may worship in the way each conscience shall dictate, beneath the temple's arch, or the cabin's roof, or the open sky, or in our closets, with none to molest or make us afraid.

Should we not be thankful for our country? for the blessings which God has lavished upon it? Let us come then, as a nation, and "kneel and bow down, let us worship before the Lord our Maker," with gratitude gushing full from our hearts, that he hath given us a birth-place and a home in a land like this.

Finally, as individuals, who hath not cause for thanksgiving? Let those of all classes and stations in life, reckon up the bounties and chastisements which they have received from their heavenly Father, and see if the good gifts do not far outnumber the afflictions, and if even the chastisements do not appear messengers of mercy. Is there any upon whose path the flowers are all dead and the sunshine hath been shadowed—who have seen a dark wing flitting before them, smiting down the bright, "the loved and the lovely"—who have sat down, veiled, amid the desolations around them—watcher

at the sick-bed, weeper by the grave-mound, mourner for the loss of this world's goods, afflicted one, wherever thou art—tell me, have there no joys sprung up amid thy sorrow? has no consolation been administered to thy grief? If temporal good hath been withheld, have there been given no spiritual blessings, hallowing the hour of sadness and causing pure and living fountains to well up in the deep places of the heart—causing thee to rejoice that the Lord is thy salvation—to fasten thine affections upon things eternal, unfading—things that the storms of time can not reach, the blast of death can not wither.

To all, then, we think it will appear, that there have been meted out benefits calling for ardent and devout gratitude. We are too apt, to disregard the many comforts and blessings which cluster in our path thickly and daily. But they are no less blessings and comforts because unmarked and unheeded. Why, every glorious ray of light, and every freshening breath of air, is a gift which we are by no means to slight in offsetting the good to the evil. Let us not plod on in stern and callous indifference to these and the thousand other benefits which fall to our lot. There is "a still small voice," as we toil, and struggle, and rush on through life, inviting us to pause, remember, and render love and praise to Him, who is, of all good gifts the Giver—and an opportunity like a day of public thanksgiving should not be suffered to pass by unnoticed. At a time like this, also, let us not forget our poorer brother or sister, but remember that "it is more blessed to give than to receive." Let it be a day of praise—a day when we being glad may make others glad with us—and let each heart be an altar, sending up a thank-offering, pure and devout to the eternal Father of mercies. E. H. C.

APOLOGY.

Some obituary and hymenial notices which should have appeared in this week's paper, were not prepared by me in time, in consequence of some unexpected and unavoidable engagements which occupied me to the neglect of every thing else. They will appear in our next.

Several other items, proposed and promised, and some partly finished, have also been postponed from the same or similar causes. I hope soon to be able to pursue my editorial avocations with more certainty and less interruption than it has been my lot for several weeks past, to do. But the close of the volume is approaching with its host of peculiar duties; and our pecuniary matters are by no means such as to allow much play of the mind and ease of thought on other subjects. I wish some of our delinquents had to edit the paper a few weeks in our situation and with our feelings! I am not malicious, I hope—but, that's all. A. B. G.

THE DISCUSSION.

I should have stated in our last, that in every case save one, two copies of every Letter from Mr. Skinner to Mr. Campbell, have been mailed, in proof sheet, several days before our paper is published, carefully directed to Mr. Campbell, at Bethany, Va. To make sure of their arrival in the shortest possible period of time, and in safety, we send one copy by way of Rochester, Pittsburg, etc., and the other copy by way of New-York, Philadelphia, etc. In addition to the two proof copies, we send the paper, duly directed to the Millennial Harbinger, Mr. Campbell's paper, by the ordinary course of mail. Thus three copies of each letter have been sent to him; if he has not found them on his various returns home, it is certainly no fault of ours—and if the blame is not in those entrusted by him with their reception and preservation for him, it must be in some very unusual and singular defect of the mail transportation! At all events, three copies have been, and will continue to be forwarded—and duplicate copies of the missing number will now be forwarded again.

Mr. Campbell's last letter, although dated so early, did not reach here until on or about the 9th of November—and one copy only has been received at this office. By

reference to Br. Skinner's reply in this paper, it will be seen that the copy directed to him, was not received very early, either. Mr. Campbell, or those he has left charged with the business of forwarding them, are informed of these facts, that they may not blame us for the late appearance of his last in our columns. It was received too late for publication in our paper of the 10th—Br. Skinner's reply came just in time to enable us to publish it this week.

With the controversy I have nothing to do—but those arrangements in printing and publishing which devolve on me, I am not only anxious to discharge promptly, carefully and impartially; but am also anxious to have it believed I have thus performed my duty—and that, whatever failures may occur, are not justly chargeable to me. A. B. G.

"PARLEY'S BIBLE GEOGRAPHY."—Parley's works are so well known as to need no commendation. This one is admirably adapted for the use of Sunday schools, Bible Classes, etc. There is but one sentiment that I have found in it, which is in a slight degree objectionable, and that is lost almost in its many and great merits. Grown people even will find it interesting and instructive. * * * For sale at this office. A. B. G.

BEREAN INSTITUTE.

The Question for Discussion—Tuesday evening, November 28, 1837, is—"Ought a Representative, in any case, to legislate contrary to the known will of his constituents?"

NEW AGENTS.

H. Baker, Northville, Pa.—Otis W. Phelps, Franklinville, and Eleazer Woodward, Moravia, N. Y. Br. J. T. Goodrich will act as our agent wherever he may labor or travel.

HOLIDAY PRESENTS.

For sale by Grosh and Hutchinson—Knickerbocker Hall.

The Token, for 1838—in full goat-skin binding—embellished with ten splendid engravings.

The Literary Souvenir, for 1838—bound in embossed morocco—containing sixteen engravings.

Flora's Interpreter, in arabesque morocco—extra gift, with colored plates—a beautiful work.

Do, in fancy paper binding.

The Ladies' Wreath, by Mrs. S. J. Hale, bound in arabesque—also, in cloth and sheep.

The Ladies' Friend, by Mrs. Farr.

Girl's Own Book, by Mrs. Child, an entertaining little book for children.

Parley's Universal History—with many engravings—in two volumes.

Casket of Gems—a juvenile work with fine wood engravings.

Little Child's Book, Leading Strings to Knowledge. Fables for the Nursery.

Besides a variety of other books suitable for Christmas and New-Year's gifts—splendid albums—card-cases, etc., etc.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. DeLong at Cedarville, instead of North Norwich as before noticed.

Br. M. B. SMITH will lecture in Clinton next Monday evening.

There will be preaching on the first Sunday in December by Br. Stas at Perch River, and at Pamela Four Corners in the evening—Br. C. S. Brown at Lisle—Br. BRITTON in Lockport at 11 A. M., and in Carthage in the evening—Br. Grosh in this city.

There will be preaching on the second Sunday in December by Br. O. ROBERTS in Mumfords—text, 2 Peter, iii: 4-7, by request—Br. T. J. GOODRICH in South Bainbridge—Br. BRITTON in Plessis at 11 A. M., and in Theresa in the evening.

Br. BRITTON will preach in the evenings of December 4th, at Evan's Mills—5th, Philadelphia—6th, Somerville—7th, Oxbow—8th, Bentley's Corners—11th, Person's Corners—13th, Dexter.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper P M, Hermon—Rev. G W M, Auburn, for S B, W W and S H—L H, Pleasant Square—H N H, Rushford.

POETRY.

"And my words shall e'er be, Thou art welcome again."—
A. B. G.]

For the Magazine and Advocate.

THE INDIAN'S LAMENT.

The style in imitation of Mrs. Hemans.

"Didst thou not know I loved thee well?
Thou didst not, and art gone,
In bitterness of soul, to dwell
Where man must dwell alone!" IVAN THE CZAR.

The sternness of the Aborigine character is pretty well known. Yet, notwithstanding its apparent indifference in the family circle, there is doubtless an under current of deep and thrilling tenderness, winding its way beneath a frigid exterior; which, but for the inveteracy of custom, would at times break forth. The following poem is based upon the supposition. The tradition is simply, that an aged Indian Chief, called Sleepless Panther, was decoyed by an enemy from his home, and in his absence, his only child, a beautiful young girl, was murdered.

The Autumn wind moaned hoarsely through a dark and ancient wood,

Within whose wild and silent depths a lonely dwelling stood,
And the faint red flush of sunset, thro' the half closed door
found way,

Where a form of youthful loveliness in death's deep slumber lay.

Over the still and pallid face an aged warrior bent,
And mournful were the words that from his full, bruised heart
found vent—

A broken arrow at his feet, a bow string by his side,
Told that by cold and treacherous hands his dark-haired one
had died!

"Was it for this," the chieftain said, and winds the echo caught,
"Was it for this, with eagle speed my forest home I sought—
Scouring the deer that crossed my path, the birds that soared
above,
And hearing but that voice whose words were ever words of
love?"

"My child—my child—my last, lone flower—the spoiler's hand
hath swept
The beauty from thy fragrant leaves while the Sleepless Pan-
ther slept!

Woe! for the voice that lured me from my vine-clad home
away,

Leaving my young and timid lamb to bloody wolves a prey!

"Fairest thou wert—ay, fairest of all our noble race,
And the glory of a brighter land shone ever on thy face;
Thy step was as the morning breeze upon the silver stream,
And the mournful light of thy dark eyes, like the moon's de-
parting beam.

"Fairest thou wert—ay, fairest—thy form was like the pine,
That shade its long and slender leaves where deep spring wa-
ters shine,

Thy voice was as the voice of leaves, when the mystic dew
drops fall—

Woe, that I call upon thee now, and thou answerest not the
call!

"My child—my child—my morning star—the daylight of my
path—

One thought of cruel bitterness pursues me in its wrath;
I never gave thee look of love, nor spoke one word to bless—
Oh, for one hour to tell thee all this heart's deep tenderness!

"One little hour—but thou art gone, like the mist-wreath from
the hill,

Thou art journeying to the land of dreams where the moon
and stars are still—

Thine ear will drink the voice of birds where deathless flow-
rets shine,

And catch from other lips, the praise that never fell from
mine!"

And thus he poured his wailings forth, till the moon had sought
the West,

When he bore, with slow and solemn step, his treasure to its
rest—

Burying with her—his murdered one—life's last remaining joy,
Save the stern hope, ere moons should wane, her murderer to
destroy.

J. H. S.

Towanda, Pa., October 26, 1837.

COMPASSION.

There is a rich though melancholy luxury, in sympathy with the afflictions and contributing to the necessities of our fellow-creatures. Selfishness may withhold the needed bounty, and seek an excuse for her parsimony, by tracing the cause of distress to idleness, dissipation, and crime—but charity is disposed to restrain

censure, however just, until a more propitious hour, and smooth over with a plastic hand, the failings and frailties of corrupt nature, until the anguish of affliction shall have been soothed, and the distresses of want alleviated. It is one of the excellencies of our holy religion that we may weep with those that weep, and it often affords a wholesome lesson to enter into the feelings and sympathize with the sorrows of the distressed around, and learn something of the pangs of those who are doomed to

"Drink the cup
Of baneful grief, or eat the bitter bread
Of misery!"

By commingling our tears with theirs, we shall help fill up the cup which is required at their hands, and shall lay humanity under a claim, which some son or daughter of charity may repay, when it becomes our turn to learn the fluctuating nature of sublunary scenes. "Mercy to him that shews it," is part of the grand economy of an overruling Power, and though the entreaties of compassion may sometimes avail in behalf of the undeserving, yet it is dangerous for any one to calculate upon that boon from his fellow-men, whose heart is steeled against the woes of human anguish. Although it is befitting to man to partake so deeply of this sympathetic spirit as to indulge in unceasing grief on account of the trials that are incident to humanity, and inseparable from it, yet it is a no less enviable extreme, to be so completely enslaved to a sordid selfishness, as to smile at the voice of woe, or revile the tale of sorrow. We need not live in continual grief because sickness, and suffering, and death are forever ravaging our world; yet, when it comes within our reach to awake the smile of joy in the wretched countenance, and to visit and console the bed of languishment, or of death, it is meet that we should suspend for a moment the frivolity of youth, or stoop from the high dignity of manhood, to perform those offices of tender mercy, which are due from man to man; and should a vagrant tear at such a moment suffuse the eye, it need not excite a blush; it is the offering of feeling at the shrine of compassion; it is registered by the angel of love, and the reward shall in no wise fail. Sorrow, like death, is the common lot; like death, too, it is the tyrant of humanity; and at every moment it is swaying its ruthless sceptre over the human race. At one time it lays the gripping hand of want upon the prosperous; at another it destroys the bloom of health, and smites the fair brow with ghastly languishment; at another it hurls reason from her throne, and infuriates the mind with wild insanity, and, at another, it severs the bond of affection, and clothes the lover and friend in the habiliments of woe—a feeble emblem of the anguish of a broken heart.—*Sentinel and Star*.

POETRY.

The poetry of the imagination, although it may glitter more, is neither so rich nor so glorious as the poetry of the heart. We have very few poets of the latter description. In childhood, and sometimes in youth, we are alive to the poetry of the heart. While the mind is pure and artless, devoid of everything that can be termed sinful—free from anxious and corroding cares, all nature appears to us very much as Eden appeared to our first parents. Every thing upon which we gaze seems to be good, and lovely, and beautiful. Our hearts claim acquaintance with all that meets the eye, and we feel deeply impressed by every little event which takes place around us. To such poetry as this, the beatified inhabitants of another world are no doubt awake; and as they touch their golden harps, their living souls seem to leap along the strings and float on the harmonious notes as they rise like incense to the great Fountain of love and joy.

In this world poetry does not always mingle with devotion, though I believe that a poetic soul is generally impressed more easily with devout sentiments than those minds which are of a more earthly cast. But I believe that in the world to come, poetry and devotion become melted into one—that we are rendered keenly and acutely sensitive to all with which we hold intercourse, and thus our bliss becomes heightened into continual rapture. Indeed the representations of heaven which we have in the Scriptures, appear to favor such an opinion. We read of the hymns and harps of the angels; and the inspired prophecies of the ancient prophets are the very essence of poetry.—*Ladies' Repository*.

RELIGION.

If you are disinterested in religion, religious duties will not be a task to you. You will not go about religion as the laboring man goes to his toil, for the sake of a living. The laboring man takes pleasure in his labor, but it is not for its own sake. He would not do it if he could help it. In its own nature it is a task, and if he takes any pleasure in it, it is for its anticipated results, the support and comfort of his family, or the increase of his property.

Precisely such is the state of some persons in regard to religion. They go to it as the sick man takes his medicine, because they desire its effects, and they know they must have it or perish. It is a task that they never would do for its own sake. Suppose men loved labor as a child loves play. They would do it all day long and never be tired of doing it, without any other inducement than the pleasure they enjoy in doing it. So it is in religion; where it is loved for its own sake, there is no weariness.

I place a cheerful trust in Providence. The triumphs of evil, which men call great, are but clouds passing over the serene and everlasting heavens. Public men may, in craft or passion, decree violence and oppression. But silently, irresistibly, they and their works are swept away. A voice of encouragement comes to us from the ruins of the past, from the humiliations of the proud, from the prostrate thrones of conquerors, from the baffled schemes of statesmen, from the reprobation with which the present age looks back on the unrighteous policy of former times. Such sentence the future will pass on present wrongs. Men, measures, and all earthly interests pass away; but Principles are Eternal. Truth, justice, and goodness partake of the omnipotence and immutableness of God, whose essence they are. In these, it becomes us to place a calm, joyful trust, in the darkest hour.—*Channing's Letter to Clay*.

MARRIAGES.

In this city, on the 18th inst., by Rev. A. B. Grosh, Mr. WILLIAM B. BRITT, to Miss EMILY MERRICK, all of this city.

In Ellensburg, October 19th, by Rev. W. Sias, Mr. EBENEZER GRINOLD, to Miss BETSEY MITCHELL, all of Ellensburg.

In Stark, October 8th, by Rev. J. D. Hicks, Mr. ANDERSON LATHROP, to Miss MARINDA KELLER.

In Eatonville, October 29th, by the same, Mr. NORMAN C. MURCY, to Miss ELIZA ANN LAWTON.

In same place, October 18th, by Rev. W. H. Waggoner, Mr. ISAAC FAKE, merchant of Paines Hollow, to Miss MARY E. HULL, of Little Falls.

DEATHS.

At his father's residence in Stark, Herkimer county, September 26th, CAPT. JOHN L. YOUNG, eldest son of Lewis and Eve Young, in the 25th year of his age. By his gentle manners, amiable disposition and virtuous conduct he was deservedly endeared to a large circle of relatives and friends, who deplore his early departure.—He died in the enjoyment of a firm faith in God as the Father and Saviour of all men, notwithstanding the zealous efforts of some mistaken friends to terrify him into an abandonment of his consoling trust in his Maker.

His funeral was attended on the following day, at the Otsego meeting-house, when a consolatory discourse was delivered to the large circle of mourning relatives and friends, by Br. J. D. Hicks, from the words of Jesus to Martha—"Thy brother shall rise again"—John xi: 23.—*Com*.

On the 5th of October, at his residence, at Howlet Hill, Mr. GILES CASE one of the first settlers in the town of Onondaga. He had attained to upwards of 80 years of age, and died lamented by all who knew him; for he had exemplified in his life that religion which is pure and undefiled before God and the Father, and which consists in "visiting the fatherless and the widows in their afflictions, and in keeping ourselves unspotted from the world." His funeral was attended on the 7th, at the Baptist church, and the consolations of peace tendered to the mourning relatives, and sympathizing friends by the writer. H. BOUGHTON.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, DECEMBER 1, 1837.

NUMBER 48.

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER XI.

BY REV. J. M. AUSTIN.

POLITICS.

I deem it not improper, in addressing young men, to make a few observations respecting *politics*. It is well for the stability of our republican institutions, that the people are divided into parties. This leads to a strict scrutiny of our public functionaries—to the exposition of their faults and a commendation of their wisdom and virtue—and all this has a tendency to keep them faithful in the discharge of their duties.

There are two prominent evils in regard to politics, against which young men should be upon their guard. The first, is the changing from party to party, for the purpose of obtaining popular applause, or office, or emolument. Such conduct betrays an entire destitution of moral principle and rectitude. If you adopt these motives as the basis of your political bias and proceedings, it is quite certain, although you may be successful for a season, that your object will eventually be discovered, your character and influence will be lost, and all parties will despise and neglect you. A shuffling, time-serving demagogue, a political weather-cock, veering in the direction of every wind that blows, without regard to principle, is a most despicable character; unworthy the privileges of a freeman.

The other evil to which I allude, is upon the contrary extreme—a blind and servile *adherence to party*—an infatuation, by which every measure, however dangerous, is supported, that is dictated by the leaders, the wire-pullers of the party, and every principle, however valuable and salutary, opposed and condemned, whenever they give the signal—an infatuation, under the degrading influence of which, men abandon their birth-right of freedom of opinion, and are willing to see with the eyes, and hear with the ears, and understand with the judgment of those whom they permit to lead them. This servility to party tactics, party measures and party men, is an evil greatly to be deprecated. It is rife with dangers—dangers that reach the very vitals of our free institutions.—Should the day ever arrive when this degrading party servitude becomes general, when it winds its enslaving chains around the great mass of the people, the sun of this Republic will wane to the horizon, and early set in clouds and darkness.

In former years, it was the fortune of the writer of these chapters, to be engrossed to no inconsiderable degree, in the political strifes of the day. From the peculiarly favorable opportunities which I then enjoyed of judging the designs and motives of political leaders, I became fully satisfied, that the degrading principle of servility to party measures, is designedly diffused through community, by interested men for their personal aggrandizement—and that the strife, and clamor, and bitter acrimony that convulses society at the approach of important elections, is caused mainly by the struggle between the "*ins*" and the "*outs*"—between those who are *in* office and wish to keep in, and those who are *out* and desire to get in! Were it not for the contentions of these two classes, the clangor of political battle would be hushed, and the people would calmly and peaceably adopt the proper measures to continue our institutions in their purity, and keep the wheels of government in well balanced motion. Young men should be aware of these things, that they may "see through" the sophistical and bombastic declama-

tion of political demagogues. "Measures and not men," was the motto of the founders of our Republic; and it still remains the popular cry of all parties. But it requires only a single glance at the proceedings of politicians at the present day, to discover that, with too many of them, this maxim has become reversed—and their great object is *men* and not *measures*!

It devolves upon the young men who are now coming upon the stage of action, to arrest the progress of this growing evil, and to diffuse abroad a love for political independence and purity. To this end, allow me to urge every young man whose eye rests upon these lines, not to attach himself so strongly to any party, that he can not without improper bias, exercise that privilege of deciding for himself upon the propriety or impropriety of principles and measures, which is the invaluable legacy bequeathed to us by our fathers! Avoid all party chains and shackles, and all party measures, that are not plainly and strictly for the benefit of the whole body of the people, all attachments to *men* and *names*—every thing that can have a tendency to blind the judgment or deaden the love for principle. Understand me—I do not object to political parties. In a Republic like this, there must be parties while men continue to differ honestly in opinion. But I object to that degrading attachment to party, by which the judgment is so blinded as to consider the interest of the party paramount to all other interests—that dangerous infatuation, which says—"the party must be sustained, at all hazards!" Let it be your highest ambition to be a republican, in the broad and true acceptance of that word—a lover of enlightened and well regulated liberty, of equal rights and privileges—a supporter of the best interests of your country, irrespective of the rise or fall of parties or men. When measures are brought to your consideration, do not inquire who originated them, or by what party are they supported, or what men will they elevate or overthrow?—but only ask, are the proposed measures called for by existing exigencies—are they consistent with the genius of our free institutions—are they compatible with republican principles—are they calculated to enhance the public welfare? If, after strict and candid examination, you can answer these inquiries in the affirmative, support the measures; but if not, reject them entirely. And when an individual is held up for public station, let not the question be, by whom was he nominated—or to what party does he belong?—but ask, what are his principles, his abilities?—apply the text of the patriot Jefferson—"is he capable, is he honest, is he faithful?" Never give him your support until you are perfectly satisfied upon these points. Let the young men of this Union, free themselves from all debasing manacles, from every improper bias, and pursue an upright, manly, independent course in regard to politics, and the evils that are now sapping the foundations of our Republic, will become annihilated. And I can not avoid here recommending young men to patronize more extensively, those public prints that are neutral respecting politics—those papers which freely and boldly canvass the political questions of the day, without becoming attached to any party or any set of men. One publication of this character, conducted with ability and discrimination, will throw more light upon the actual state of the country, the true nature of its interests, and the character and tendencies of the current and prominent measures of the times, than a score of those papers that are wholly devoted to the upbuilding of a particular party. Those young men, there-

fore, who are more deeply interested in the welfare of the whole country, than in the welfare of political parties and individual aspirants, will do well to become patrons of these neutral periodicals.

For the Magazine and Advocate.

CHEERFULNESS.

"All the days of the melancholy are evil;
But he that is of a cheerful disposition, hath a continual feast."

So spake the Preacher of Israel. How did he make the discovery? Simply, by looking about him, and observing the dispositions of those around him. We may make the same observation, for ourselves, almost daily. There is no reader of this, but may certify himself of the truth of Solomon's aphorism, by recurring to what he has observed in some of his former or present acquaintances. It may be no unprofitable employment, for each reader just to look back upon the panorama of life, and reflect a little upon some of the instances which he has witnessed, illustrative of the motto above.

We may relate one of our cases or observations. A young man who was "smit with the love," not of sacred song, but of rising in the world, made himself quite remarkable in our eyes by a constant habit of complaining. His business prospered as well as commonly happens, his health was good, and to the on-looking of his acquaintances, his prospects were fair—yea, promising. Meet this man where you would, he ever presented a bustling, dissatisfied air. If he could not tell you that the weather was bad, or the latest news from abroad was bad, or that some house had stopped payment, or that the last novel was poor stuff, you would not twice in a year escape without some tale of complaint. His mind, timid and never satisfied with things as they were, was ever busy in fearing evil, or contrasting what he could obtain with what he would wish; and out of the abundance of his heart his mouth spake. Most melancholy were his croakings. With him there was something rotten, not only "in the state of Denmark," but in every thing in the heavens above, and the earth beneath. We do not mean that he was *very peculiar* in this respect; for, how many do any of our readers find of their acquaintances, who do not treat them at almost every meeting, to some complaint or other? Our friend only carried his fears, his forebodings, and his complaints, about one degree farther than the average practice of the major part of men; and we believe this arose from his haste to be rich, and great, and in all respects as he would like to be. His desires were large, and he had not patience to wait on the slow progress which was making towards his accomplishment.

Seeing in the future nought but ill, it is wonderful he should have married: but so it was. His wife was either naturally of a happier temperament, or seeing his foible, (for she was a woman of great good sense,) she thought it proper to assume a more cheerful carriage than was her wont. She had the faculty, as much as any we ever knew, of making things "go straight" in her own department, and therefore, her temper being unruined by confusion or mistakes, and having the pleasure of seeing all things prosper in her hands, she might well afford to be of a pleased and merry heart. The atmosphere in which she lived was, therefore, peace and content; and every thing in her happy home, seemed absolutely to breathe into you the spirit of contentment and serenity. On the streets, our friend continued the same croaker as before; but at home, how could he? With

every thing neat, tasteful, comfortable, and with a wife cheerful, intelligent, and ever ready with some interesting and agreeable topic for social chat, the out-breakings of his discontent were repressed or much subdued. It was evident that he felt that his fireside was altogether an unsuitable place for these—he seemed to feel as if he would be contradicted by the very air or walls of the room. Wisely, we thought his wife *seemed not to notice* his peculiarity; but seeing it marred his happiness, she endeavored to ascertain the cause of his melancholy musings, to correct the erroneous views in which they did originate, and to familiarize his mind with those *great truths* which were the foundation of her own complacency and cheerfulness. These great truths related to the benevolent and fatherly character of the Supreme, and to the wise, kind, and bountiful provisions of Heaven. These she had imbibed from her father, a man of liberal and enlarged thoughts, and of uncommon dignity and composure. He and she, father and daughter, will, ere this time, (we can speak confidently, though now absent,) have become familiar with Dr. Smith's work on Divine Government, and Mr. Combe's on the Constitution of Man, for in them they will have found their own views clearly expounded and eloquently enforced. He that walketh with wise men shall become wise, it is said—and our friend verified the proverb. Gradually he left off his discontent and complaints. From his wife he has learned how to enjoy a perpetual feast, and now he knows from past and sad experience, that all the days of the croaker are evil indeed. A. N. S. S.

For the Magazine and Advocate
FRIENDSHIP.
BY REV. J. G. MCADAM.

How common place are the general opinions concerning this holy principle! The merest act of kindness, accidentally or inadvertently performed in favor of another, is termed friendship. The repetition of a few such acts, the sublime of friendship. While these are, perhaps, the stunted offerings of a beggarly disposition, performed under the certainty of not enriching the beneficiary, and the hope of benefiting themselves. Thus men make a trumpet of their virtues, through which they echo every petty act of seeming good, and seek to write their names in the dust of their own meanness, while, perhaps, the great volume of their conduct is a clear refutation of their pretensions. Though some, dazzled by the tinsel of a few gilded offerings on the shrine of heaven, invest the donor with the halo of a saint. And thus, on the great platform of the world, some pretenders to the noblest elevations are the merest plebeians in spirit, whose gifts weigh like air in the balance of substantial good—whose acts are as far from true greatness as Quixotte's adventures were from true chivalry. And yet, a corrupted taste awards to some such men the laurel and the crown. Give me the man whose life breathes a prayer for his race—whose whole conduct proves a consistent essay on the rights of man—whose pecuniary oblations are laid upon the shrine of friendship, by a hand that in the unseen walks of life restrains the flood of grief and wipes off its falling tears—oblations that spring from the promptings of a heart which bleeds at sorrows that it can not heal. It is, in fact, a principle too divine, to be measured by the standard of earthly things, or weighed in the balance of drachms or scruples, and can be witnessed in its purest forms when it is seen rubbing out the blots and stains, by which an unholy agency has dimmed the worth, rights and hopes of the unfortunate suffering poor—now bringing forth from the shades of adverse fortune, the youth of genius and intellect—and now stemming the overwhelming torrent of popular indignation until its victim has found shelter—now wresting the character, the dearest jewel of man, from the insidious attacks of slander—and, unpaid and unblest, restoring it in its original beauty to its owner. This is friendship. The man who thus acts toward me is my friend. The man who thus acts toward his

fellows, is animated by principles of friendship, of that pure and holy kind, which warmed the bosom of our Saviour when "he laid down his life for us." "Be ye followers of him as dear children."

For the Magazine and Advocate.
WISDOM.

BY MRS. S. BROUGHTON.

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the door. Unto you, O men, I call—and my voice is to the sons of man."

How desirable is wisdom! How much more valuable than rubies or choice gold! To win her garlands, how many lay aside the delights of youthful sport, and spend the spring-time of life in endeavoring to reach the portals of her sacred temple. The cheek grows pale in the midnight vigils—the lustrous eye grows dim, as the solitary lamp sheds its faint beams upon the mystic page of science. The veil is raised from nature's mysteries, and the student penetrates into her secret caverns. He looks upon the mysterious progressions of the vegetable Kingdom, from the forest hardy sons, to the flexile flowers that bend to the evening zephyr. He ascends in aerial cars to the regions of ethereal light, while the clouds are rolling and bounding beneath him; the air is thin and chill, the sun gives a faint and sickly glare, and with joy he returns to the dwellings of the sons of men. He descends to the depths of the earth, he goes down to the bottom of the mountains, and becomes acquainted with the laws by which the material world is governed. He makes the ocean chariot his home, and traces out his path upon the white foaming billows of the deep, whose ceaseless anthems sound like seven-fold thunders, and in undying melody, chant the praise of Him who holds their waters in the hollow of his hand. But, with all these evidences before him of a supreme intelligent First Cause, he often turns in derision away, denies the God that made him, and ascribes all to a blind deity called chance. Has he found wisdom? No, she still crieth at the gates, at the coming in of the doors, by the way in the places of the paths. Let him enter the gates of the city, where art and science build their shrine, and see the grasp of intellect that is necessary for the continuance of the varied specimens of mechanism before him, and thence ask himself whence came this mighty power of mind?—this gigantic sketch of thought—that makes the winds and waves subservient to the will of man? Is it the work of chance? Why then, is it not all as easy for this wondrous being to produce the articles ready made? When he enters the abodes of men, and studies the various bias and different capacity of the human mind, does he not perceive the actual necessity of a conviction of and confidence in the overruling care of a good and wise Being, for the happiness of mankind, and the regulation of their conduct towards each other? Blessed are they that walk in wisdom's ways, that hear instruction and refuse it not. For the fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding.

For the Magazine and Advocate.
PREJUDICE.

BY REV. C. SPEAR.

Nothing is more difficult to eradicate from the human mind than prejudice. And the reason is, that those who labor under this difficulty seem to be insensible of it. They imagine that they are candid and willing to hear arguments against their peculiar views. It is worthy of remark, that those who are in this state of mind are the first to find fault with others. It is far more difficult to remove prejudice than vice; for the difference between right and wrong is so obvious that very few, if any, can be vicious without feeling it sensibly and wishing their conduct had been otherwise.—We generally know what is right, though our appetites and passions too often gain the ascendancy, and deter us from following the dictates of reason

and conscience. But not so with prejudice. The strongest arguments may be urged, and the most cogent and conclusive reasoning may be employed, but still the mind remains unconvinced. Such being the state of the moral world, many have concluded that all attempts to destroy prejudice are of no avail. But if the obstinacy of mankind were a sufficient reason to relax endeavors, then all schools and means of instruction might be laid aside. Each one should do his duty. Every attempt should be made to enlighten the world; then if men prefer ignorance to knowledge, or darkness to light, they must suffer the consequences of their own choice.

But how shall we know who are prejudiced? Is there any test sufficiently plain, so that the line may be distinctly drawn? The great Locke, speaking of him who professes to have his mind free, offers the following test:—"Now if after all his profession, he can not bear any opposition to his opinion, if he can not so much as give a patient hearing, much less examine and weigh the arguments on the other side, does he not plainly confess it is prejudice that governs him?.....For, if what he holds be as he gives out, well fenced with evidence, and he sees it to be true, what need he fear to put it to the proof?" Let every one bring his mind to the standard here presented, and he will soon learn whether he is prejudiced or not. Each one should be open to conviction, remembering that there is more light to dawn upon the world. God reveals truth as fast as the human mind can bear it. He places it within the reach of all who sincerely desire it. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering." God says to man, "Come, let us reason together!" Now it is evident that he who allows his mind to be swayed by prejudice, does not comply with the command of Jehovah. Jesus, when on earth, said to the people, "Yea, and why even of yourselves judge ye not what is right?" And it is worthy of remark that he always addressed the understanding and not the passions. Perhaps, prejudice never showed itself more fully than in the age in which he lived. Yet he did not relax his endeavors. What a blessed example for the world to follow. Let us then be guided by him, and we shall never go astray from the path of duty. Let us imbibe his forgiving spirit, and when prejudice opposes, remember his dying prayer for his enemies, "Father, forgive them, for they know not what they do."

For the Magazine and Advocate.
JUSTICE.

What is justice? What is its definition? One would suppose from the pulpit representations, that it was a monster of the most frightful character—especially when that attribute is exercised by the Deity.

We are told, that the justice of God requires the endless damnation of the whole human family. How often have we heard, in prayer, the following sentiment expressed:—"If thou, O Lord, hadst been just with us, we should, long ere this, have been in hell with the damned, where hope never comes; but, blessed be thy name, there is a way of mercy provided." A way of mercy provided! For what purpose? That man might escape the justice of God, and be saved from it? So it is declared, or, at least, it seems this is what we are to infer. The justice of God requires the endless misery of the whole human family, but the mercy of God, in opposition to his justice, requires a different and very opposite result—viz., the endless holiness and happiness of the human family. Now what a monster this justice must be, to require such unhappy results. If the justice of God requires such consequences, then, reasoning from analogy, an opposite attribute which would be injustice, would require opposite consequences—viz., endless holiness and happiness. This being the definition of justice and injustice, we may well

pray to be delivered from the justice of God, as his injustice would be far more preferable.

Now let us look into the definition of justice, according to common sense and the Bible. We look into our common dictionaries for its meaning, and we find it there defined to be, equity, honesty, right. When we speak of a just man, we mean a good man—a man of justice—that he is a man of equity and honesty. We do not consider him a monster, because he is a just man. Nor would we wish to shun his society, because he is a man of justice. No, we *love* and *admire* the just man.

What definition do the Scriptures give of the justice of God? "Justice and judgment are the habitation of thy throne."—Ps. lxxxix: 14. What are we to understand by the justice and judgment of God in this passage? Is it that these attributes require the endless misery of man, for his deviation from moral rectitude? By no means, but the reverse, as the remainder of the verse shows—"Mercy and truth shall go before thy face." Again, the Scriptures assure us that "all his (God's) ways are judgment, a God of truth and without iniquity, just and right is he."—Deut. xxxii: 4. What do we infer from this passage? That because God is just and right, and all his ways are judgment, that this *justice and judgment* require the endless misery of the sinner? By no means; but the reverse; for it is said, "He is a just God and a Saviour." But the address to the Deity by many, is, "If thou hadst been just, we should have long before this been placed beyond the reach of mercy." Now let us place a passage of Scripture by the side of this oft-repeated invocation. "Unto thee, O Lord, belongeth *MERCY*, for thou renderest to EVERY man according to his work." Ps. lxii: 12. The invocation is, "Hadst thou been just." Why, what then? This is the amount of it—"If thou, Lord, hadst been just, thou wouldst not have been merciful; but as thou hast been unjust, now we expect to obtain mercy." This is a tacit acknowledgment, that for God to be merciful, he must be unjust. A moment's reflection will convince the reader that the justice of God, so far from requiring the endless misery of the sinner, requires his holiness and consequent happiness. I know it is affirmed, and that too with much assurance, that the justice of God requires nothing less than the endless misery of the sinner! But is not the law of God just? Most certainly. What, then, does that law require of the sinner? Does it not require his obedience? Certainly. "Thou shalt love the Lord thy God, with all thy heart, and thy neighbor as thyself." If this is what the law and the justice of God require of the sinner, how then can the same law require his endless misery and unholiness? Will the same law that requires his holiness, require his unholiness? If, as the Scriptures assure us, "Love is the fulfilling of the law," how happens it that *hatred* can have the same effect?

We are also told that sinners deserve endless sufferings in hell, and that unless we feel this to be our just desert, we can not be saved.—But I would ask what endless suffering in hell is, but endless unholiness and opposition to God? The amount of this statement, then, is this—mankind have sinned against God: therefore they deserve to sin the more against him! yea; sin throughout eternity! Man has violated God's law, therefore he deserves to violate it continually! Man has become unreconciled and opposed to God, therefore he deserves to remain opposed and unreconciled continually and unceasingly—and unless he feels that it would be just to remain unreconciled and opposed to God throughout eternity, he can not be saved! Now this is a solecism, and can not bear a moment's investigation. If the justice of God requires of the sinner his endless sufferings in hell, it requires his endless unholiness and opposition to God. But this is contrary to fact. "The law is holy, and the commandment holy, just and good." And what does this just law require? It requires *love*, reconciliation, obedience and holiness; not hatred, unreconciliation, disobedience and unholiness. These can never fulfil the law,

or answer its demands. Nothing but *love* will do this. *Love is the fulfilling of the law.* If, then, love is the fulfilling of the law, it certainly can not be *hatred* that will do the same, unless love and hatred are one and the same in essence. But it is said the *penalty* of the law is endless sufferings in hell. But I would ask, Is not this law addressed to mankind as sinners? Was it not given to them while in a state of sin and unreconciliation? Most certainly. The law in the Old Testament, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," was addressed to men as sinners. And Paul says, "the law is not made for a righteous man, but for the *lawless and disobedient*—for the ungodly and for sinners."

Another thing, If the penalty of the law was endless sufferings in hell, why is it not mentioned in the law? How happens it that a law is given to man, the penalty of which is endless sufferings in hell, when not a syllable of such a penalty is mentioned? Was such a penalty of so little consequence, that the Lawgiver thought it unnecessary to be recorded? Or was the law left with the wisdom of this world to attach such a penalty thereto, without the divine direction? That the penalty of the divine law is endless sufferings in hell, is bare assertion—a groundless assumption—wholly destitute of one particle of proof. If there is proof, let it be produced. This subject is not to be trifled with. We have called on our neighbors, who deny the Resurrection, again and again, for the proof, but they remain silent, like the "dumb dogs, they can not bark, sleeping, lying down, loving to slumber." Isa. lvi: 10. Nevertheless, they assert that endless sufferings in hell is the penalty of the law. These assertions they repeat, again and again, but all without proof. The apostle Paul says, "Prove all things; hold fast that which is good." But as the penalty in question is neither good, nor true, it needs not to be "held fast," or "proved"—and we may add, it can neither be proved *true* nor *good*, by any human being, priest or layman, in Christendom.

Elbridge, N. Y.

For the Magazine and Advocate.

RELIGION.

Religion has had as many definitions, as there have been different sects—all professing to give its only and true meaning. The Pagan has defined it to be the worship of idols. The Mahomedan, to be the acknowledgment of the Koran; and its author, Mahomet, to be a true prophet, sent by God to publish it among his fellow-men. And by many of those who profess to be the followers of "Jesus of Nazareth," to be a supernatural work, resulting in a change from "nature to grace."

Since all have given it a definition, may I be permitted to give one which, by careful observation, I have gleaned from experience? which is as follows, viz., a knowledge of the character and *perfections* of God.

The reader will readily discover the difference in the above definitions; one, being the worship of idols; one, the acknowledgment of the truth of the Koran, etc.; and another, a supernatural change; while the one last given, is simply a knowledge of God and his perfections. It recognizes no miracle: there is nothing about it but what is in accordance with the every day dealings of our Creator with his creature, man.

But perhaps this definition may be objected to, on the ground that it is contradicted by facts; for instance, the conversion of the apostle Paul. But if the reader will again examine the account, he will, I think, be satisfied that there was nothing miraculous about it—i. e. it was the communication of knowledge. He was miraculously stopped in his wild career—but his asking the question, and the answer given, Acts ix: 6, show plainly, that that knowledge which he afterwards possessed, was not given him by the miracle. See also Acts ix: 16, 17, 22.

The above disproves the idea that it is a miraculous change; for, if the only case in the Scrip-

tures which is brought to support it, can be shown not to be miraculous, it must be admitted, that the Bible affords no evidence that it is. But, finally, let us heed the exhortation of the apostle, to "grow in grace and in the knowledge of our Lord, Jesus Christ," and then we shall know "of a truth," whether "these things are so" or not. S. J.

Queensbury, N. Y.

For the Magazine and Advocate.

TO UNIVERSALISTS.

We see abundantly around us, religionists whose religion seems to bear fruit chiefly in missionary efforts—in contributing to send Bibles, missionaries and tracts throughout the world—in establishing Sunday schools—in educating young aspirants to the ministry, and in similar endeavors. The state of religion is computed among such churches, by the sums subscribed for some of the above purposes. With such religionists, the work seems to be without—in remote regions—in showy and splendid exertions on a large scale.

These are the easiest of—can I say Christian?—duties. The whole machinery of such societies can be kept in operation, without a single particle of the genuine spirit of Christ. By whatever fruits others choose to be known, may we, above all things, desire to be known and recognized as the followers of Jesus, by having abundantly among us not such far-off-working machinery as the above, but within us such virtues as these—"Love, joy, peace, long-suffering, kindness, goodness, fidelity, weakness, temperance." These duties are more difficult than the other; and they have less of the applause of men to recommend them. By such inward qualities, instead of outward operations, may Universalists determine to become known unto all men. The time, we trust, is at hand when a man's religion will be tested, not by the number of his ceremonious observances, not by the number of his contributions to benevolent societies, but by the number, the strength, and the fruitfulness of his truly Christ-like virtues—when the sanctity and benevolence of man's heart will be judged by the tenor of his deportment in privacy and in the domestic circle, not by his showy exhibitions on Sundays, and great days, and on public occasion—when it will be required which is the most regarded and the most influential, the eye of God or the eye of man. Let us, now, make the wise choice, and as that coming day dawns we shall be found clothed in white robes, and in that wedding-garment which is a passport to heavenly joys. For, with such virtue, we shall have a heaven within, yea, "a heaven upon earth."

My friends, allow me to ask you to ask yourselves this question;—When we see any one with a great deal of visiting and negotiating to do abroad, do we not generally find, or have good cause to suspect, home to be a cheerless, joyless, unpeaceful abode? You can make the application.

A. N. S. S.

For the Magazine and Advocate.

EFFECTS OF THE FALL.

Not long since, I was asked by a lady, who was languishing upon a bed of sickness, what I thought the cause of disease was. I replied, that "I believed it was occasioned by the violation of some organic law." To this she objected, adding, that "she believed it was brought upon us in consequence of Adam's fall."

I thought that if this was true, and that scripture also, which says, "Behold, the righteous shall be recompensed in the earth, much more the wicked and the sinner," the father of our race must have borne a heavy load indeed; especially, as one of his offspring declared that his punishment for a crime, (which was occasioned by the first transgression,) where the consequences were *nothing*, compared with what followed the partaking of the forbidden fruit, was "greater than he could bear."

Again, if Christ suffered the penalty, why do we suffer it over again? J.

For the Magazine and Advocate.

EXTRACT.

BY J. W. CLOWES.

The world had rolled round upon its axis, unvarying in its orbit, raising its alternate surfaces to the sun, bringing in their turn the heat of Summer and the cold of Winter, presenting at one time, the lap of Nature filled with an abounding plenty, at another, her fair form with a sad reverse. Time, the fell tyrant of the world, had reigned triumphant, prostrating, in his course, empires, kingdoms, and republics, leaving nothing unscathed by his desolating hand—sinking, with one mighty sweep of his stalwart arm, millions to oblivion—consigning to the dust, without remorse, the most distinguished monuments of human greatness. Where now is Palmyra, once magnificent in the works of the sculptor and architect? Where is Babylon, renowned for its brazen gates, and the magnitude of its walls? Where is republican Athens, once the common patroness of Greece, and the school of the world? Where is Carthage, the proud rival of Rome? Where now are the vast multitudes which their walls enclosed? Razed in the dust, and swept away upon the never waiting tide of time.

"Gone, glimmering through the dream of things that were,
A school-boy's tale, the wonder of an hour."

Men of eminence have arisen in all ages of the world, equally distinguished in their various professions; some have acquired renown by their military achievements, some by their wise legislation, some by their rhetorical displays. But where are they now? Where are the immortal heroes of Marathon, of Thermopylae, of Leuctra, of Canæ? Where are they who fought in defence of their country and of freedom? Where are the lawgivers of Sparta and Athens? Where the Senate of Rome, which once gave laws to the world? Where are the god-like orators of Greece and Rome? Time tells the tale: nought but their names remain to show that they were, but are not.

Clinton Liberal Institute, September, 1837.

For the Magazine and Advocate.

ADVERSITY AND PROSPERITY.

BY REV. M. SANFORD.

"Thy rod and thy staff, they comfort me."—DAVID.

Thus sang the sweet Singer of Israel, as he cast his eye over the chequered scenes of life, and raised his thoughts to the Source of his blessings.—Casting his mind over the past history of his life, he views God as a Shepherd: "Thou hast made me lie down in green pastures, and led me beside the still waters." Viewing his present circumstances, he regards the hand of his Benefactor as loading him with benefits: "Thou preparest a table for me in the midst of mine enemies: my cup runneth over." Looking forward to the future, he trusts in the same goodness as measuring out the means of his onward progress towards perfection. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Wild enthusiasm forms no part of the picture, his capacious mind surveys the tempest as well as the calm; he looks as steadily upon the storm that spreads gloom and dismay over the face of creation, as the serene sunshine that succeeds. He sees that affliction and suffering are mingled with the ingredients of his cup, and turns his eye upon death as his bitter portion. These scenes so full of terror to the most of mankind, do not shake the composure of the Psalmist. Considering God to be their cause, and happiness their effects, he rejoices in the rod and the staff of the Almighty: "yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me: thy rod and thy staff they comfort me."

Happily for the welfare of virtue, there are but few who are so dead to feeling, that they can not grasp the staff of prosperity and say, "it comforts me." But unhappily for the possession of a firm and lively hope in the wisdom and goodness of God, there are but few who can stand under the rod of

affliction, and say, "this also comforts me."—When Summer smiles, and all nature's face is enamelled with flowers and scented with fragrance, we can easily rejoice in the plenty given, and pour forth our gratitude to the bountiful Giver.—But no sooner does cold Winter begin to scatter the flowers, and spread frost and snow over the landscape, than we commence our complaints, and arraign the affairs of Providence before our feverish tribunals. Weak, foolish judges! Have we not yet learned that the Winter is needful as the Summer? that rain is as useful as the sunshine? If not, let us enter the school of experience, and begin to learn. Let us look at things as they are, and facts will show us that they are just as they ought to be. What if the people of these Northern States, who are complaining about long and severe Winters, could succeed in having no Winters at all? The consequence would be, the soil would not freeze, the earth would not be softened, and like flour without yeast, it would not long afford us "the staff of life:" these mountains would become parched and desolate, and the raven wing of desolation would be spread over all our dominions.—And what if the rude sons of our hills could bring down those rude mountains which obstruct the traveller and attract the storm, to a water-level? The rivers would cease to flow, the rains forget to fall, the fruitful fields become a desert, the wilderness a dreary waste, and our happy country be as cheerless and desolate as the sandy plains of Sahara! Why, then, do we complain of cold Winters and rough mountains? It is because we are ignorant of the ways of God. His ways are above our ways, and our feeble minds do not comprehend them at one view. The fact is, God has wisely and mercifully arranged the diversities in landscape, and the changes in atmosphere from pole to pole; and such is their adaption to the inhabitants of every zone, the best means of happiness are secured to all, from the pale dweller on "Greenland's hills of cheerless white," to the tawny sons of "the burning line."

"This earth is a true map of man." There are hills and dales, storms and calms in the journey of life. A chequered scene is spread out before us. And it is well that it is so. Such is the weakness of human nature, the spring of happiness would become a monotony of unenjoyed blossoming, were it not often visited by the rough winds of adversity. If there were no diversities—no hills and dales, on the surface of life; if no agitations disturbed the atmosphere of mind, human society would be reduced to a moral desert; no competition would create ambition: no temptation heighten the triumph of virtue; and no exposure to suffering arouse the energies of the soul to improvement and bliss. Man would sink down into languor, stupidity and uselessness. The streams of pleasure would cease to flow—the gentle and refreshing dews of kindness forget to distil. And yet, alas! how blind is man! He murmurs at what he should bless—he condemns what he should approve. If his voice could be heard, he would reduce the society from which he draws all his strength, to a moral waste. By removing temptation, pain and affliction, he would bring down the laboring intellect to grovelling idiocy. But, thank Heaven, the reins of government are not in his hand. Like Xerxes, he may speak to the mountain, but it will not obey him. He may shrink from the rod, but he can not hide himself from the purifying influence of its correction.—He may charge the Deity with cruelty, but He who "seeth in secret" knows better than he, the nature of his offspring, and the best means of improving their enjoyments.

It is true there are visitations of sorrow and suffering, of which we can not divine the reason, because we can not look beyond the present and calculate their effects—as there are mountains so high, we can not see their use; but it ill becomes us to say these are cruel and unjust, when we see the benevolent tendency of less severe afflictions:—as it would be foolish to condemn the use of the White Mountains, when we know the benevolent

use of smaller elevations. The truth is, if God is good in sending affliction into a family, by means of which it is awaked from its stupidity to a more active sense of truth and virtue; he is equally good in making way for a heavier storm of adversity upon a city, or country, to warn its inhabitants of the danger of some prevailing or threatening evil, and excite them to a practice of nobler deeds. And that this is the tendency of all the afflictions of the Divine rod, none can doubt who credit the Scriptures, or read the history of human experience.

The positive benefits of affliction may be found in the good which it confers. Every scene of suffering may be regarded as a school of virtue.—Pains begets pity; pity creates charity; charity stoops to relieve the wants of the sufferer. What child is it, over which the mother watches with the tenderest anxiety, and for which she braves the most difficulties? It is the very one which has caused her the most hours of trouble and care. The pain of the little sufferer, creates in the fond mother a love and a tenderness which nothing else could create. In every house of suffering, there is an influence exerted on the side of virtue, the extent of which is in proportion to the amount of pain endured and the number of its witnesses.—And in every province of human government, want, pain and grief exert a more powerful influence in promoting the righteousness of the people, than the combined energies of their legislators and governors. Could we duly estimate the amount of good that adversity spreads through society; could we clearly see that purity and affection, that strength in attachment, that sympathy in suffering, and that endurance in patience, which nothing but the rod of affliction could have created; we should say with the Psalmist, "The earth is full of the goodness of the Lord." And when the storms of adversity gathered over our heads, and the hand of pain was laid upon our frames, looking beyond the hour of suffering, and seeing that it is preparing us for a more splendid triumph, and to others giving a stronger love of humanity; we should raise our eyes to Heaven, and calmly say, "thy rod and thy staff, they comfort me."

Bath, N. H., November, 1837.

For the Magazine and Advocate.

CONVERSION—WHAT IS IT?

We often see in the religious newspapers, etc., of our Partialist friends, exulting accounts of the large number of "hopefully converted" during their protracted meetings; and I can well remember the charm of sanctity, the awful and mysterious dignity, that my young mind would throw around the recently "converted sinner." My young imagination saw him at once changed to another and a loftier being; I regarded him with feelings of awe—nay, almost of idolatry. After seeing him for some weeks the subject of a "sickly and moping melancholy," (the stage of "conviction,") or through nights of agony quivering on the anxious seat, or long, long days of protracted despair—to behold him suddenly delivered of his load—the chains burst asunder, and the disenthralled captive leaping high in air, clapping the hands, shouting praise to his Redeemer, and boasting of his victory over the fear of death—to observe this, I say, was lofty and imposing to the young imagination; and such an one was at length "converted to God."

I thought it the work of God, and prayed—oh! how fervently prayed—that I, even I, might feel the happy renovation. I knew their joys would last forever—and why? for God had given, and who should take away his power in the soul? I prayed for "conversion," but in vain—it came not. True, I often, on reflecting on the goodness of God, and on his plan of salvation, felt to rejoice and give him praise—but was this being "converted"?—was this the new birth? No! oh, no! I expected to see the converted run and not weary, to walk and not faint—but, alas, I am older now; I look for them, and where are they? Sunk into

coldness and apathy, or gone back into worse practices than before!

Now allow me, reader, to cite your attention to a genuine case of conversion, and observe how different, how much less like enthusiasm it appears. You remember the apostle Philip, journeying in the desert, and overtaken by the Eunuch; how he "opened his mouth and preached unto him Jesus"—the Eunuch's request to be baptised, and Philip's answer, "If thou believest with all thy heart, thou mayest." What a beautiful creed, reader, did the Eunuch confess! Eighteen centuries have produced not one so full, so comprehensive—"tis the Scripture creed, and the only one the Scriptures recognize: "I believe that Jesus Christ is the Son of God." Philip never questioned another word, but went down into the water, and baptised him. Here was no groaning, no agonizing, no attention to meetings, night following day, and day following night—no belief in an endless hell or an angry God—but simply, "I believe that Jesus Christ is the Son of God"; and with this belief he "went on his way rejoicing." That, reader, was a genuine "conversion."

But I intended this article for a very short one, and to retain it such, must cut it short where it is, hoping to say more on the subject presently.

Minden, November, 1837.

M. D.

For the Magazine and Advocate.

LETTER,

TO REV. E. E. GUILD.

DEAR BROTHER—I have lived sufficiently long in the world, not to be over-surprised at any measures resorted to by our opposers to injure the cause which we mutually love, and labor to maintain; but I was not exactly prepared for the reception of your letter, published in the Magazine of the 17th inst. I lose no time in laying before you such facts as will place the Rev. Mr. Clark in a dilemma, from which a dignified silence will not extricate him.

Some time about the middle of September last, I was informed by a member of my society, that a Mr. Henry Beedle lay dangerously sick, and would be pleased to have me call and see him; I accordingly did so, and received an introduction to him for the first time. He stated to me (what I afterwards learned from others), that he had been for many years a believer in the doctrine of Universalism—he then remarked that there had been much effort to change his views since his confinement, and that he thought it very strange that individuals should wish to deprive him of that which afforded him so much support and consolation—he spoke of his interview with his son, who is a Presbyterian minister, and related some of the conversation which passed between them. He then remarked that he could not live but a very short time, but says he "I die in peace, which would be impossible did I believe in endless misery for one individual of the universe." Much conversation to this effect passed between us. He wished me to pray with him, both at this time and at all my subsequent visits up to the Saturday previous to his death—which was my last visit. He died on a Tuesday. On parting with him at this time, he took my hand and remarked that he should see me no more in this world, remarking, "I am almost gone, but I die in peace." I replied to him, that it was a glorious thought that we should all meet in a better world, to which he responded heartily—"yes, it is!"

After the publication of your letter containing the statements of Rev. Mr. Clark, I called on Mrs. Beedle, the widow of the late Henry Beedle. Mrs. Beedle is an exemplary member of the Presbyterian church. I stated to her the reports circulated in Harpersfield, in relation to her deceased husband. She appeared somewhat surprised, and remarked emphatically, that Mr. Beedle died a Universalist, and that a short time before his death, he requested that I should attend his funeral.—She says further, that she was constantly with him, and certainly should have known it, had he renounced his faith in universal salvation, and

that she told Mr. Campbell that he died a Universalist. (Mr. C. is our Presbyterian minister.)

CERTIFICATE.

This may certify that I was present at the interview between Rev. Mr. Whiston and Mrs. Beedle, and the conversation which then passed is correctly reported above. CYRUS CLARK.

The lady who watched with Mr. Beedle two nights previous to his death, says that she was present at the time when Mr. Beedle made the request that I should attend his funeral. To this request his wife says, "what difference can it make with you, my dear, who attends your funeral?" He replied, that "it did make a difference," and if it would be congenial with her feelings, he hoped Mr. Whiston might attend his funeral, and gave as a reason, that should it be attended by another, it would be said that he had renounced his faith.

I have now given you, Brother Guild, but a small portion of what might be given in evidence that Mr. Beedle died firm in the faith of the salvation of a world. If the stories reported by Mr. Clark be true, it is passing strange that the first information received in this village, should come from Delaware county. Mr. Beedle has been dead about two months, and I never heard it intimated in this place, that he renounced Universalism.

And now, Br. Guild, into thy hands I commit this Reverend Mr. Clark. Give not sleep to his eyes, nor slumber to his eyelids, till he has publicly retracted his vile slander of the dead and the living.

As ever, yours,

O. WHISTON.

Cooperstown, November 18, 1837.

For the Magazine and Advocate

REV. A. F. McCABE.

Br. GROSH—Permit me, through your paper, to ask information on the following subject. Last April, in No. 16 of the Magazine and Advocate, the Trustees of the Universalist society in Hamilton informed the public that they did not consider Mr. McCabe worthy of being a preacher of the Gospel. Mr. McCabe replied, stating that he intended bringing their assertions to the test before a proper tribunal. And I perceive by the Universalist Register and Almanac for 1838, that Brs. Sanderson and Whiston have put him down as one of our preachers. These facts lead me to inquire—

1. Did not the Trustees of the Hamilton Universalist society come forward at the session of the Central Association, in June last, prepared to satisfy the Council that, if Mr. McCabe was in fellowship with our denomination, that fellowship should be withdrawn?

2. Did not the Central Association conclude that, as Mr. McCabe was not in fellowship with our denomination, the Council could not act on the complaint—and that the notice already given would put a veto on his preaching, until, at least, his threatened prosecution of them had set aside public confidence in them?

3. Has Mr. McCabe since then received our fellowship—or done ought to retrieve his character from the stigma of his sudden discharge by the society in Hamilton?

4. If he is in fellowship—or is generally considered to be a Universalist preacher—why did not the Cayuga Association, (in whose bounds Mr. McC. has almost altogether resided since his conversion was first announced,) at its last session refer his case, as well as Mr. Annear's, to their committee of discipline for investigation?

5. If not in fellowship, should Br. Sanderson have given him a place in his list of our preachers?

6. As matters now stand, (and unless Mr. McCabe sees proper to render any such action unnecessary,) should not the committees of discipline in the Central and Cayuga Associations take the matter in hand and investigate it?

It is not from any unkind feelings to either of the persons herein named or alluded to, that I ask

these questions—but a regard for the cause of truth and righteousness, as well as respect for the persons concerned, has induced me to make these calls. If Mr. McCabe has been charged with impropriety of which he is innocent, it should be known; and if he is really unworthy a place in the ministry, he should not be classed with the preachers of reconciliation. INQUIRER.

REMARKS.—The above is from a gentleman of worth and respectability—of undoubted attachment to Universalism, and whose name is in our possession. Being one of the committee of discipline for the Central Association for the last and present years, I would reply in part, and for myself alone, that the case was presented to us for investigation, and proof offered to sustain the charge, but that Mr. McCabe not being either in the bounds of the Central Association nor yet in fellowship with the denomination, we referred it to the Council; who discharged us from further consideration of the subject. Consequently, I do not feel at liberty to act upon it even did I deem it necessary. We have no possible jurisdiction over him. Br. Sanderson's error places him not in our fellowship, and if it did, he is not in the bounds of our jurisdiction. Should Mr. McCabe attempt to pass himself for a Universalist clergyman in any wise injurious to the cause, the committee of discipline of the Association in which he resides, might notify the public of the falsity of his pretensions, and disclaim all responsibility, on the part of the denomination, for his acts.

In the present state of things, it seems to me, that we in this Association, have done all that is necessary for us to do—that a correction of his error by Br. Sanderson, is all he can do—and that until Mr. McCabe claims to be in fellowship, or to be countenanced by us, in his preaching (if he should preach, as I believe he does not,) or conduct, no one of our denomination is called on to act in reference to him. Such is my opinion—I give it as my own, merely—let it pass for what it is worth, and no more.

A. B. G.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, DECEMBER 1, 1837.

THE RECORD.

I am yet considerably in arrears in relation to the proceedings of our public bodies, etc., for reasons not necessary to be stated here. I believe I shall try the virtues of a *weekly summary* in our next volume, as being least likely to inflict a long arrearage upon me at any one time. In preparing to make out an Index to the present volume, I find that several items have been omitted that should have appeared earlier, but were either not seen, or were mislaid or forgotten at that time. They will be found in the following.

The Miami Association met in Edwardsville, Warren county, Ohio, August 19th. Eleven delegates from six societies present. Received the Oxford society into fellowship. Brs. J. E. Dalton, Moderator; W. West, Clerk; C. M. Liggett, Standing Clerk; M. Seward, Treasurer; W. Eppert, Corresponding Secretary; B. Baldwin, J. E. Dalton and John Mitchell, standing committee; and E. Singer to prepare the Minutes and Circular. Instructed the standing committee to appoint a circuit preacher at not more than \$400 per annum, the sum to be raised in the several neighborhoods, and the circuit to commence November 1st, if possible. Tendered the thanks of the Association for the hospitalities of the friends in Edwardsville. Adjourned.

The Murray Association met in Westfield, Ohio, August 26th. Brs. E. Mallery, Moderator; D. Tenny Clerk; J. Whitney, Standing Clerk; Whitney, Sage and Mallery, committee on fellowship and ordination; C. Besch, E. Kelsey, J. Roonback, J. Dodge and W. Case, committee of discipline, and J. Whitney to preach next occasional sermon. The committees of discipline for the last year, reported no cause of complaint. Fellowship was granted to Brs. Daniel Tiltonson and Reuben Farley. Sermons were delivered by Brs. Tenney, Whitney, Farley, and J. E. Holmes. Seven preachers were present. Adjourned to meet in Sharon, Ohio, on

the second Wednesday and following Thursday day in February, 1838.

The Rockingham Association met in Salem, N. H., August 30th. Hon. J. Woodbury, Moderator; Br. J. Shrigley Clerk; Br. M. Ballou, to deliver the next occasional sermon, ———, Standing Clerk, instead of Br. Jewel removed out of the bounds of the Association. Voted thanks to Br. Jewel for his services as Standing Clerk, and to Br. Hanscom for his occasional sermon with request for its publication. Sermons were preached, by Brs. Hanscom, J. G. Adams, B. Whittemore, S. Cobb and H. Ballou. Ten preachers of New-Hampshire, and twenty-four of Massachusetts, were present, and ten lay delegates from six societies. Adjourned to meet in South Hampton, N. H., the last Wednesday and following Thursday, in August, 1838.

The Central (Ohio) Association met in Springfield, O., September 2d—Brs. L. L. Sadler, Moderator; J. Whitney, Clerk. C. Cook, Standing Clerk. B. H. Skeels, J. Miller and G. Hill, committee of discipline; Sadler, Rogers, and Cook, committee of fellowship and ordination; and Whitney to prepare the Minutes and Circular. Received the Centreville society into fellowship. F. E. Johnson returned his credentials of fellowship. Voted that any preacher failing to preach one-fourth of the time, and any society failing to be represented for two years, forfeit the fellowship of the Association; and recommended the formation of churches, and the observance of the ordinances. Six sermons were preached by Brs. Strong, Whitney and Sadler. Four preachers and eight lay delegates from four societies, were present. Adjourned to meet in Worthington, O., on the first Saturday and Sunday in September, 1838.

The Old Colony Association met in Yarmouthport, Mass., September 6th. Brs. Daniel Jackson, Moderator; A. Case, Clerk; Case, S. Pitcher, and G. W. Higgins, committee on fellowship and ordination; J. M. Spear, Beede, F. Foster, Jr. and M. Lincoln, committee of discipline; A. Case, to deliver the next occasional sermon, and T. K. Taylor, substitute, and G. W. Higgins to confer with destitute societies and appoint a Convention to take measures to supply them with preaching. Received the Yarmouthport society into fellowship. Voted thanks to Br. J. M. Spear for his occasional sermon, with request for its publication—to the brethren in Yarmouth for their hospitality, and to the Moderator and Clerk for their services. Recommended the establishment of Sunday schools. Sermons were preached by Brs. J. M. Spear, Hewitt, Folom, Taylor and Case. Eight preachers, and thirteen lay delegates (from nine, out of twenty-three societies,) were present. Adjourned to meet when and where the Standing Clerk may designate.

The Cheshire county Association met in Westmoreland, N. H., September 6th. M. Fisher, Esq., Moderator, and Br. J. V. Wilson, Clerk. Chose Br. D. Ackley to designate the place of our next meeting—Br. Barber to deliver the next occasional sermon, and the Clerk to prepare the Minutes and Circular. Sermons were delivered by Brs. J. H. Willis, M. Ballou, D. Skinner, S. Clark (occasional,) Balch, Moore, and addresses by W. Skinner. Nineteen preachers from six different States, were present, and thirteen lay delegates from eight societies. Adjourned to meet on the first Wednesday and following Thursday in September, 1838—at such place as may be designated by the committee.

The Richland Association met in Peru, Huron county, Ohio, September 9th. Brs. L. L. Sadler, Moderator; H. P. Sage, Clerk; Sadler, Pond, and Holmes, committee on fellowship and ordination; Watson, Strong and Pond, on discipline; Keith, Standing Clerk, and Sadler to prepare the Minutes and Circular. Voted that any society neglecting to be represented for two years, shall have fellowship withdrawn from it, and to recommend the formation of churches and the observance of the eucharist. Sermons were preached by Brs. Maible, Sage, Farley, Strong and Sadler. Adjourned to meet in Lexington, Ohio, on the Saturday preceding the second Sunday in September, 1838.

The Strafford Association met in Eaton, N. H., September 13th. Brs. W. Frost, Moderator; W. S. Cilley, Clerk; J. P. Atkinson, Standing Clerk; Br. T. J. Tenney, to deliver the next occasional sermon; Br. Atkinson to select the place for the next session, and the Clerk to prepare the minutes. Voted thanks to Br. Cilley for his occasional sermon, with request for its publication, and to the friends in Eaton, for their hospitality. Sermons were preached by Brs. Thoms, Rand, Tasker, Cilley, Atkinson, and Frost. Seven preachers, and six lay delegates from four societies, were present. Adjourned to meet on the second Wednesday and following Thursday in September, 1838.

The Penobscot Association met in its 11th annual session in Eddington, Me., September 30th. Hon. S.

French, Moderator; A. A. Richards and D. C. Homer, Clerks; G. Smith, S. French and J. Flanders, committee of fellowship and discipline, and G. Smith, Standing Clerk. Received the societies of Bradford, Dixmont, Dover, and Foxcroft, and Lee, into fellowship. Approbated conferences. Eight preachers present. Sermons by Brs. Bates, (dedication,) W. S. Clark, Pingree and Forbes. Adjourned to meet probably in Garland, time not designated.

The Connecticut River Association met in Newport, N. H., September 27th. Brs. Edward Wyman, Moderator; J. G. Adams, Clerk; L. Willis, A. L. Balch and Adams to visit destitute societies, and Balch to preach the next occasional sermon. Voted that if any clergyman in good health suspends his clerical labors to engage in other business, he forfeits the fellowship of the Association, and thanks to Br. Gilman for the occasional sermon, with request for its publication. Sermons were preached by Brs. A. L. Balch, Moore, Adams, D. Ackley, L. Willis, Gilman and W. S. Ballou. Nine preachers, and fourteen lay delegates from eight societies, were present. Adjourned to meet at such place as may be designated, the day not named in the Minutes, and yet different from the one on which they now met.

The First Indiana Association met in Tobin's Bottom, Perry county, Indiana, September 29th. Brs. E. B. Mann, President; W. Converse, Clerk; E. B. Mann, Book Agent; J. Popham, Treasurer; A. Froman, D. G. Wilson and J. Rice, Trustees, and J. Holiday, N. Vaughn, and T. Priddy, committee of discipline. Seven male and three female members admitted. The committee on accounts reported a balance in favor of the Association, of \$184.39, and due to E. B. Mann \$76.09. Voted \$10. in books to Br. N. Wadsworth—that the Treasurer defray the expenses of delegates to the State Convention last year, and that those now appointed have theirs also defrayed by the Association—and that the Minutes be prepared by the Clerk and published in the Berean, edited and published by Br. Wadsworth at Louisville, Ky. Adjourned "to meet at James' Mill, on the waters of Anderson, four miles North of Troy, Perry county, Indiana, on the Friday preceding the first Sunday in October, 1838."

MOB IN ALTON, ILL.

We received, but too late for our last, two letters from friends in Alton, giving accounts of the melancholy and disgraceful proceedings there, which resulted, for the third time, in the destruction of the presses and other printing materials of the abolitionist journal of that place—and, horrid to relate! in the murder of Rev. E. P. Lovejoy, its Editor, and the death of a Mr. Bishop.—We are grateful to our friends for their kindness, but must refer our readers for particulars to the secular papers, where they are given, generally correct. Of the affair itself I would speak in SOLEMN PROTEST against mobs, for whatever purpose raised, or by whomsoever composed.

The freedom of the press—the liberty of thought and speech, are to us no mere by-words—they are part and parcel of our country's institutions—the palladium of her civil and religious liberties, the only guaranty of every citizen's rights. "Error of opinion may safely be tolerated, while truth is left free to combat it"—but every mob is based on the opposite principles—intolerance, bigotry and persecution. If Mr. Lovejoy could rightfully be called on to desist from publishing his paper, because a majority of the people of Alton willed it—then may the political papers in New-York city, of the minority, be stopped by the majority—yes, and our press be driven from Utica—from the state of New-York—from the UNITED STATES—to-morrow!

But Mr. Lovejoy is said to have been in an error.—Admit it, and is error to be cured by such means?—Far from it! Every drop of his blood will spring up a thousand abolitionists, each as brave and determined as himself. Yes, the lovers of freedom and order, even of those opposed to the measures of abolitionists, will flock to their ranks in defence of the liberty of thought, speech and the press! "The blood of the martyrs," in this case also, will be "the seed of the church"—and even Alton will yet support an abolition press! We have the precedent of Utica and its mob, in proof of the effects of persecution on abolitionism.

But he is called rash and obstinate. Perhaps he was so; but placing myself in his situation, I believe he did

well—did nobly, in dying in defence of, not only his rights but those of his fellow-men—of the darling feature of all republicanism, all Christianity—free discussion.—I know that no "public opinion"—no "majority" of citizens of Utica, could ever persuade me to give up the publication of the Magazine and Advocate, which the mass of them consider so ruinous, not only to the mere property or lives, but to the immortal souls of men. God, who made us, only, knows what we would do, if tried—but I do say, that that man is a traitor to duty, to liberty, to his country, who will tamely yield up rights guaranteed to him by his God, his nature, and by his country's Constitution and laws. Hence, whatever may have been Mr. Lovejoy's errors of opinion or faults of character, he is deserving the epithet and epitaph of "A MARTYR IN THE CAUSE OF THE LIBERTY OF THE PRESS."

QUERY.—As mobs shelter themselves under the plea of "public opinion," would it not be well for every press in the Union (for each one may be mobbed in turn,) to speak out boldly and plainly, and let them know what "public opinion" is? A. B. G.

FUTURE EXISTENCE.

It is probable, that almost every reflective mind has had its moments of skepticism. Of those who have come out from this gloom of doubt, we think the majority believe that there is a self-existent, overruling Creator, and that life is as a stream, running into a vast ocean whose entrance is beyond the bounds of time, and whose confines are as limitless as eternity.

For the proof of a Deity, we deem the argument from design sufficient and unanswerable. By these visible, tangible, irresistible evidences, we are, as it were, compelled into conviction. But, that we shall exist after the death of the body—that we shall live after that has been laid down in the earth—how do we know? Why have we arrived at such a conclusion? Are our hopes founded upon a rock? Are our stays the unfailing promises of God? Or, have we built upon mere speculation?—Is it a course of philosophic reasoning, alone, that has led us to this result? Do we deny the Divine authority of revelation, and are these things, upon which we depend, enough? Perhaps they afford a momentary quiet to the eager and weary thought—perhaps they illumine by a passing hope the darkness that shadows the grave—but, are they sufficient to give a lasting rest—to give a firm, immovable and unchanging faith?

We think a future existence, independent of revelation, a reasonable hypothesis, but not a proved matter of fact. In controversy with the Deist, we would ask him questions like the above and urge upon him the importance of examining thoroughly the evidences for the Divine source of the Gospel, in which "life and immortality are brought to light." For, if its source be Divine—if God has spoken through it to man—if Christ has risen from the dead—it is a rock and a stay against every billow that may dash and every storm that shall rise. If it be "a cunning invention," a false record, it must take its place with other human teachings and opinions, and, with all the aid that hope and philosophy give us, we deem, that a life beyond the grave will be to our vision wavering and uncertain.

We know, that the thoughts of man "are forever wandering abroad unsatisfied." That he has an ever-glowing desire within him for something purer and higher than he now possesses. That it is hard to think when the ties of kindred and friendship are strengthened, and linked in the very heart—when intellect has achieved its lofty triumphs and ascended high in the scale of being, and has woven its power into song, and breathed it in living language, and left it in sculptured beauty, marble columns and towering piles—when the noble and the good, and "the loved and the beautiful," have passed to the grave—oh! I know that it is hard to think that we shall never behold the lost of earth again—that "the eagle thought" shall never soar up, forever—that the storms which sweep around us, are but the heralds of a night when no existence is—this is hard, and we cling

to the hopes which spring up amid these dark thoughts and tell us these things are not so. We look for analogies in nature to confirm these hopes. We behold the mean and grovelling worm of to day, transformed, on the morrow, to a thing of glory that flutters in the beauty of a new and bright-winged existence, and we say, "thus shall man die and live again!" We behold the seasons of the sere leaf and the falling fruit—the snow-wreathed hill and the ice-bound stream—and when they pass away, and when "the glad earth" rejoices again and the streams break their fetters, and the trees put forth their loveliness, and the flowers look up and smile to us, we exclaim, "thus shall man, who fades away like the Summer flower or the Autumn leaf, break from the bonds of death, and exult in new being in a clime where all is bright forever."

These are some of the things to which man has looked in order to satisfy his mind and make firm his hopes. We grant, taking in view with them the attributes of the Deity, that they make supposition strong.—But, are they what is called *proof*? Are they such palpable evidences as we give to the atheist, when we take him out and show him a flower, or bid him look at the mechanism of an eye. Can we say that the proofs of a future existence, by the aid of nature alone, are as clear to us, as are those which prove a self-existent Creator?

Now, the Deist objects to the authority of what we call Revelation, because, he says, it is supported by miracles, and these are contrary to the laws of nature. We respectfully ask him, if he is acquainted with all the laws of nature? Does he know that the Great Framers of these laws did not imbue them with a power by which a certain cause, at a certain time, should produce a certain effect? If he does not know this, how knows he that these miracles are contrary to the laws of nature? They may be contrary to all human knowledge of the essence of those laws—but where was he, where were we, "when the foundations of the earth were laid?"—Does he not believe that all God has made has its design and its appointed end? And can he tell all the ends for which these "laws of nature" were made? And can he say that when the Maker spoke through his apostles and prophets, and by his Son, can he tell that then effects were not springing from causes designed for such times from the period of, or before the world's birth—can he say that there were not laws of nature operating then, existing though unknown laws, laws made immutable by the fiat of the Lawgiver, which nature was consistently and humbly obeying? And Christianity he can not believe, because its miracles are interruptions of the laws of nature! We triumphantly ask, once more, does he know *every law* of nature? Is there no possibility of there being a law which he has not discovered, superior to those with which he is acquainted? Why, let an inhabitant of some darker and ruder sphere, come into this our world, in all its blaze of glory, and in, what is to us, the ordinary course of things, would he see no miracles? Let him behold "the subtle alchemies" which are at work in the deep laboratory of earth, and the things which spring therefrom—let him look at all the beautiful analogies from which the Deist deduces arguments for a future existence, and he will see miracles. Let him gaze upon the wonders of the heaving deep, miracles, miracles, to him, are there. Let him be one to whom the sky has been a far dim thing, and every star that rolls above him will be a miracle glittering to his vision! Then let him return to his own orb and tell this to its inhabitants, and would they believe him? If not, why? because to them it would be "contrary to the laws of nature."

But we must now be brief and this is somewhat of a digression. Our purpose was, to show the better ground for a belief in a future life afforded by Revelation, in comparison with that afforded merely by nature. If the Deist denies miracles, we will leave him with the Atheist, and with all his analogies, what will the Atheist tell him. He will say to him, that "man perishes as the

beast." That he believes in "the laws of nature."—That with all his analogies from the butterfly and the Spring-time, for his part, he has never seen a human being rise from the grave, or a visitant come to him from the immortal state, but, that generation after generation dies and is seen no more. That hope by the aid of metaphysics and poetry, builds beautiful theories, and weaves bright imaginings. And, that education instils strange notions into the mind. And what will the denier of miracles do? What "law of nature" will he produce that can raise a human being from the dead? Has one ever arisen?—will one ever arise? Let him look for an answer to nature. The stars will burn down upon him and give none. Call upon the great sea, and its surges boom on over "the brave hearts" and the fair forms that lie pillowed in its coral tombs and give no answer. Come to earth and speak to it when it is in its most pleasant mood—when sunshine-smiles are upon it and flowers bedeck its breast—ay, flowers, many of them, too, growing thick and beautiful by the green grass-mounds that mark the places of the departed—call solemnly upon earth, and of the myriads which have gone down age after age, will earth give answer that they shall live again? When the icy hand of death has stopped the blood mid-current, and the heart beats not, where is your analogy from nature that the identity which was, when life glowed in that frame, shall know or perceive aught again?

Brother, who rejectest the evidences of the Gospel because of its recorded miracles, we think thou dost greatly err, "not knowing the Scriptures nor the power of God." We beseech you, examine thoroughly the Gospel evidences! If they are sufficient, thou hast proof of a future state that the Atheist can not overthrow. If they are false, we are beset by doubts and cunning objections. We have arguments for and arguments against a future life, and our hopes are wavering. The Christian believes these evidences to be sufficient, and he lays his hand upon the everlasting promises and is sure. He looks to Christ and beholds in him "the first fruits of them that slept."

"Prove all things," Brother, "and hold fast that which is good"—and if Christianity be a doctrine from God, it is good—it is a sure foundation—and death and darkness no more make the grave terrible, for, "life and immortality are brought to light in the Gospel." E. H. C.

OUR ASSISTANT.

It is grateful to hear ourselves, and those persons and things connected with ourselves, commended by those whose good opinion we value highly—though awkward to bring forward those commendations to the notice of others. Accordingly we have passed silently by some previous voluntary tributes to the articles of Br. Chapin, our Assistant in the Editorial cares for the next volume, and the remainder of the present. But the esteemed author of the following—an entire stranger, personally, to us all, and residing in a distant State—deems it but justice to E. H. C. to have it published, and in accordance with his wishes as well as our own opinions of its truth, we give it place.

A. B. G.

"Br. GROSH—I do most feelingly congratulate you upon your acquisition into the Editorial corps of one able to write as E. H. C. has written in No. 42, current volume. My heart yet burns within me, and my bosom thrills with holiest feelings awakened by the beauty and pathos of the article "FATHER FORGIVE THEM." It is soul-stirring, spirit-stirring, enlivening, purifying. The writer has drank deep into his Master's spirit. May he long be spared to echo worthily that Master's sentiments and sayings, and to infuse into his reader's a portion of that Master's spirit, without which we are none of his."

A. N. S. S."

MR. CAMPBELL'S LETTER.

In copying Mr. Campbell's last letter a word was omitted, whether by the compositor, or in consequence of its not being in the proof sheet sent us. By the Harbinger for November, as well as by the copy in proof sheet sent to Br. Skinner, second page of No. 46, first column, and fourteenth line from the bottom of the page,

after "present" read "life"—thus making the sentence read, "The answer, as stated by Matthew, Mark and Luke, is 'A hundred fold more in the present life, and in the world to come, eternal life.'" By referring to Br. Skinner's reply, it will be seen that he corrects the mistake of Mr. Campbell's quotation, and that, therefore, this notice of our omission is important to the sense of the reply.

A. B. G.

THE PAINESVILLE (OHIO) REPUBLICAN,

Will please accept our thanks for this, its second publication of the prospectus of our paper. Such favors on the parts of our secular journals, in various parts of our country, entitle them not merely to an "exchange," but our grateful remembrance. We should be happy to receive similar favors from others than the Republican.

We notice a small typographical error, (important in the effect it may have,) in the paper before us. Our terms are mis-typed. Instead of "\$2.50 per annum in advance," it should be \$1.50—and instead of "\$5.50 if not paid within the year," it should read \$2.50. Will our friend of the Painesville Republican please notice and correct the error?

G. and H.

NOTICE.

WILLIAM McFARLANE, if still living, is informed that his friends are very anxious to hear concerning him.—He will address "Rev. J. G. McAdam, care of Grosh and Hutchinson, Utica, N. Y."

* * * Printers in Illinois will please publish the foregoing.

HOLIDAY PRESENTS.

For sale by Grosh and Hutchinson—Knickerbocker Hall.

The Token, for 1838—in full goat-skin binding—embellished with ten splendid engravings.

The Literary Souvenir, for 1838—bound in embossed morocco—containing sixteen engravings.

Flora's Interpreter, in arabesque morocco—extra gilt, with colored plates—a beautiful work.

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Parley's Universal History—with many engravings—in two volumes.

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Little Child's Book,

Leading Strings to Knowledge.

Fables for the Nursery.

Besides a variety of other books suitable for Christmas and New-Year's gifts—splendid albums—card cases, etc., etc.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday inst., by Br. J. G. McADAM in this city.

There will be preaching on the second Sunday inst., by Br. O. ROBERTS in Mumford—text, 2 Peter, iii: 4-7, by request—Br. T. J. GOODRICH in South Bainbridge—Br. BRITTON in Plessis at 11 A. M., and in Theresa in the evening—Br. W. H. WAGGONER at Russia Corners, and in Prospect Village in the evening—Br. GROSH in this city—Br. A. WILLIAMS at Hamilton Centre.

DEDICATIONS.—the new Universalist meeting-house, recently erected at Lakeville, Livingston county, will be dedicated to the service of the one only living and true God, by appropriate religious services, on Wednesday December 13—Also, on Thursday the 14th, the Universalist meeting-house lately erected at Conesus. The distance between the two places is but eight miles.—This arrangement will accommodate our ministering brethren, and others who may wish to attend the dedication of both houses. Service will commence at half-past 10, A. M. It is expected also that sermons will be preached in the afternoon and evening of each day.

* * * Will Union and Herald please copy.

O. ROBERTS.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper

Rev. J. C. East Bloomfield—P. M. Erie, (Pa.) for M. B. C.—O. W. R., Oswego, for W. D., and T. G.—J. K. Bellvidere, (Ills.)—H. McH. Clay, for D. W.—S. B. Rathbun's Settlement—A. L. Madison, (Ia.) for S. W. and J. D. T.—C. B. Honeage—P. M. Coventryville, for L. L. B. and L. H.—Rev. A. W. Bridgewater.

POETRY.

For the Magazine and Advocate.

Messrs. EDITORS.—The following exquisite scrap of poetry I read many years ago, in an Edinburgh Magazine, (Blackwood's I think,) and have taken the liberty to transcribe it for the Magazine. I have written it out from memory, and there may be possibly some verbal errors, but I think few. No praise is necessary, the lines speak for themselves. It appears to me that the perusal (or perhaps repersal) of them will fill every reader with a thrill of delight. M. D.

WEEP NOT FOR HER!

Weep not for her! Her span was like the sky
Whose thousand stars shine beautiful and bright—
Like flowers that know not what it is to die,
Like long linked shadeless moments of polar light—
Like music floating o'er a waveless lake,
While echo answers from the lonely brake,
"Weep not for her!"

Weep not for her! She died in early youth,
Ere hope had lost its rich romantic hue;
When human bosoms seemed the home of truth
And earth still beamed with beauty's radiant dew—
Her Summer prime waned not to days that freeze,
Her wine of life was not run to the lees—
Weep not for her.

Weep not for her! By fleet or slow decay
It never grieved her bosom's core, to mark
The playmates of her childhood wane away,
Her prospects wither, and her hopes grow dark.
Translated by her God, with spirit shrunken,
She passed as 'twere on smiles, from earth to heaven—
Weep not for her.

Weep not for her! It was not her's to feel
The miseries that corrode amassing years,
'Gainst dreams of bailed bliss the heart to steel,
To wander sad down age's vale of tears,
As whirl the withered leaves from friendship's tree,
And on earth's wintry world alone to be—
Weep not for her.

Weep not for her! She is an angel now,
And treads the sapphire floors of Paradise,
All darkness wiped from her effulgent brow,
Sin, sorrow, suffering banished from her eye—
Victorious over Death, to her appear
The vista'd joys of heaven's eternal year!
Weep not for her.

Weep not for her! Her memory is the shrine
Of pleasant thoughts, soft as the scent of flowers,
Calm as on windless eve the eun's declan,
Sweet as the song of birds among the bowers—
Rich as the rainbow with its hues of light—
Pure as the moonshine of an Autumn night!
Weep not for her.

Weep not for her! There is no cause of we,
But rather nerve the spirit that it walk
Unshrinking through life's thorny path below,
And from earth's low delinquencies keep thee back.
So when a few fleet swerving years have flown,
She'll meet thee at heaven's gate and lead thee on.
Weep not for her.

THERE IS ANOTHER AND A BETTER WORLD.

The truth is, that mere abstract reasonings, although they look well on paper, and are amazingly powerful in quelling sorrow, before it arrives, fall utterly in giving ease and consolation to the distressed and mourning spirit. But when affliction assails the creature of God, when flames enwrap his worldly substance—when misfortunes of every kind press upon his heart, then let him reflect, that "there is another and a better world," and his consolation will be complete. Here is a substantial comfort. It offers him something in exchange for what he has lost. It tells him not to sit down and forget the blessings which he once enjoyed, but it bids him hope for much more: to look forward to treasures, of which the hand of time can not strip him; to joys which will be poured out upon him in no stinted measure; where the trees have not a canker worm at their root, and prosperity is not disturbed by envy. When the fond mother sits by the bedside of her suffering child, and watches the throes of agony that rend its little bosom, let her remember that these afflictions last but for a season—that, "although sorrow may last for a night, joy cometh in the morning." Short will be the struggles, short the pain and the suffering. Earthly decay is followed by spiritual life—

"On the cold cheek of death, smiles and roses are blending,
And beauty immortal awakes from the tomb."
For "there is another and a better world." When the

young bridegroom follows his lovely bride to the grave, ere he has had scarcely time to press her to his heart, and call her his—when he hears the heavy clod thunder upon her narrow house—and when he afterwards wanders at twilight to her grassy grave to mourn his bereavement over the spot where all he loved on earth is laid, let him remember that but a few short years will intervene ere he rejoins her in a world where there is no separation; that her from whom he parted in sorrow, he will meet in joy, where groves of perennial bloom meet the eye, where all is peace, love, and enjoyment. Let all that sorrow, all who despair, remember that "there is another and a better world."—*Ladies' Repository.*

SPEECH OF ENDICOTT.

"Fellow soldiers—fellow exiles," "wherefore did ye leave your native country? Wherefore, I say, have we left the green and fertile fields, the cottages, or, perchance, the old gray halls, where we were born and bred, the church-yards where our fore-fathers lie buried? Wherefore have we come hither to set up our own tomb-stones in a wilderness? A howling wilderness it is! The wolf and the bear meet us within halloo of our dwellings. The savage lieth in wait for us in the dismal shadow of the woods. The stubborn roots of the trees break our ploughshares, when we would till the earth. Our children cry for bread, and we must dig in the sands of the sea-shore to satisfy them. Wherefore, I say again, have we sought this country of a rugged soil and a wintry sky? Was it not for the enjoyment of our civil rights? Was it not for liberty to worship God according to our conscience!"

"Look ye to it, brethren,"—"if this king and this arch-priest have their will, we shall briefly behold a cross on the spire of this tabernacle which we have builded, and a high altar within its walls, with wax tapers burning at noonday. We shall hear the sacred bell and the voices of the Romish priests saying the mass. But think ye, Christian men, that these abominations may be suffered without a sword drawn? without a shot fired? without blood spilt, yea, on the very stairs of the pulpit? No,—be ye strong of hand and stout of heart! Here we stand on our own soil, which we have bought with our goods, which we have won with our swords, which we have cleared with our axes, which we have tilled with the sweat of our brows, which we have sanctified with our prayers to the God that brought us hither! who shall enslave us here? What have we to do with this miscreant prelate,—with this crowned king? What have we to do with England?"—*Taken for 1833.*

WHAT IS RELIGION?

The religion which our Saviour came to establish, and that which is contained in the Scriptures, is simply this: a firm, confiding, and practical reliance on the goodness, mercy, and justice of God: and a practical adherence to the precepts contained in his word, with an unaffected love for him, and an ever-ready hand of compassion extended to the creatures he has made. This is pure religion; it bestows on us those endearing qualities which are not of human origin, neither are they so miraculously obtained that any need despair of an object which consists merely in doing the will of the great Author and Source of all perfection. If we possess this, we shall be buoyed up under every calamity, knowing that God is unchangeably good, and chastens only for the final benefit of his creatures; and if prosperity sheds her sunny influence over our happy hearts, we shall be doubly useful in the sphere in which we move; as religion brings into subordination the passions of our nature, and bids us look to the Author of our spirits, [who has taught us to address him by that endearing appellation of Father,] for divine aid in the performance of every duty devolving on us in life; and when the sable curtain of death begins to hide from our view all things earthly, and one friend after another takes the parting hand, and drops the tears of friendship around our couch, how dear to us then will be that confiding faith, which points to that world "where tears shall be wiped from off all faces," and we shall be in a peculiar manner the children of God, being the children of the resurrection.—*Trumpet and Magazine.*

MARRIAGES.

In New-Lisbon, September 17th, by Rev. L. Hyatt. Mr. DANIEL POTTER, to Miss JULIA POTTER, both of Laurens.

In Brownville, November 5th, by Rev. J. Britton, Jr. Mr. ERASTUS HARDY, of Orleans, to Miss JANE WILLY, of the former place.

In Middlefield, on 5th November, by Rev. O. Whiston. Mr. HORACE C. FISH, of Cooperstown, to Miss JANE SNYDER, of the former place.

In Cooperstown, on the 6th ult., by the same, Mr. ISAAC WOODWARD, to Mrs. CATHERINE WELLS, both of Springfield.

In Victor, October 17th, by Rev. K. Townsend, Mr. CHARLES SMITH, of Wooster, Ohio, to Miss BETSEY BROOKINGS, of the former place.

In Fulton, October 12th, by Rev. A. Peck, Mr. WARREN O. WILLIAMS, of Van Buren, Onondaga county, to Miss PHEBE PALMER, of the same place.

In Franklinville, Cattaraugus county, September 17th, by T. Gilbert, Esq., Mr. LEVI McNALL, to Miss MANDANA B. CLARK, daughter of Francis G. Clark, all of that place.

In Concord, Erie county, November 1st, by Ev. J. Lewis, Mr. PORTER B. JAMESON, of Hamburg, to Miss LUCINDA TYLER, of the former place.

In Cortland, September 24th, by Rev. W. Bullard, Rev. R. W. CHENEY, of Windham, Pa., to Miss SARAH FRAZIER, of the former place.

In Sempronius, October 2d, by Rev. D. Dodge, Mr. ISAAC HULL, of Moravia, to Miss R. BATTLES, of the former place.

In Unadilla, November, 2d, by Rev. N. Doolittle, Mr. HENRY CURTIS, to Miss BETSEY LORD.

DEATHS.

In Marathon, November 1st, Mrs. — COMSTOCK, consort of the Hon. Cephas Comstock, aged 49 years.—This truly worthy woman, died beloved and regretted by a large circle of friends and acquaintances, to whom she had strongly endeared herself by her amiable and benevolent disposition. Throughout a long illness (pulmonary consumption,) she exhibited great resignation and strength of mind. Her funeral was attended on the following Sunday, in the Presbyterian meeting-house, and a discourse delivered to a very large and attentive congregation, by Br. Bullard.

[The following with the accompanying hymenial notice, was unfortunately mislaid at the time of its reception. A. B. G.]

In Laurens, Otsego county, September 18th, Mr. JOSEPH DOLLIVER, aged 80 years. Mr. Dolliver was a soldier of the Revolution. His funeral was attended on the 20th, and a discourse delivered by L. HYATT.

At Rochester, on the 21st of September, Miss HELEN MARIA MUNGER, aged 13 years, and 26 days, daughter of Perly Munger, Esq., of Morrisville, Madison county.

The deceased left home on the 10th of August, full of health and promise of life, to visit a short time a sister in Rochester, and then return to the embrace of her doting parents, who regarded even a short separation as a painful intervention of their domestic happiness. But a few days only had passed, when the sad intelligence came to her parents that Helen was languishing on a bed of sickness, which drew the anxious mother immediately to her bedside. A few hours more, and again the news came that Helen was fearfully seized, and rapidly closing her career on earth. The father reached her dying chamber little more than time enough to receive her last expression of farewell, and witness the dying scene of a lovely daughter, which admits of no description.—The mother was there, smitten to the heart—the sisters were there—the father was there. Though Helen *was*, she was not. They were strangers, among strangers, and mourners, suffering a vicissitude which all sigh to pass in the bosom of their friends.

Helen was a favorite child and a dear sister in her family circle. Her disposition was amiable—her mind was active, and capable of high mental improvement.—Though young, her conscience was sensitive, for there were few occurrences which passed around her—perhaps none—the correctness or wrong of which she did not comprehend. Religion had so early impressed her thoughts, that all her compositions, which she was fond of writing, always concluded with some moral reflections.

It is to her parents a deep source of pleasure to be enabled to associate with her memory, her amiableness, her active mind, and the religious influence which had given it a happy tendency in childhood.

THE MAGAZINE AND ADVOCATE

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By A. B. Grosch and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, DECEMBER 8, 1837.

NUMBER 49.

For the Magazine and Advocate.

A VOICE TO YOUNG MEN.....CHAPTER XII.

BY REV. J. M. AUSTIN.

MARRIAGE.

Young men should allow matrimony, to be a frequent subject of serious reflection.* I repeat, *serious reflection*. Although young people are generally in the habit of viewing marriage as a light, pleasant, laughable matter, of no great moment, yet it is a subject which deeply involves their enjoyment, their peace and prosperity through life, and therefore it is one of weight and importance. Marriage is one of the vital institutions of civilized life. In whatever community it holds a high and sacred rank, it is the source of all the social virtues and enjoyments. But wherever its holy obligations are unknown or unheeded, man sinks to the level of the brute, in regard to every thing that is elevating and ennobling.

Marriage is a *duty*—made so by our Creator. In forming the man, he did not intend him to be a lone and solitary being. The sacred historian instructs us that "the Lord God said, it is *not good* that the man should be alone; I will make him a helpmeet for him." From the body of Adam, the woman was formed; and Deity uttered the authoritative requirement, "therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Here is a strict command to enter the marriage state.

Matrimony is made a duty by nature. The human race are equally divided into the two sexes, male and female. They are evidently intended for each other's society. The woman, from her delicate constitution, stands in need of the aid, the protection and support of the sterner and more vigorous sex. And it is equally necessary that the man should be civilized, polished, and curbed in the outbreathing of his impetuous passions, under the influence of the purer mind and sweeter affections of woman. There is no way in which these mutual benefits can be so properly and so beneficially bestowed, as through the institution of marriage. The ties thus formed, call into activity, all the kindest and holiest affections of our natures—they bring out the bright virtues and excellences of the human heart, and awaken to life, that love which sweetens the uneven journey of earthly existence.

Every young man should make it the settled resolution of his mind, to enter the matrimonial state. This should be one of the important ulterior objects, to which his earlier plans and exertions should tend. To take upon himself the marriage obligations, with proper views and in proper circumstances, should be the goal at which every honorable young man should endeavor early to arrive. And they should never consider themselves as perfectly settled in life, and prepared to take their proper station in society, until they obtain this "helpmeet," this better half.

"The wish to marry, if *prudently* indulged, will lead to honest and persevering exertions to obtain a reasonable income—one which will be satisfactory to the object of your hopes, as well as to her friends. He who is determined on living a single life, very naturally contracts his endeavors to his own narrow personal wants, or else squanders freely, in the belief that he can always

* I would refer the reader to the Fifth Lecture of "Combe's Moral Philosophy," for some useful remarks respecting marriage, which should be read and heeded by every youth who expects to enter the matrimonial state.

procure enough to support himself. Indeed it can not have escaped even the careless observer, that in proportion as an individual relinquishes the idea of matrimony, just in the same proportion do his mind and feelings contract. On the contrary, that hope which aims at a beloved partner—a family—a fireside—will lead its possessor to activity in all his conduct. It will elicit his talents, and urge them to their full energy, and probably call in the aid of economy; a quality so indispensable to every condition of life. The single consideration, "What would she think, were she now to see me?" called up by the intrusion of a favorite image—how often has it stimulated a noble mind and heart to deeds which otherwise had never been performed!"* "The first blessing," says Bishop Taylor, "God gave to man, was society; and that society was a marriage; and that marriage was confederate by God himself, and hallowed by a blessing. Celibacy, like the fly in the heart of an apple, sits alone, and is confined, and dies in singularity. But marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world."

Some young men deem it exceedingly wise to make up their minds not to marry at all. But this determination is as ungenerous and dishonorable, as it is unnatural and unreasonable. And those who form it, are treasuring up to themselves evils and sorrows. The disadvantages of a single life are not so sensibly experienced while youth and health continue. But when old age creeps on, and the bachelor becomes wearied with the amusements of youth, and is necessitated to seek out other sources of enjoyment, then he feels the desolation of his condition. Avoided in society, as one who is crusty, sour, cold-hearted and austere, with no domestic circle, no affectionate companion or loving offspring, to welcome, and cheer, and smile upon him in his hours of retirement—he feels that he is indeed *alone*—a forlorn, isolated, forsaken being; the object of the scorn of the young, and the derision of the old, and the general butt of ridicule and sarcasm. There is no individual in community, more generally disliked and unenvied, than the *old bachelor*! When sickness overtakes him, he experiences still more keenly, his lonely condition. With no guardian angel hovering around his couch, to present the soothing cordial, and to sympathize in his sufferings, he lingers upon the bed of disease—is administered to by the careless hand of strangers, in accordance to his *ability to remunerate them*—and finally dies unwept and unregretted, and his name sinks into oblivion! Such is the career of the bachelor! How cheerless and uninviting!

The difference in the condition of single ladies and gentlemen, is strikingly obvious. Many ladies remain single through life, more from the force of circumstances, than from choice. Young men should remember that the condition of ladies, in regard to matrimony, is peculiar. From the usages of society, ladies can not seek out and select companions; but they must remain to be sought. They can *reject* proposals, but they can not *make* them—they can *decline* alliance with individuals whom they dislike, but they can not *propose* it to those whom they would choose.—

* Young Man's Guide.

From these restraints, imposed by the rules of propriety, a lady is not to be supposed to remain single from aversion to that institution of marriage, which has been formed by the Creator. She is not, therefore, to be disrespected on this account. But the bachelor, from his superior advantages of selection, must remain single only through choice; and thus makes himself justly the object of animadversion and contempt!

A young man has no "right to *sport* with the affections of a young woman, in any way whatever. Vanity is generally the tempter in this case; a desire to be regarded as being admired by the women; a very despicable species of vanity, but frequently mischievous, notwithstanding. You do not, indeed, actually, in so many words, promise to marry; but the general tenor of your language and deportment, has that meaning; you know that your meaning is so understood; and if you have not such meaning—if you be fixed by some previous engagement with, or greater liking for, another—if you know you are here sowing the seeds of disappointment—and if you persevere in spite of the admonitions of conscience—you are guilty of deliberate deception, injustice and cruelty. You make to God an ungrateful return for those endowments which have enabled you to achieve this inglorious and unmanly triumph; and if, as is frequently the case, you *glory* in such triumph, you may have person, riches, talents to excite envy; but every just and humane man will abhor your heart."

The proper time for marriage, is a subject of some moment. You should not enter the matrimonial state, until you are competent to support a family in circumstances of comfort. There is a Spanish proverb which says, "a husband without ability, is like a house without a roof." The man who has not the ability to provide for a family, would entail wretchedness, upon himself, and those connected with him, were he to be married. But in this land of plenty, there are no young men possessing health and habits of industry and economy, who are incapable of maintaining a family, by the time they arrive at a suitable age for wedlock. Early marriages are preferable to late ones. By delaying until middle life, or old age, the habits and temper of the parties become fixed, and it is with great difficulty that they can adapt themselves to each other's dispositions, so as to pass pleasantly through life—though it is better to marry late in life, than not at all. As a general rule, young men should not marry before the age of four or five and twenty, nor delay it, except where circumstances imperiously demand, after thirty. "In Wurtemberg it is illegal for any young man to marry before the age of twenty-five, or any young woman before eighteen; and no man is allowed to marry at any age, unless he can shew to the priest, his ability to provide for a wife and family. Such laws are extremely rational and judicious."

The proper qualifications of a wife, is a topic in which young men are deeply interested. It has been remarked—probably by some crusty old bachelor—that choosing a wife, is like buying a ticket in a lottery. Were young men blind and deaf, or void of discrimination, this assertion might be true. But to those youth who see and hear, and who do not allow their imagination to run away with their judgment, the selection of a companion need not be a matter of great uncertainty. In choosing a wife, you should be solicitous to obtain one who is *good and useful*, rather than one

* Guide.

† Moral Philosophy.

who is *only* beautiful and accomplished. Say what we will, in regard to beauty of person, and exercise as much caution as may be, against its attractions, still it will exercise all the influence it deserves. I do not caution you against selecting a young woman who is handsome; but I warn you against choosing a wife whose only attraction is beauty of person. The morning cloud and the early dew are not more fleeting, than comeliness of form and features. He who marries a lady whose only desirable qualifications are a handsome face and person, will in a few years, perceive that the object of his choice has become faded and plain; and beauty, her only attraction, having fled, there is great danger that alienation of heart and a life of wretchedness will ensue. While personal beauty will exercise an influence upon young men, I would urge you to seek for other qualifications of a less fleeting class; and if you do not observe them in the female who attracts your attention, beware of an union with her. If a man marries a doll because it is a doll, he must attribute it to his own weakness, if he is doomed to discover that his companion possesses no other attractions *but those of a doll!*

You should also beware of any undue influence from useless accomplishments. A young lady may dance gracefully, sing delightfully, execute music skilfully, and have at her tongue's end the adventures of the heroes and heroines of all the popular novels of the day, and yet if she possesses a sour disposition, an irascible temper, a cold, ungenerous heart, and is ignorant of domestic duties, she would make a poor and profitless companion. Such ladies,

"May do very well for maidens or aunts,
But, believe me, they'll never make wives."

"There's many a good wife that can neither sing nor dance well." "I am an old fellow," says the poet Cowper, in one of his letters to Hurdis, "but I had once my dancing days as you have now; yet I never could find that I could learn half so much of a woman's character by dancing with her, as by conversing with her at home, when I could observe her behavior at the table, at the fireside, and in all the trying circumstances of domestic life. We are all good when we are pleased; but she is the good woman who wants not the fiddle to sweeten her." A ball-room, a party, or the church, are poor places to select a wife. The fairest appearances are there put forth; but you know not the faults and imperfections in mind, in disposition and habits, which they may cover.—The old proverb wisely says—"If thou desirest a wife, choose her on a Saturday, rather than on a Sunday." A few familiar visits when the object of your attention is engaged in domestic affairs and has no expectation of seeing you, will afford a clearer view of her qualities and habits, than years of intimacy under other circumstances.—You should endeavor to conceive, if possible, what will be the disposition, the habits, the character, of your intended companion, a few years hence, when she will have been tried in the severe school of experience and domestic cares. If you have reason to apprehend that her qualities will not be as valuable and attractive then, as now, you had better abandon, at once, all idea of connexion with her—for marriage with such an one, is far more likely to be fruitful of evil than of good.

Young men should not look for perfection in the female sex, either in beauty of person, or in disposition, or mind. This would not be generous or reasonable—perfection dwells not in mortal frames. But there are a few valuable and all-important characteristics, which every young man should be satisfied dwell in the female whom he selects for his companion.

1. She should be *virtuous*. Virtue is the basis upon which all other valuable female qualities must rest. Women who are virtuous, although lacking in many other desirable qualifications, may still be valuable and worthy. But when virtue is wanting, the foundation of worth is removed, and no other qualification can atone for its absence.

2. She should have an agreeable disposition and an even temper. "This is a very difficult thing to ascertain beforehand. Smiles are cheap; they are easily put on for the occasion. By a good temper, I do not mean an easy temper, a serenity which nothing disturbs; for that is a mark of laziness. Sullenness, if you be not too blind to perceive it, is a temper to be avoided by all means. A sullen man is bad enough; what, then, must be a sullen woman, and that woman a wife; a constant inmate, a companion day and night. But if you have your eyes, and look sharp, you will discover symptoms of this if it unhappily exist. She will at some time or other, show it to some one of the family; or, perhaps, towards yourself; and you may be quite sure that in this respect, marriage will not mend her."* Good disposition and even temper are important accompaniments to virtue. For although your intended wife may be virtuous and industrious, yet if she has a sour, morose disposition and an irascible temper, the probability is great, that you will live unhappily together. But if she has a kind, pleasant, benevolent disposition and a well governed temper, your prospect is fair, of enjoying a peaceable and agreeable home.

3. She should possess an enlightened mind—or, at least, a mind that eagerly seeks for useful information. It is well known that the mother sows the first seeds of knowledge in the minds of her offspring. How important that she should be qualified to discharge this office in a beneficial manner. Her mind should possess clear views, not only in relation to general knowledge, but especially upon the subject of religion and of moral duties. It is extremely unfortunate to marry a young woman who is destitute of correct religious impressions, and especially one who has no inclination to seek for light upon this important subject. Such an one, would be peculiarly exposed to the thralldom of bigotry and fanaticism, and your domestic peace would be liable to be embittered by the deleterious influences of religious error. See, then, that the object of your choice possesses a sound mind—one that is anxious to acquire a fund of valuable knowledge, and is capable of appreciating the worth of pure morality and of enlightened views of the Gospel of the Saviour.

4. She should be *industrious*. A wife destitute of industry, is little better than a drone or a block. Whatever may be your circumstances, an industrious companion will be far more valuable, than one who prefers to eat the bread of idleness.—They had a correct view of this subject anciently. In Proverbs, it is said of a virtuous or industrious woman—"She will do good and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands." And from the neatness of his apparel, it is said, "her husband is known in the gates, when he sitteth among the elders of the land." Seek for a young woman, who, instead of devising ways and means to squander your property in useless dress and extravagant display, will endeavor, by industry, prudence and economy, to assist you in securing a suitable competency for life—one who will indeed, be "a helpmeet" for you. If a young lady spends the greater part of her time in languishing over a novel, or drumming upon the piano, or "spinning street-yarn" to indulge in idle gossip, beware of making her your companion—she is lacking in one of the most important characteristics of a good wife—viz. *industry*.

5. She should be well versed in domestic economy. "Without a knowledge and love of domestic concerns, the wife even of a peer, is of but little value. It was the fashion in former times, for ladies to understand a great deal about these things; and it would be very hard to make me believe that it did not tend to promote the interests and honor of their husbands." Young men should be very cautious on this point. They should never knowingly be joined in wedlock to a

* Guide.

female who is ignorant of the domestic affairs of a family. Even though there may be no necessity of engaging in them constantly herself, still it is important for her, to know how they *should* be transacted, in order that her household may be conducted in a successful and economical manner. With an ignorant wife and ignorant servants, your domestic concerns will soon be in a lamentable condition, and you will suffer in comfort as well as in interest.

Many other valuable characteristics of a good wife, might be enumerated, but these must suffice. If you obtain a companion who is virtuous, of a gentle disposition and even temper, who possesses a well informed and tractable mind, is industrious and well versed in domestic economy—you will secure one of the richest of earthly blessings—she will be a jewel above value. Her features may be plain, her complexion may not be fair—but what are these but fleeting shadows that disappear with the few days of youth. "Beauty in woman is like the flowers in Spring; but virtue is like the stars of heaven." Personal beauty is liable to be destroyed by the first frost of sickness; but if your chosen one possess the qualities I have enumerated, she is adorned with a beauty, which, instead of fading and disappearing, will grow brighter and lovelier with advancing age, and sweeten all your domestic experience.

[This chapter concludes the series to Young Men. In accordance with my original plan, I shall proceed to address a few chapters to Young Ladies.]

For the Magazine and Advocate.

LETTER,

TO REV. E. E. GUILD.

Lockport, November 24, 1837.

DEAR SIR—Yours of the 30th ult., published in the last Magazine and Advocate, containing charges against me made by the Rev. Mr. Clark, of Harpersfield, Delaware county, is before me.

As far as relates to myself, I declare the charges *false*, and have the fullest conviction that Mr. Clark knew he was bearing false witness against his neighbor, when he made them. The man (not the gentleman) alluded to above, I suppose to be the person who resided near Cooperstown during a part of the time of my residence in that village; and who was engaged some part of the time, in a factory, and then as an agent for establishing Sunday schools, and lastly, in preaching, during which time I was acquainted with him.—He made it his business to slander Universalists, sometimes by publicly telling his deluded votaries that some prominent Universalist had renounced his faith on a dying bed, and, when he conceived it would produce a greater effect, he publicly declared that I had renounced my faith in Universalism, a report which, I doubt not, I heard mentioned a hundred times after he commenced his career in Otsego county. No notice was taken of him there, for the doctrine and its salutary effects were too well known to be injured by his vaporings. He was the first man who introduced the revival measures there—having procured his strange fire from Finney's altar, and offered it like Nadab and Abihu of old.

The Presbyterians, both at Cooperstown and Fly Creek, remember to their sorrow, that there were protracted meetings at each place, as Mr. Clark says. A man by the name of Albert North, who lived at Fly-Creek, a deacon of the Presbyterian church, caught the strange fire, and with Mr. Clark, procured Littlejohn to hold a four days' meeting at that place, in the Universalist meeting-house; believing it would root out Universalism, provided I could somehow or other, be got out of the way. They commenced praying for my conversion, and at last, Mr. North prayed for my *destruction!* to wit, "that God would stop me from preaching at Fly Creek"—"that He would strike me dumb"—"and finally, if I persisted in my course, that He would take my life." This

course was persisted in by Mr. North for weeks, and months, until he became impatient, and concluded to take the work into his own hands.

Accordingly, he came to my house in Cooperstown, in company with young Mr. Beedle, the clergyman of whom Mr. Clark made mention.—On arriving at my house, Mr. North said he had come to convince me of my error. They were kindly received, and after being seated, I presented Mr. N. with a Bible, at the same time retaining one myself, observing to him, that I was disposed at all times to appeal to that book, and that the man who convinced me of error laid me under the greatest possible obligations. He replied to me that he did not wish to have any thing to do with the Bible. I then remarked to him, that if he was not disposed to make that Book the standard, his visit might as well be terminated then as at any other time. But he commenced exhorting me to flee from the wrath to come, to which I replied, that his exhortations could not be received until the question was settled, and if I was found to be in an error, and his creed true, then he would be listened to, and not till then.—At length being urged to appeal to the law and the testimony, he read with great apparent reluctance, the 2 chapter of the 2 Epistle of Peter, with much emphasis. After a pause, I called for his application to my case—when he commenced and read the same chapter again, and afterwards, again, He was still pressed to make an application or some remarks, and the only reply was—"that means you." I then inquired of Mr. North whether he had prayed for my destruction, as stated above. I repeating his language. In reply he said he did not recollect whether he did or not, and then added—"God will soon arrest you, either in mercy or in judgments—he will either stop your preaching by converting you, or silence you in death." Here his countenance showed the full depth of John Calvin's vengeance. I then remarked to him, in a plain but mild manner, that he had exhibited clearly, a disposition to take my life; but the evidences of his cowardice induced me to feel perfect security against any harm I might otherwise be exposed to. I then repeated the question, whether he had ever prayed for my destruction, and received an answer, as before.—I insisted on his answering me, either affirmatively or negatively; he then remained silent. I then charged him with having offered such prayers, and pledged myself to prove the charge—to which he replied as before, that he did not recollect. He would often break out into an exhortation, and tell me I was going down to hell. He was repeatedly informed that such declarations were inadmissible, and at length when he so frequently sentenced me to hell, I distinctly informed him that he must not repeat such language again in my house—if he did, he must leave it—that I was a husband and a father, and would not suffer myself to be degraded in the estimation of my household. After much desultory conversation, in which I repeatedly desired him to redeem his pledge which he gave at the introduction, to convince me of my "error" from the Scriptures, and he as often declined, I propounded the following question—viz: "Admitting myself to be in error, as you allege, and God should commit my final destiny to your disposal, what disposition would you make? Would you make me an heir of salvation, or of damnation? He smiled, and said he would save me, by all means. I then replied, that, "admitting your doctrine true, the only misfortune is, that we have not a God of as much goodness as yourself: for in such a case, we should all find salvation, as your goodness is sufficient, but lacks the means." At this saying he appeared much agitated—stretched his arm over my head with his fist clenched, and said to me, "You are going down to hell, and taking thousands with you." I replied, "Sir, you must leave my house"—when he immediately left, without any further conversation.

So much for the story of turning a man out of my house, who "got alarmed about his soul's sal-

vation." This is the whole affair on which the story is founded, and must have been known to Mr. Clark at the time, as he and Mr. North were hand and glove companions then, and for years afterwards, in their revival operations. I have not desired on my part, to keep it a secret, and in publishing the above I do it with a knowledge that there were also present, besides my own family, Mrs. Avery, Mr. Elias Beadle, (now Rev. E. Beadle, of Albion, Orleans county,) and Mr. and Mrs. Comstock, then of Cooperstown.

As to my renouncing Universalism, my public labors must speak for themselves, as I have continued to preach the doctrine for nearly seventeen years, without any doubts of its truth; and hope I may never dishonor God and religion so much as to be left to believe the doctrine of endless misery.

I have given the above statement as briefly as possible, and am happy in being able to prove the same, if necessary.

The propriety or impropriety of the course pursued in relation to Mr. North, I submit to the decision of the candid public, without any misgivings on my part. As to the effect produced on him, as far as the circumstances are known, there has been but one opinion on the subject—previous to the event above alluded to, he was obtrusive, overbearing and abusive, in what he was pleased to term "working for God;" seeking every opportunity in the absence of the male members of families, to exhort those who differed from him in religious faith, to flee from hell—pursuing it from morning till noon, and from noon till night—and when informed that his company was not wanted, he would persist in his course, until he became a pest in his neighborhood. But ever after his visit to Cooperstown, he ceased to be a busy body in other persons' matters, and attended to his own business.

In the case of Mr. Clark—on a survey of the whole ground—his intimacy with Mr. North and Mr. Beadle—their conjoined efforts against Universalism—I think he could have had no excuse for relating such a perverted statement of the wonderful protracted meeting—and of the person under "great alarm about his soul's salvation" being "turned out of doors." Can any extenuation be offered, whereon a rational belief can be founded, that he was not, at the time he made the statement, uttering a wilful and deliberate falsehood? I can find none. And for what purpose did he relate it? To save souls from the wrath of God, and endless misery, and convert them to the "Gospel of truth?" There is not a lover of the Gospel of the meek Son of Mary, but must sicken at the thought! Can such a man believe that there is a "God that judgeth in the earth," and that "all liars shall have their portion in the lake that burneth with fire and brimstone?" Will such men and such means ever convert the world—put to silence infidelity, and produce a return of the purity, peace and primitive simplicity of the Gospel? Will not infidelity gather strength from every such occurrence, and the cause of pure religion be depressed? Let it be borne in mind, however, that where slander and persecution commence, the influence of religion ceases. The skeptic might as well blame the sun for all the storms and tempests that have swept over the earth, as to blame religion for all the persecutions that have been in the world. The sun always shines in all his glory and beauty, unaffected by storms or convulsions on the globe. So Christianity is always bright and fair, reigning in its own unsullied glory, far above the passions and weaknesses of men.

In conclusion, may my plainness of speech not be construed into a want of charity, as I have been governed by no motives but those of truth and justice, ever praying that all who have been out of the way in the above occurrences, may be brought to repentance, to the acknowledgment of the truth.

Yours in the Gospel of Christ, JOB POTTER.
Rev. E. E. GUILD.

For the Magazine and Advocate.

RELIGION AND A SICK BED.

That we are mortal, is a position so evident as to need no proof. Let him who is disposed to doubt it, turn aside, for awhile, from the busy bustle of life, and visit the chamber of a dying fellow-mortal. Let him look upon a being of flesh and blood like ourselves, gasping and struggling under the strong arm of "the king of terrors;" the lamp of life growing dimmer and dimmer—just flickering with a transient gleam, and then extinguished. This is the grand consummation of all terrestrial things. Here we behold the end of all earthly wisdom, and earthly greatness. To this point all are tending—this fate all are expecting.

This being the case, we naturally look forward to that time, as the most important event of our earthly existence. And we are often inquiring what shall comfort and support us in that hour, when all the gayeties and vanities of the world, have lost their power to charm. But one answer is ever given to these inquiries—religion—religion—nought but the religion of the Bible can sustain the soul, when sinking under the strong grasp of the angel of death.

But mankind, in the wisdom of their own imaginations, "have sought out many inventions"—have built many and conflicting sentiments, and dignified all with the sacred name of religion.—And although these systems of faith are as innumerable almost as the stars of heaven, or the sands on the sea shore, and each opposed and differing from the other, yet there is one system in particular against which all the mighty energies of the others are united. I hardly need add, the doctrine of *Universalism* is the one against which all this mighty array is formed. Wherever we go, we hear it ridiculed and misrepresented, and its believers and advocates calumniated. But the great and overwhelming argument which is used on all and every occasion, is this—that although "Universalism will do very well to live by, it will not do to die by." Although this is an old saying, it does not follow as a matter of course, that is a true one. We have abundant testimony, both of the living and also of those who have gone to their last, long home, to prove that Universalism is not only good to live by, but is also good to die by.—Most of us have seen friends and neighbors leave this world in the full triumphs of faith; buoyed up to the last by the glorious hope of the "restitution of all things," and an unwavering confidence in the efficacy of the atonement made by our great High Priest, and the immutable and unchangeable promises of our God.

I myself can testify, that Universalism is not only good to live by when in health and prosperity, but that it is good to support us when sinking under the hand of misfortune—that it smooths the pillow of sickness and distress, and makes the suffering "bed feel soft as downy pillows are." I well remember the time, when a "stranger in a strange land"—far from the friends and the home of my youth—stretched upon a bed of sickness, which I then expected would be my bed of death, with the prospect of the unknown and invisible world full before me. Then it was, that I found Universalism to be a good sick bed companion. All was peace and joy unspeakable and full of glory. "I knew in whom I had believed, and that he was able to keep that which I had committed to him," until I should arrive at the coast of the heavenly Canaan. Universalism is a good sick bed companion.

H. L. H.

Hermion, St. Lawrence county.

The pages of Scripture, says Hervey, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractives.

There is no greater enemy in the eyes of the imprudent man than he who advises him.

For the Magazine and Advocate.

AMERICAN CHARACTER.

An Oration delivered at the Exhibition of the Clinton Liberal Institute—August, 30th, 1837.

BY J. T. GOODRICH.

Much has been written upon American character. Many foreign tourists have ranked it far below that of the principal nations of the eastern hemisphere. They have overlooked the many in their own country, whose conditions are scarcely preferable to degraded slaves, and pointed to their associates, the few favored by fortune and refined by literature, as the standard of their national character. Taking only a cursory view of us, they often underrate our condition. Cramped into a stage-coach, stowed away upon a steam-boat, or in a rail road car, which moves with the rapidity of the winged wind, their opportunities for observation are extremely limited. Here, all classes are mingled, and the plain every-day laborer contests the attention with the well bred gentleman. In years now gone, when the intoxicating glass was passed around, many have indulged in this low gratification of the appetite, and appeared truly despicable. Moving at home among the most cultivated, who stood much on the rules of etiquette, tourists were unaccustomed to witness such scenes of equality. At any time, or on any occasion, it is utterly impossible for different classes to mingle as equals in their own countries.—Could the very scum of the eastern world enjoy the same privileges that ours enjoy, these genteel travellers would bow their heads and blush at their horrid enormities and disgusting excesses. To judge the character of a nation by one class only, or under such circumstances, is the height of injustice. Foreigners, often mistaking the extravagant dress and supercilious manners, language and behavior of elowins, for gentility, have considered our character truly trifling. On the contrary, the inquisitiveness of the Yankee makes him little liable to such mistakes as these, which reflect so little honor upon the perception of any traveller.

From our diversified habits and manners, others have concluded that we possess no national character. The period has been when this remark was true. Settled by different nations, for a time there was, necessarily, great diversity of manners. But a mutual interchange of feeling soon assimilated man to man. All approximated a common standard. Still character is materially affected by soil, climate and occupation. It can not reasonably be expected, that the traits of every part of a nation, which possesses as great a diversity of these as all Europe, and a much larger territory, should be very uniform. Under such circumstances a difference always has existed, and will exist. But the impartial and critical observer will discover many peculiarities operating over the whole amplitude of American society. He will perceive much national vanity—debasement from avarice—an undue love of office—and unchecked party spirit, tending towards anarchy and not domination. But on the contrary he will also observe a preference of sense to sound, utility to ornament, dignity to foppery, and goodness to mere accomplishments. He will behold much honor, wisdom, and so universal a love and respect for virtue, that no efforts are spared to inculcate its high and holy principles, or to court even its shadow when its substance is wanting.—He will see literary effort encouraged, the arts fostered, genius rewarded, oppression firmly resisted, our rights invariably defended, our laws faithfully executed, virtue amply recompensed, vice adequately punished, infidelity generally despised, man held accountable to God only for his opinions, the great and everlasting truths of religion considered the fountain, and the practical Christian the consummation of human virtue. He will witness an all-pervading spirit of mechanical, agricultural, and manufacturing invention constantly turning and overturning theories and improving the implements of past genera-

tions. Though we have not the politeness of high blood aristocracy, we are proud of the welcome greetings of Yankee hospitality. The fact that no writer who has long resided with us has given us an unfavorable description, conclusively proves that our good qualities overbalance our evil.—Those who have ridiculed our morals and been horrified at our depravity, have formed opinions from the slightest views.

Useful knowledge is very generally diffused, still a wide field is open for improvement. We never should cease our efforts to elevate the standard of education, till all in every condition of life feel its influence and appreciate its blessings.

In our country property or ancestry affords but little ground for literary or political preferment.—Franklin was once a poor apprentice boy, and the present chief magistrate of this vast republic, arose from the darkness of poverty and the gloom of obscurity. Hereditary distinctions permit those to sway the rod of empires that are better qualified to wield the spade, but republican equality raises many precious minds from the depths of solitude to the pinnacle of unfading fame. Here, sooner or later, the brilliancy of a superior intellect will be perceived. For a season it may be obscured, but like yon sparkling luminary it shines, and is destined to shine when every cloud shall be dissipated. Devoting all its mighty powers to one great object it can scarcely fail of its accomplishment. Like the flowing stream, its progress may be arrested for a time, but its energies accumulate till it bursts its fetters and swiftly bears all obstacles down its resistless current. How consoling the thought the poor parent may possess—the father as he jogs his little boy upon his knee, or the mother as her little daughter plays so prettily upon her lap, may perceive a genius as powerful as the fabled Hercules as quenchless as the supernal fires. There is not on earth another land where distinctions exert so little influence.—Here,

“Honor and shame from no condition rise,
Act well your part, in that the honor lies.”

Here property tends to an equalization. Like water it continually seeks an equilibrium. The wind may raise the waves of the ocean, but they gradually diminish as they approach the shore.—The undulations produced by the fall of a stone are more and more gentle, till they are lost in the surrounding deep. So industry may accumulate a huge mass of silver, but its owner dies to-day and it is divided to-morrow. Hence there is a constant tendency for the poor to grow rich, and the rich, poor. This exerts a favorable and powerful influence upon our character and the stability of our institutions. It frees us from excessive wealth and extreme poverty, and places us in a medium state, which is most favorable to practical morality and virtue. It gives the mass of our citizens a home. The proper management of public affairs affecting their pecuniary prosperity, they feel deeply interested in them. How much preferable is our condition to those nations where property and power are possessed by but few—and how much happier is the master who can cultivate a small plot of his own, than the servant who manages large areas for another? How much harder will he toil, and how much more care will he exercise, when he expects to realize the benefits of his labors? Morally or physically if man can perceive that he will certainly reap according to his work, a powerful influence is exerted. Could all the bearings of this principle be understood, the manacles of every slave would be broken, and every being under the wide canopy of heaven would be free.

Though the mass of our citizens is generous, yet the love of wealth is not wanting. Indeed they pursue it with untiring zeal. It has planted the eastern emigrant near the borders of the Pacific. And it is well that it has been so! for riches in Missouri are preferable to poverty in New-England. It is the great ocean which swallows up nine-tenths of all the streams in our country. It makes business the all-absorbing topic. About

this, and this only, many men will talk, of this will they hear, and with it will they be entertained.—Whether eating or drinking, sleeping or waking, marrying or dying, their greatest concern is business. The idler is driven from the shops, or jostled from the walks, and he beholds a sour aspect on every face. One writer calls all America ONE “GIGANTIC WORKSHOP,” over the entrance of which is the blazing inscription “NO ADMISSION EXCEPT ON BUSINESS.” If pursued as a means and not as an end, it is laudable; and the society is good, and the nation prospers that discountenances idleness.

We are an energetic people. We not only act but we act in a hurry. Our smooth-moving boats must scud away with the rapidity with which Phaeton rolled through the etherial vault of heaven; and our rolling cars must move as swiftly as the fabled Pegasus. Those sciences once the labor of years, must now be learned in as many months, and the lawyer's and minister's few brief remarks, that formerly occupied half a day, must now be told in half an hour.

We are a thinking and reflecting people. Witness the intense interest manifested, when an important election is pending. All classes desire every change to improve, but often fear it will injure their condition. They are ever watching, acting, reforming, or maintaining as they think their good requires.

We are enthusiastic and easily excited. In that cold and phlegmatic temperament of our ancestors, whose fancy could never be raised, by all the charms of eloquence, we do not participate.—Our zeal removes indifference and sometimes disregards politeness. However disagreeable, it is preferable to cold formality. The warmth and freedom of opinion require the action of intellect and develop native genius. *Excitement pervades all classes and conditions.* The owner of the palace and the cottage, the president and the path-master all hope for, dread or feel its power. It forms mobs, parties, societies and combinations, leads public opinion, heats the brains like a furnace, demolishes all reverence for antiquity, and analyzes fearlessly the precedents of authority.

We are enterprising and industrious. To-day our merchants are wrecked upon the shoals of insolvency, to-morrow their scattered fragments are gathered in Illinois. If the minutest insects, by carrying one small particle of earth at once, can rear the islands of the wide Pacific from depths unknown, if the perpetual dripping of a fluid will wear the surface of a rock, they calculate that industry may yet enable them to repose their weary limbs upon the downy bed of ease. Our youths leave their long-cherished homes, and cities spring up before them almost by magic, and the towering forests give place to beautiful and cultivated fields. They annihilate space, navigate nearly every stream, ascend the rugged brows of the Alleghany, and the craggy peaks of the Rocky Mountains, and sail unmolested amid polar ice-beds and burning tropical waves. No project is too hazardous to be attempted, and few obstacles too great to be removed. Yankee enterprise has already navigated the aerial vault of heaven, and we playfully anticipate a time when they will attempt to plant a colony on the moon's dark side, and send their flying ships and winged cars along the milky way! The period will surely come when every part of this vast continent will teem with life and intelligence. That ever restless spirit of enterprise will roll on, and on, and on, till every isle in the wide world is explored and peopled, and every star in the infinitude of space accurately measured. No other nation is capable of enjoying so great blessings. Enterprise produces universal action. Fertile Egypt reads desolation, and Rome destruction upon the brow of inactivity.

We are patriotic. The many changes occasioned by unparalleled prosperity have indeed diminished the fond affection for the parental fire-side and the scenes of childhood; still there are ten thousand ligaments that bind us to our lovely

institutions. Let the proud usurper dare to raise an opposing hand against them, and our noble and illustrious defence would "shed unfading lustre upon the pages of history." If the din of war should sound—if a foe should invade our happy land, patriotism would be forcibly felt. We never would relax our energies, till our haughty enemy lay prostrate at our feet—our Eagle soared in triumph over every foe, and the loud clarion of victory, wafted by every breeze, echoed and re-echoed to the remotest part of the universe. Whether amid Alpine rocks, polar snows, or burning sands, we love all that cherish the same liberal principles. This has extended and will extend republicanism until Time's unerring finger shall indelibly inscribe universal decay upon every throne, the last strugling groan of tyranny die upon the ear, and the whole world bloom in immortal vigor and undecaying splendor.

In conclusion; *our character is favorable to the permanent prosperity of liberty.* The highest intellectual improvement, and moral culture in its widest sense—having Christianity for its acting and renovating principle, will place us on the loftiest summit. It "will rear the fabric of FREE GOVERNMENT to the skies." "God has promised us a renowned existence" if our character merits it. "He speaks this promise in the sublimity of nature. It resounds all along the crags of the Alleghanies. It is uttered in thunder at Niagara. It is heard in the roar of two oceans, from the great Pacific to the rocky ramparts of the bay of Funda. His finger has written it in the broad expanse of our inland seas, and traced it out by the mighty Father of Waters." This vast country, was made for the noblest purposes. O, that her voice may be harmony—her bosom, purity—her ruler, liberty—her duration, time—and her end, eternity!

For the Magazine and Advocate.

TO MOTHERS.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

In 1832 there died one of the most eminent scientific men of France. When a young man, he was unable to prosecute his education without the assistance and patronage of friends; at his death, we find him loaded with all the honors which universities and scientific bodies could communicate, and elevated equally by Napoleon and the Bourbons, to the highest political station to which the subjects of France may aspire. All these "blushing honors" which **BARON CUVIER** bore thick upon him, did he mainly ascribe to the judicious care of his mother. Even in his latest years, amid the busy and absorbing occupations of his very active life, we find the memory of his mother vivid, affectionate, and undimmed. Every even the most minute circumstance connected with her memory, he cherished; her many little kindnesses, he loved to recall; and the most trifling occurrence which reminded him of her, was interesting and important to him. The flowers which were her favorites, through life had a charm—a hallowed charm, for him, and from this single instance, a mother's heart can easily picture other consecrated memorials of one that idolized his mother.

What did the mother of Baron Cuvier do, to deserve such hallowed remembrance? Not only tenderly, which every mother might do, but wisely, did she nurse and rear her boy with a constitution and health but feeble. Her superior knowledge of what is injurious to human health, and what is beneficial and promotes it, was, however, but a small item in her claims upon a son's esteem and affection. She devoted herself equally to the cultivation of his mind; and to her wisely-directed, and well-sustained efforts in this respect, did her affectionate son love to attribute all his future career of activity, usefulness, happiness, and renown. Early did she instil sacred and religious impressions; the earthly parent directed her son's earliest thoughts to the wonderful works of his Father above. At the early age of four, she had taught her boy to read, fluently, we are told.

At a neighboring school she had him instructed in the rudiments of the Latin language, and although she was entirely ignorant of Latin, yet she made him repeat his lessons to her, and the effect of this was, that he was always better prepared with his tasks than any other boy in school. Drawing and several other branches of education, she taught him under her own inspection; and by the help of some well-informed friends, she had him supplied with the best works in history, general literature, etc., by which she nurtured a taste for reading, and that ardent desire for knowledge, which became the principal spring of his future strenuous and splendid intellectual exertions.

We could tell other tales of excellent mothers and grateful sons. This, however, is enough, if a few of those mothers into whose hands this may fall, will be stimulated to make such efforts as may qualify them to be judicious, and right-minded instructors of their own families. Mothers, you can do more for the future welfare of your children than all other agents whatever. Mothers, if you perform your humble and unostentatious duties well, you will embalm yourselves in the hearts of your children as no other being can do.

Will one of my readers, think, plan, strive to be a GOOD MOTHER? Will two? Will more?

For the Magazine and Advocate.

THE RELIGION OF CHRIST.

BY REV. M. SANFORD.

What was the religion of Christ? Look over the history of his life: his character solves the inquiry. If any being in the form of humanity ever delighted in moral purity and diffusive benevolence, he is the one. Unspotted in his character, it shone in the purer splendor of supreme excellence. Pure in spirit, he keenly felt pity for the sons and daughters of want. Undeified before God, he spent his life in the service of man. Destitute of the riches of this world, "he went about doing good." He turned not aside from any whose condition he could bless. While the Priest and the Levite passed by the objects of compassion, and made their way to the Synagogue to attend the services of the Pharisee's religion, he stopped to bind up the wounds of the sufferers, and restore them to health and virtue. While the sanctimonious religionists of his day sought religion in means to save souls from a future hell, he found it in relieving both the physical and mortal wants of the children of men. While they would avert the wrath of God he would avert the sorrows of man. While they went up into the temple to pray, he went into the house of wo to relieve. While they wore sad countenances to deceive men and women and obtain their substance, he went with his countenance beaming with the smiles of love, that he might cheer their hearts with that affection and love which was reflected so resplendantly from his own breast. And while they were careful to shun the society of publicans and sinners, and mingled with none save those who wore their own phylacteries, he consulted no man's creed or test of merit, but if he found a man in need, whether Pharisee or Publican, his soul sought means to relieve him. He was a friend to the friendless, and a comfort to the afflicted. He healed the broken heart of the widow of Nain; sympathized with the weeping sisters of Lazarus at his grave, and shed tears of compassion over the fate of "the great city." He seems to have felt the tie that bound him to every child of God. He treated every man as a brother, and his devotion to the welfare of man significantly declared that his own glory was bound up in the welfare of the human race.

Reader, such was the religion of Christ in action. "Go thou and do likewise."

Bath, N. H.

BEAUTIFUL METAPHOR—In our adoration, all perfect qualities of mind, and might, and sovereignty, revolve around the name of Father, receiving from it that light and glory, without which they were dark orbs of desolation.—*Rev. W. J. Fox.*

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, DECEMBER 8, 1837.

APPOINTMENTS.

I occasionally receive letters from ministering brethren, containing requests something like the following—

"Br. Grosh—I should like an appointment somewhere in your vicinity on the — Sunday in — next. Can you make one for me? If you can, please make it; for my travelling expences will be considerable, and I shall need an appointment to enable me to reach my destination."

Now, be it understood, I make such appointments with the greatest pleasure, when I deem them beneficial to my brethren. As proof of it, I have even given up my own appointment, and preached elsewhere at a risk of receiving nothing for my services, to accommodate travelling brethren, who I knew needed the little compensation I was certain they would get in my stead. But when such a request comes, I sit down—count over, one by one, the twenty dead, sleeping, or idle societies around Utica. Some give a preacher five dollars, almost certain, but that will hardly pay the expences of going there and back again—others can not always get the meeting-house, and I do not know on what day they can have it—others depend on collections, and sometimes raise something worth while, and at other times barely enough to render the word "compensation" a misnomer—others neither collect, nor provide payment in any other way—and thus my mind travels from one to the other, without being able to come to any conclusion. If I make an appointment for my brother, it will delay him two or three days on his journey—it will cost him, probably, from two to four dollars to go to and from the place, and he will receive for this delay, this expense, and his labors, from 0 up to six or seven dollars! So, as every one may see, I run the risk of taking money out his pocket—if there is any there—instead of aiding him to replenish his exhausted funds.

These are facts—stubborn, grievous, shameful facts! I have held them back too long—it is time, for the sake of travelling brethren, and of the societies themselves, that they were made known, even if they cause a blush to the latter, and a sigh to the former. I will make any appointments, when requested; but let our ministering brethren remember these circumstances, and make their own conditions.

And now—one word to the societies destitute of preaching around Utica. I am asked why I do not visit you, or send you preachers occasionally. To many of you, I answer, *I can not afford it*, when I even have the time to do it—and as for sending you preachers—unless where I have reason to believe you will give the laborer the hire of which he is worthy—really, neither my benevolence nor my conscience will permit me to do it. Make arrangements to compensate your laborers in the Gospel field—let me know the amounts you can give, and the times when you want preaching, and if in my power, you shall be supplied. Let none but those societies who are really of the character here described, think I mean them.

A. B. G.

CHENANGO ASSOCIATION.

I commented on a resolution passed by this Association at its late session, in regard to Oliver West, calling on the Standing Clerk for information, etc. Br. Doolittle answered my call in due time. He says, "The resolution in relation to said West, as it stands on my record, closes thus:—'therefore, Resolved, That fellowship be withdrawn from him.' I think Br. Guild must have made the mistake in copying the minutes for publication."

A. B. G.

RELIEF SOCIETY.

The Chenango Association, says Br. Doolittle, "after some discussion, came to the conclusion that it would be best to give the preachers such a support as would supercede the necessity of forming a society for the relief

of their widows and orphans. *So mote it be!* Amen, my Br., with all my heart! Let every Association not only conclude that it is best so to do, but do it, and I will advocate the dissolution of all such societies already formed, and the expenditure of their trifling funds immediately, in any praiseworthy object in which the contributors thereof may agree. But until this is done, I shall advocate the formation of Relief Societies in our denomination—not that I expect (God grant that I or mine may never need it!) to be benefited by them, but because I sincerely believe that the general good of preachers and laymen will be promoted thereby.

A. B. G.

THE SERMON ON THE MOUNT.

We believe it to be often the case, that men in the search for truth, becoming bewildered and perplexed by the various antagonist doctrines of Christian sects, calmly acquiesce in the tenets taught them from childhood and without further examination live and die in the religion of their forefathers, or wander in the mazes of skepticism, or plunge into open infidelity. We think one reason for this to be the neglecting of the teachings of Jesus, and the implicit confidence placed in the opinions and theories of men. They have not gone to the Fountain Head, but have quaffed from streams more or less diverging from the great source, and, as they have diverged, mingling with things far less pure and holy, in their nature.

Learned and great men have been looked upon too implicitly as teachers, and regarded too much, as if they were infallible. In thus doing, various and hostile doctrines have been encountered and these being the teachings of master-minds, the question has been naturally asked, "which of them shall we believe?" And the very fact that adverse theories in the Christian world exist, should have been enough to have convinced the inquirer that he was not searching in the right place for the doctrines and precepts of the Gospel. Surely a virtuous name and a powerful intellect should have all the influence with us of which they are worthy, and a learned and deep-sought exposition should be valued in proportion to the light which it sheds upon the truth. But they should not be allowed to carry us away from the Bible, and the light which develops a truth should not be taken for the truth itself, for the value of that truth is intrinsic and possibly contains much that is yet to be brought to light.

Is not this reverence for great and learned authority, a portion of that feeling with which the decisions of councils and the doctrines of creeds were formerly regarded, nay, with which they are regarded now? To be sure, the stake and the rack do not now await us, as of old, if we dissent from these decrees and doctrines, but does not the influence of the opinion of a great man weigh far too much with us? Is there not too much of a veneration for the Fathers? Is not an appeal to the doctrines of this or that illustrious teacher, during the past ages of the church, considered too much as the last and best resort in determining the truth of a question? Is not what Calvin taught, or what Luther taught, or what the Reformers said and did, made of too much importance in the formation of our opinions?

If this be the case, is it not a reason why so many are beclouded and led astray in seeking the way of eternal life? Have they not come to the study of Christianity through the medium of those who were themselves but learners, instead of going directly to Jesus? and when they have found contradictions, and dim and mysterious doctrines, have they not said, "why should we search, what we have been taught, shall be our opinions?" or have they not exclaimed, "Christianity is a paradox, an absurdity, we do not believe it?"

Now let them put aside the opinions of men, and read the precepts of our Master as they fell from his lips.—This is the way to become acquainted with Christianity—here is the foundation whereon to build our religious opinions. The fathers, the teachers, and the reformers, were but men—frail, fallible men—and so were, and

are, all the learned doctors of modern times. We have access to the same great truths which have laid open to them, and if we come as little children with humble hearts, we shall be taught of their Master and Teacher doctrines, that time can not alter nor opposition overthrow.

One of these sublime lessons is "the sermon on the Mount." It is another of the internal evidences for the truth and divine authority of the Gospel. Here is that which will make one far better, and wiser in heavenly things, than all the polemics, and the learned discussions which have agitated the church for many dark ages—or which have grown out of the light and advantages of more modern times.

After hearing and reading the opinions of men, to open the Bible and read this discourse of our Saviour, appears like leaving the crowded city where we are pained and distracted with the glare, and the hum, and the bustle of humanity, and the various and glittering specimens of art around us—it is like leaving these, we say, and going out amid the fair fields and gazing up into the clear calm sky, and feeling the pure breezes of heaven upon our brow, and finding in "the lilies of the field and the fowls of the air," simple, but more direct incentives to worship and love our heavenly Father, than we have found in all the variety and tumult which we have left behind us. It is a lesson taught us amid the simple beauties of nature. A better lesson than ever came from the priestly council or the student's cell—a better lesson than man alone could ever teach us—is the beautiful one which our Saviour preached to the people, when they came to him upon that mountain in Judea, and he opened his mouth and taught them. As the gentle dew upon the flowers, as the Summer's breeze to the burning brow—as the desert fountain to the parched lip—is this lesson of Jesus to the lone wanderer—the perplexed doubter—the weary one of earth—ay, to any one who would hear things of the kingdom of heaven!

We have said, or would say, that we would not that one should discard any help to the understanding of the truth which they may obtain from the learned and the pious of the past or the present time. But let all opinions be referred to one test, and let that test be the precepts of the Gospel. And let these precepts not only be poured into our ears, but let them be breathed into our hearts, giving life, health and energy to all our thoughts, motives and actions. Let them be not only listened to but practiced upon daily, hourly, momentarily! for Christ says, those that hear his sayings and do them, are the wise men, the builders upon the rock!

E. H. C.

THE RECORD.

The *Kennebec Association* met in Bowdoinham, Me., October 4th, Alpheus Lyon, Esq., Moderator; B. J. T. Gilman and L. P. Rand, Clerks; Gardner, Drew, and Burr, committee of fellowship and discipline; C. C. Burr, Standing Clerk; Gardner to designate time and place for next session; Drew, Burr, and J. Bean, to establish an itinerant ministry, and Br. Gilman to prepare the Minutes and Circular. Voted to grant fellowship to the societies in Winthrop and Hallowell—tendered thanks to the friends in Bowdoinham for their hospitality; and recommended the Waterville Liberal Institute to the patronage of Universalists. Fourteen ministers, and twenty-three lay delegates, from eleven societies, were present. Sermons by B. J. Clark, Rand, D. D. Smith, J. P. Harris and Gardner. Adjourned without day.

The *Grafton Association* met in Orford, N. H., (it is presumed, for the place is not named in the Minutes,) October 4th. Father C. Keith, Moderator; B. M. Sanford, Clerk; Moore and Sanford to receive and supply calls for preaching from destitute societies; Moore, to preach the next occasional sermon, and Br. Sanford to designate the time and place of the next session.—Granted fellowship to Br. Ezekiel Dow, of Warren.—Voted thanks to Br. Sanford for the occasional sermon with request for its publication—and recommended those not provided with a preacher, to meet on Sundays to cultivate the doctrines and duties of Christianity. Fourteen preachers, and seventeen lay delegates from nine societies, present. Sermons by B. W. S. Bellon, Gregory, Sanford, Adams, H. Sampson, and R. Streeter.—

Adjourned without naming the day in the Minutes, to such place as may be designated.

The *Quinnebaug Association* met in Stratford Conn., October 11th. B. J. T. Potter, Moderator; H. Chaffee, Clerk; J. H. Willis, A. Smith, and Chaffee, on fellowship and ordination; Willis to prepare a statistical report to the State Convention; Potter, to deliver the next occasional sermon, and the Clerk to prepare the Minutes and Circular, embodying in the latter as much statistical information as he can furnish. Voted to receive the society in Bolton into fellowship—to recommend the Expositor to patronage—that temperance in all things is necessary, and that distilled liquors are hurtful as a common beverage. Two resident and seven visiting preachers, and eight lay delegates, from four out of six societies, were present. Sermons by B. J. Skinner, W. Lyon, Boyden, Stickney, Fernald and R. O. Williams. Adjourned to meet at such place as shall be seasonably designated by the Standing Clerk.

The *Essex county Quarterly Conference* met at Sandy Bay, Mass., October 25th. B. J. T. Potter, Moderator; J. A. Gurley, Clerk; M. H. Smith to draft a constitution, and Spear to deliver the next occasional sermon. Thanks were presented to Br. Brimblecom for his occasional sermon. Sermons by B. J. Skinner, M. H. Smith, and Gurley. Ten preachers were present. Adjourned to meet in Marblehead, on the third Wednesday in June, 1838.

NEW PREACHERS.—In addition to those who have received fellowship from our public bodies, we have the pleasure of announcing that Br. J. T. Goodrich, now of Oxford, has commenced laboring as an evangelist. His character is excellent, and his talents are known to our readers to be good. Br. C. W. Mellen, of Stafford, Conn., who has been pursuing his studies with Br. J. H. Willis, has also commenced labors to acceptance.

ORDINATIONS.—Br. Z. Cook was ordained in Lansingburg, October 4th. Sermon by Br. Whitaker of Hudson. A sermon was also preached in the evening by Br. Williamson. Br. N. Gunnison was ordained in Brewster, Mass. Sermon by Br. J. M. Spear, of New Bedford. Br. E. G. Brooks was ordained by Council in West Amesbury, Mass., October 19th. Sermon by Br. T. F. King. Br. J. Pierce was ordained in Hardwick, Mass., September 27th. Sermon by Br. T. J. Greenwood. Sermons were also delivered by B. A. Bugbee and J. N. Parker, in the morning and evening. The Unitarians granted the use of their large meeting-house, for the day.

INSTALLATIONS.—Br. John Nichols was installed pastor of the society in Quincy, Mass., November 1st, at the late session of the Boston Association. Sermon by Br. H. Ballou. Br. A. Norwood was installed pastor of the society in Marblehead, Mass., October 18th. Sermon by Br. S. Streeter.

PHRENOLOGY.

One objection which is made to Phrenology, is, that it would render blameless the man who committed theft or murder, having the organs of Acquisitiveness and Destructiveness largely developed and wanting sufficient intellectual and moral power to counterbalance the impulse of these propensities. To this we answer, that we think it will not be denied, by the friend or the opponent of Phrenology, that in all accountable men there is placed a tribunal which intuitively decides whether an action, word, or motive be right or wrong. There is we believe, in every land, no matter how dark, in every human-being, no matter how rude, a standard of principle to depart from which is wrong doing, and the tribunal which is the tribunal of *conscience*, condemns the offender. If he lays unlawful hands on the property of another, he does it in spite of the inward whispers of this monitor—if his knife reeks with his brother's blood he does it amid thunders from the depths of his soul! What excuse would it be for such an one to say at the bar of justice, that he had a strong desire impelling him to commit the wicked act? Could he not be justly asked, if he knew not that the deed was wrong before he performed it? If he *did* know that it was wrong what told him so? If he *did* not know that it was wrong is he an accountable being? For, if he knows not that theft and murder are wrong, does he know right from wrong—is he a sane man?

Now, that men differ in regard to the force of evil propensities within them we think all will agree to be a truth. Some, we believe, have a strong inward desire

to take from others their property—some, have a blood-thirsty, savage disposition. Does Phrenology create these dispositions? We need not ask such a question. It merely declares that where these propensities exist, there is a development, more or less, upon the surface of the cranium. Like any other rule or system of morals, it would acquit that man who knew not when he committed a wrong action—for he would not be a sane man. Like any other rule or system of morals, it would not accept as an excuse the plea that strong propensities urged to the act, for the moral and intellectual faculties told him it was wrong and he did the foul deed in the light of that knowledge.

Let us be understood, A man may perform a guilty act, when he is ignorant that he is doing it, in a fit of intoxication.

Is he then innocent? No, it was not because of any natural deficiency in moral and intellectual power, that he committed wrong—but it was when he himself had perverted those powers and was guilty, as it were, of moral suicide, that he stole or murdered.

Show me a man with no conscience, or one who has not himself stifled conscience—show me one that has no moral perceptions—and I will show you one who, I believe, is not accountable. In any other case, Phrenology, true or false, he is accountable, and the law, moral and human, takes cognizance of the act.

Phrenology teaches this. It makes no new propensities in man, but notices facts as they exist. E. H. C.

"CHILD'S HISTORY OF THE UNITED STATES."

The History of "our own, our native land," is too often neglected, for the study of that of foreign countries. The near, by being superficially familiar, we are apt to remain ignorant of; while no efforts are neglected to become acquainted with the remote, simply because it is strange. We pass by the beautiful and the fragrant clover, which fills the air around us with its perfume, and covers our fields of green with its beautiful crimson and white, to hang with rapture over some strange and scentless exotica. How appropriate, therefore, is the study of American history to the period of childhood and youth, when it, too, is novel; and when that novelty will cause it to be cheerfully, eagerly read—when the young heart, like virgin wax, will readily receive its soul-stirring lessons of patriotism, and treasure up its principles of freedom and equality!

By the politeness of the Agent for the American Stationers' Company, of Boston, I have had presented for my perusal, a copy of the work above named, by C. A. Goodrich—and have read it with much pleasure. I deem it peculiarly well adapted to the comprehension of children, by its style and language—to engage their attention, by the events it narrates, and the manner of relating them—and to imbue them with a lasting love of purest patriotism, and a thirst for more information, by the manner in which he gives prominence to the effects of the first, and makes reference to the latter. I commend it, heartily, to parents and teachers, as one of the best works they can put into the hands of children who have just learned to read. A. B. G.

* * For sale at this office.

ANNUALS.

THE TOKEN for 1833, is a splendid work, elegantly bound and embellished, and called superior to any of its predecessors. We have read but few of its articles, and are, therefore, not able to pronounce upon its literary character. The names, however, of Pierpont, Greenwood, Mellen, Sigourney, Sedgwick, and Hale, besides others of high reputation, give promise that this beautiful casket contains rich gems.

Of the articles which we have read, we were much pleased with the story of "Enaticott and the Red Cross," in its description of a Puritan village and its concomitants, and in its delineation of the same spirit which worked to "that deliverance which our fathers consummated, after the bones of the stern Puritan had lain more than a century in the dust." The Token is a pretty po-

em, as is, also, the piece entitled "The soft Summer rain."

We presume there are other articles in the book superior, even, to these, but, of those which we have read, we give these the preference. Some of the poetry is, to our taste, not more than mediocre, but our eyes have caught the names of Pierpont, Mellen and Sigourney on the pages, and, therefore, we suppose these to be but exceptions.

We are no critic of the fine arts, (we wish we were,) but to our eyes the engravings, such as especially, "English Scenery"—"The fairies in America"—"The Last of his tribe"—are most beautiful. We recommend this work to the public.

THE LITERARY SOUVENIR, edited by William E. Burton, Esq., is another of the annuals for 1833. We have not read it at all, but should think, from its contents, that it would be found a valuable and entertaining work of its class.

The engravings are many of them spirited. Reader, it would afford you no small gratification to look at the sentry-box scene between the widow Wadman and "my uncle Toby"—what tacticians these widows are!

This is, also, a work handsomely got up, and a suitable present for the Holidays.

Alas! Alas! the days of chivalry are gone. The Troubadour's guitar rings no more beneath the lattice! No lute of warrior breathes in the bower of "Ladye-love." Serenading, to be sure is somewhat fashionable, but rather unseasonable—for such gallant devotedness of a cold night, in the face of a North wind, is a species of night errandry, (knight-errantry) which is out of the question.

Annuals, then, at this time are appropriate offerings to beauty—for they are "Tokens" of friendship, "Souvenirs" of affection, and fitting gifts to accompany the best wishes of the season. E. H. C.

* * For sale at this office.

ERRATUM.—Br. Doolittle says the original copy of his statistical report to me, on the condition of the Cheungo Association, states that the second Universalist society in Norwich, consists of forty members, instead of ninety, as published in the paper. I copied as I thought carefully, the report he sent me, and the proof sheet was (as usual) read by copy—so the mistake is not in the printer, but must be guessed at between Br. Doolittle and myself. What say you to halving it Br?

A. B. G.

EXPOSITOR

AND UNIVERSALIST REVIEW.

The first number of this work will be issued in the beginning of January next. Some improvements will be made in the quality of the paper and type—but the plan and object of the work will remain the same. The present number of names, as subscribers, is only about 500, whereas 1000 are necessary to raise the work above all difficulty. We will give the prospectus a re-insertion in our next, in the hope that some more may see it and be induced to forward their names to Br. G. W. Bazin, Boston.

A. B. G.

BILLS TO DELINQUENTS.

We this week commence sending bills to those indebted for the two last volumes of the paper. We charge in the bills for the present volume the same as the last, \$2.50, which will be the amount due at the end of the year. Those who pay before the close of the year, will of course make the deduction. And those indebted for the two years, by sending us \$5 free of expense before the 10th of the next month, shall be credited in full for the same and \$1 on the next volume. We also append the amount due to Br. Skinner from those who have not settled with him.

BEREAN INSTITUTE.

The following is the question for discussion, Tuesday evening December, 12.

"Do the signs of the times indicate the subversion of our national institutions?"

SHORT ARTICLES.

We again call upon our correspondents for short articles. While we return our thanks to those who have contributed to our columns, we would say to them—make the debt of gratitude greater by sending us short, pithy communications. We believe that our readers, as well as ourselves, would be pleased by an abundant compliance with this request. E. H. C.

THE KNICKERBOCKER.

For some reason or other, we have not received any number of this work since the one for September. We should be glad, if it might be so, to have it forwarded to us regularly, as it is a publication which we value highly, and its absence leaves a space upon our table which no literary periodical that we receive can adequately fill.

E. H. C.

THEOLOGICAL WORKS.

Brs. Grosh and Hutchinson have recently made some valuable additions to their stock of theological works.—We intend, from time to time, when our columns will allow room, to notice some of the lately published ones more specifically.

We would now direct the attention of the clergyman and theological student, to such works as Campbell on the Gospels, Locke on the Epistles, Noyes' translation of the Prophets, Griesbach's Greek Testament, Wakefield's Testament, Dabney's Annotations, and Norton on the Genuineness of the Gospels, a new work of which the first volume only has been issued from the press, but which, the author tells us, can be taken as a work by itself.

Of these, as we have said, and of other works of a more miscellaneous character, we will speak anon.

E. H. C.

HOLIDAY PRESENTS.

For sale by Grosh and Hutchinson—Knickerböcker Hall.

The Token, for 1833—in full goat-skin binding—embellished with ten splendid engravings.

The Literary Souvenir, for 1833—bound in embossed morocco—containing sixteen engravings.

Flora's Interpreter, in arabesque morocco—extra gift, with colored plates—a beautiful work.

Do, in fancy paper binding.

The Ladies' Wreath, by Mrs. S. J. Hale, bound in arabesque—also, in cloth and sheep.

The Ladies' Friend, by Mrs. Farr.

Girl's Own Book, by Mrs. Child, an entertaining little book for children.

Parley's Universal History—with many engravings—in two volumes.

Casket of Gems—a juvenile work with fine wood engravings.

Little Child's Book,

Leading Strings to Knowledge.

Fables for the Nursery.

Besides a variety of other books suitable for Christmas and New-Year's gifts—splendid albums—card cases, etc., etc.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. WAGGONER, at Esq., Snell's in the evening—Br. J. T. GOODRICH, in Norwich—Br. ROUNSEVILLE, in Tully, and in Lafayette in the evening—Br. BULLARD, in Marathon—Br. GROSH, in this city.

There will be preaching on the fourth Sunday inst., by Br. FRENCH, in Burrville, and at South Champion in the evening—Br. HAYWARD, in North Norwich—Br. GOODRICH, in New-Ohio—Br. BULLARD, in Hartford—Br. ROUNSEVILLE, in the basement of the Universalist meeting-house in Cortland, and at Factory Hill in the evening—Br. M. B. SMITH, in Utica.

There will be preaching on the fifth Sunday inst., by Br. WAGGONER, at Salisbury Centre, and at Ingham's in the evening.

CHRISTMAS EVE will be celebrated and appropriate discourses delivered in this city, by Br. M. B. SMITH—in Middleville, by Br. WAGGONER—in Oxford, by Br. DOOLITTLE.

Br. J. T. GOODRICH, will preach at Page Brook, on Saturday evening, December 23.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper

A C, 2d, Cabotville, (Mass.) for self and E. H. H.—Rev. S. H. Oberlin, (O) for A. L. W. W., and E. B.—N. W. Hoganburg, for self and C. W.—U. C., Unadilla, (Mich.) for self, F. L., W. M., R. J., J. A. A., and T. G. S.

POETRY.

From the Budget of the Berean Institute.

LINES ON THE LOSS OF THE STEAM SHIP HOMER.

The ship went forth in her power and pride,
Careering o'er ocean's foam;
And the waves which dashed from her gallant side,
Seem'd bearing glad hearts home.

The winds of Autumn around her blew,
And she went with the speed of light,
And joyous ones were among her crew,
With their hopes and prospects bright.

But the waves arose; and that frail ship's form
Was too weak to withstand their power;
Her sides were crushed by the gathering storm
In the gloom of the midnight hour!

Then arose the shriek in that time of doom,
And many a stout heart bled
At the thoughts of death and a watery tomb—
And hope's bright prospects fled!

Manhood was there—but at death's shrive
E'en manhood too must bow,
Beauty was there—her form divine
The cold waves cover now!

Children were there—the elastic tread
Of childhood, pressed that deck,
How could they meet the ruin spread
By the wild waves o'er that wreck?

So they have perished!—Manhood's pride,
And beauty's bright career,
And lisping childhood—side by side,
They lie on their ocean bier!

And yet why mourn we? Death's keen dart,
Will soon lay us as low,
His aim is sure—each human heart,
Must quail beneath his blow.

But, thanks to our God!—"death too must die;"
His sentence the Saviour read,
And whether in earth or sea we lie,
They must both "give up their dead!"

At the joyful sound of the trumpet's call,
We shall start to life again:
No more to be held in corruption's thrall—
No more to know grief or pain.

R.

THE NOBILITY OF LABOR.

So material do I deem this point—the true nobility of labor, I mean—that I would dwell upon it a moment longer, and in a larger view. Why, then, in the great scale of things, is labor ordained for us? Easily, had it so pleased the great Ordainer, might it have been dispensed with. The world itself might have been a mighty machinery for the production of all that man wants. The motion of the globe upon its axis might have been the power to move that world of machinery. Ten thousand wheels within wheels might have been at work; ten thousand processes, more curious and complicated than man can devise, might have been going forward without man's aid; houses might have risen like an exhalation,

"With the sound
Of dulcet symphonies and voices sweet,
Built like a temple;"

gorgeous furniture might have been placed in them, and soft couches and luxurious banquets spread, by hands unseen; and man, clothed with fabrics of nature's weaving, richer than imperial purple, might have been sent to disport himself in those Elysian palaces. "Fair scene!" I imagine you are saying; "fortunate for us, had it been the scene ordained for human life!" But where then, tell me, had been human energy, perseverance, patience, virtue, heroism? Cut off with one blow from the world; and mankind had sunk to a crowd, nay, far beneath a crowd of Asiatic voluptuaries. No, it had not been fortunate. Better that the earth be given to man as a dark mass, whereon to labor. Better that rude and unsightly materials be provided in the ore-bed and the forest, for him to fashion into splendor and beauty. Better, I say, not because of that splendor and beauty, but because the act creating them is better than the things themselves; because exertion is nobler than enjoyment; because the laborer is greater and more worthy of honor than the idler. I call upon those whom I address, to stand up for that nobility of labor.—It is Heaven's great ordinance for human improvement. Let not that great ordinance be broken down. What do I say? It is broken down; and it has been broken down for ages. Let it, then, be built up again; here, if any where, on these shores of a new world—of a new

civilization. But how, I may be asked, is it broken down? Do not men toil, it may be said? They do indeed toil, but they too generally do it because they must. Many submit to it, in some sort, a degrading necessity; and they desire nothing so much on earth, as escape from it. They fulfil the great law of labor in the letter, but break it in spirit; fulfil it with the muscle, but break it with the mind. To some field of labor, mental or manual, every idler should fasten, as a chosen and coveted theatre of improvement. But so is he not impelled to do, under the teachings of our imperfect civilization. On the contrary, he sits down, folds his hands, and blesses himself in his idleness. This way of thinking is the heritage of the absurd and unjust feudal system, under which serfs labored, and gentlemen spent their lives in fighting and feasting. It is time that this opprobrium of toil were done away. Ashamed to toil, art thou? Ashamed of thy dingy work-shop and dusty labor-field; of thy hard hand, scarred with service more honorable than that of war; of thy soiled and weather-stained garments, on which mother nature has embroidered, midst sun and rain, midst fire and steam, her own heraldic honors? Ashamed of these tokens and titles, and envious of the flaunting robes of imbecile idleness and vanity? It is treason to nature; it is impiety to Heaven; it is breaking Heaven's great ordinance. Toil, I repeat—toil, either of the brain, of the heart, or of the hand, is the only true manhood, the only true nobility! —Rev. O. Dewey.

SONG OF THE DYING.

Disease had well nigh done its work—the flame but glimmered in the socket—one moment more, and it would be out. The dying girl called, by her waving hand, her sister to her, and faintly breathed forth the wish that she would sing—sing some sweet melody, that she might leave earth with the tones of inspiring music lingering on her ear. "And what, dear sister, would you choose for me to sing?" "Sing, Harriet, my favorite—'I leave earth willingly,'" said the dying girl. The sister well knew her choice, and she sat down to the instrument and brought forth its softest, sweetest tones; they were, indeed, born of heaven, and never had music a holier influence than when it breathed forth the elevated thoughts of a dying one, dying in the beauty of her youth, and yet willing to depart. We looked on her with sacred awe; we felt we were in the presence of a being of another world, who was soon to know the mystery of death. What a calm and beautiful expression was on her countenance! What a glow was on her cheek, and a brilliancy in her eye, as the notes of the favored song rose sweet and clear, and seemed to float around the couch of the dying! Oh! is not that religion worth possessing, that enabled her to wear a heavenly smile, at the last moment, and show that she felt the words that were uttered, though she could not speak them! And she died as the sister repeated—

"I would not live away, away from my God,
Away from you heaven, that blissful abode."

There was much to wean thee away, fair sister of the gentle speech and tender eye! "Storm after storm" did, indeed, "rise dark o'er thy way," and heaven was fairer to thee than earth. And when the pale conqueror cometh to bear me from this shadowy world, may thy sweet cheerfulness be mine, and some gentle one sing me to death's sleep as thou wert. Sweet sister! We part from earth's melody, for the purer and nobler harmonies of heaven! The strains that greet us as we linger on the shores of mortality are not the last, for there are harps and voices in that home which awaits us all, and everlasting songs will be sung to the praise of our Father and our God!—*Mirror*.

MARRIAGES.

At the residence of Rev. A. B. Grosh, on Sunday morning last, Mr. BENJAMIN PRIME, to Miss MARGARET F. BOURNE, all of this city.

In Norwich, November 9th, by Rev. N. Doolittle, Mr. DANIEL P. SHIPPY, to Miss SARAH COOK.

In Ellisburg, October 19th, by Rev. W. Sias, Mr. ERENEZER GRINDOL, to Miss BETSEY MITCHELL, all of that place.

In Minden, N. Y., on the 5th of October, by Rev. L. C. Browne, Mr. ISAAC WALDRAD, of Danube, and Miss CATHARINE, daughter of Abraham Zoller, of Minden.

DEATHS.

In Marshall, November 10th, Mr. J. SWEETSER, aged 73 years. The attention and sympathy expressed by a respectable audience of friends and neighbors, evinced the respect entertained for the departed. D. B.

At West Hartford, Conn., September 13th, Mrs. CATHARINE PERKINS, wife of the Rev. Nathan Perkins,

D. D. aged 80 years. After nine months of hard sickness, of pain and distress, her days on earth were closed. She was the daughter of the Rev. T. Pinkin of Farmington. Her mother was the daughter of the Rev. Thomas Clapp, President of Yale College, and her grandfather Pinkin was Governor of the State of Connecticut.

She lived beloved and died lamented, in the hope of a blessed immortality.

In Newville, November 17th, of a congestive fever, IRVING, son of James H. Matteson, in the third year of his age. The consolations of the Gospel were tendered to the bereaved by Br. J. D. Hicks.

In the vicinity of Hartford, Licking county, Ohio, October 14th, of consumption, Mrs. HARRIET CAROLINE DUFFEY, (consort of Charles C. Duffey, formerly of Madrid, N. Y.,) in the 20th year of her age.

By her gentle and amiable disposition, cherished from early childhood, she was endeared to a large circle of connexions. Her resignation during her illness, and her calm trust in death will long be remembered. Had she lived two days longer, she would have completed one year of married life. Her youthful partner, severely feels his bereavement; but mourns not as those without hope, and finds his grief shared with a large circle of sympathising friends.

[The crowded state of our columns, induces us to omit much more to the praise of the deceased, that was contained in the notice received. A. B. G.]

At Edmeston, Otsego county, November 26th, Mr. PRENTICE FITCH, a revolutionary patriot. He was a member of the Universalist church in Burlington, and died in the full hope of the Gospel. M. B. S.

In Troy, N. Y. on the 7th of October, Mr. QUARTUS HODGE, formerly of Oaksville, Otsego county, aged 20 years, 5 months, and 8 days.

In West Troy, on the 20th of October, JEREMIAH SYLVESTER, son of Gilbert and Electa Green, aged 14 months and 6 days.

In Waterville, Me., on the 4th inst., at the residence of Br. Calvin Gardner, Rev. BENJAMIN R. TASKER, Pastor of the Universalist Society in North Yarmouth, Me., aged 30 years. The *Banner* speaks of him as a most amiable and talented man—without an enemy in the world.

PROSPECTUS.

OF THE FIFTH VOLUME OF THE
HERALD OF TRUTH.

To commence January 1st, 1838. Published in
Rochester, New-York.

We again invite the attention of our patrons, and the Universalist public, in behalf of the *HERALD OF TRUTH*, a periodical devoted to the dissemination and defence of the principles, both doctrinal and practical, of Universalism, or "the Gospel of the grace of God." We are obliged to call loudly on our friends for help. As we have not paying subscribers enough to meet the expenses of the establishment, our labors are consequently embarrassed, and we have not been able to do that justice to the paper, that we otherwise might. It is a truth which we have no wish to conceal, that unless we have a considerable accession to our patronage, we can not close the next volume without incurring a heavy debt. Anticipating renewed exertions in our behalf, we venture to commence another volume.

The *HERALD OF TRUTH* will be published as heretofore, every Friday, on a royal sheet quarto form, at \$1.50 in advance, \$2.00 if not paid within three months, and \$2.50 if not paid within the year. We earnestly look to our friends, from the West particularly, for aid in extending the circulation of this periodical.

G. SANDERSON, Proprietor.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

TERMS.—To Mail and Office subscribers, at \$1.50 per annum, in advance, or within three months; \$2.00 if not paid within three months; or \$2.50, if not paid within the year. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers. Agents or Companies, paying for eight copies, will be allowed the ninth copy gratis and so in proportion for a larger number. All communications by mail, must be post paid, or free. To City subscribers who receive their paper by a carrier, \$2.00 per annum, payable in advance, or \$3.00, if not paid within the year.

PRINTED BY A. B. GROSH,

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, DECEMBER 15, 1837.

NUMBER 50.

ORIGINAL SERMON,

BY THE LATE REV. E. SMITH.

"For the Son of Man is come to seek and to save that which was lost." Luke xix: 10.

These are the words of Jesus, the promised Messiah, of which Moses in the law and the prophets had testified should come into the world. When the coming of this glorious personage was announced to his mother Mary, the angel of the Lord, the messenger of the glad tidings said unto her, "thou shalt call his name Jesus; for he shall save his people from their sins." A short time previous to this heavenly message, the coming of John the Baptist had been proclaimed, and his office and mission declared by a heavenly messenger. It was said that he should be called the prophet of the highest: that he should "go before the face of the Lord to prepare his way before him, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the just." He it was who said, "I am not that light, but I came to bear witness of that light. That is the true light that lighteth every man that cometh into the world."

More than four hundred years had elapsed from the time of Malachi till the coming of John the Baptist, the last prophet of the Lord who prophesied in Judea, before the advent of the promised Shiloh. The voice of prophecy had long been lost in the stillness of night, the tribes of long expecting Israel were anxiously waiting for some prophetic tidings of deliverance, and the nations of the earth had hushed the din of war, and proclaimed universal peace, when the forerunner of the Messiah appeared in the wilderness of Judea, and proclaimed in a voice of power and authority, "Repent, for the kingdom of heaven is at hand." He said, "I am not the Christ. I indeed baptize with water unto repentance, but one cometh after me whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire. He must increase but I must decrease." And when he saw him of whom he had thus prophesied, he said to his disciples, "Behold the Lamb of God that taketh away the sin of the world! The Father loveth the Son and hath given all things into his hands. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life: but the wrath of God abideth on him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This, my joy, therefore, is fulfilled."

Thus did this last prophet under the Jewish or legal economy, bear witness of Christ, the righteous branch of Jesse's root, the messenger of the covenant, the Prince, the Messiah; who should reign until sin should be finished, an end made of transgression, reconciliation for iniquity, and until everlasting righteousness should be brought in.

The angels that proclaimed the birth of the Saviour to the shepherds, prefaced their heavenly message with the soothing exclamation of assurance: "Fear not, for behold I bring you glad tidings of great joy which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." And immediately the peopled plains of dark, benighted and silent Judea, echoed with the symphonious acclamations of the heavenly hosts, which rang and reverberated through the broad expanse of heaven, while they chanted the deathless song of redeeming grace and dying love; saying, "Glory to God in the highest, on earth peace and good will to men." Thus was the Son of God ushered into

the world amid the glad acclamations of the heavenly hosts!

When he had arrived to that age in which the Jewish teachers entered upon their public duties, he began to declare to the world of mankind the true character of his God and our God, and showed to an astonished multitude that he was the long expected Messiah, by the many miracles, signs and wonders which God did by him. In the course of his ministry, and his travels from city to city throughout the coasts of Judea, at a certain time he passed through Jericho, where resided a chief of the publicans by the name of Zaccheus. This man was anxious to see the Saviour, but could not, because being small of stature he was prevented by the multitude who thronged about Jesus to see and hear the marvellous things which he was almost constantly doing for the benefit of the ignorant or the unfortunate. But so great was the anxiety of Zaccheus to see a man of such uncommon powers and celebrity, as it was reported that Jesus possessed; that he went forward of the procession and climbed up into a sycamore tree, that he might gratify his curiosity for seeing Jesus, as he passed by.

Now, as Zaccheus was not of Jewish extraction, and supposed, as well as the Jews, that Jesus was a prophet only to his own countrymen, the Jews, he was not a little surprised to hear him, on his arrival, saying, "Zaccheus, make haste and come down; for to-day I must abide at thy house."

Although Zaccheus knew that the Jews in their religious pride despised those of his name and profession, and would not so much as enter their dwellings lest they should be defiled, yet he made haste and came down, and received him joyfully. But when the self-righteous Jews saw the kindness and complaisance of their master, and the joyful manner in which it was received by the publican, "they all murmured, saying, that he was gone to be guest with a man that is a sinner." What a disposition was manifested by these narrow-minded, bigoted Pharisees! Although Jesus had told them, that the whole need not a physician, but they that are sick; that he came not to call the righteous but sinners to repentance; and also if they would be the children of their Father in heaven, they must love their enemies, bless those that curse, and do good to all; yet they had learned so little of that heavenly wisdom, that they murmured, because he was gone to be a guest with a man whom they called a sinner. And it is to be feared that there are many in our day, as ignorant of the true nature of the Gospel, and as exclusive and monopolizing of its name and benefits, as were the Jews. But it appears that Zaccheus, on this occasion, exhibited a noble sentiment and pious example well worthy the attention and imitation of every Christian, though followed perhaps by but too few.

"And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold." How few do we find at the present day, even among those who make the highest professions of piety and godliness, who even restore, barely what they have taken away from their brethren, unjustly: much less are they willing to restore four-fold. But the reply which Jesus made to this generous-hearted, charitable publican, is a convincing proof that he regarded him, not as an ostentatious pretender to justice and liberality merely, but as he was in truth, an open, undesigning, honest man. "And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." After declaring to the publican,

that salvation had already come to his house, he sums up his business and errand in these few words, "For the Son of man is come to seek and to save that which was lost."

In the brief discussion which we propose to give of our subject, we shall, first, endeavor to show what was lost. And as the text affirms that the Son of man came to seek and save that which was lost, we shall, secondly, adduce a few passages of Scripture, to show that he will not fail in his undertaking, but shall actually accomplish his object. We should deem it superfluous to attempt a formal proof of our second proposition, if it was not confidently believed, or at least asserted by many, that the Son of man would never be able to save all of that which was lost. On our part, considering the power, wisdom and goodness with which the Son of man was invested, we should be willing to take it for granted that he would accomplish the object of his coming; that he would seek out and save all the lost.

But to proceed with our first proposition. What was it that the Son of man came to seek and to save? What was it that was lost? We answer, all mankind, or mankind in the aggregate, was lost. But it may be asked, how was mankind lost? It was lost in sin and transgression; it was lost in moral darkness, and ignorance of the true character of God. All had sinned by violating the moral law of God; all had wandered out of the way of virtue and holiness; had neglected or refused to love the Lord God with all the heart, and their neighbor as themselves, and were lost in the wilderness of sin, enveloped in the darkness of moral night, and at every turn had involved themselves deeper and deeper in the thorny maze, and wandered starless and rayless in the wilderness of their own transgressions, pride and superstition. In proof of what we have already advanced, we would remark, first, that the peculiar language of the text is borrowed from the figurative representations of the Jewish prophets. The ancient Israelites being many of them shepherds, whose business it was to tend their flocks, the prophets frequently spoke of God, as well as of the prophets themselves, under the figure of a shepherd, and mankind generally, although the Israelites more particularly, by a flock of sheep. Thus the Psalmist represents his own wickedness and alienation from God, by saying, "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments."

Here let it be noticed, the Psalmist speaks as though he could not find his way back from his lost condition without a shepherd; therefore he says, "seek thy servant." Again, Jeremiah speaking in the name of the Lord, says, "My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place."

It is to be feared there are now, many such shepherds; who cause the sheep to go astray; who turn them from the peaceful, fruitful valleys of Gospel grace and love, and drive them into the cold and barren hills and mountains of doubt and fear, where they have no resting place.

Again, the prophet represents Israel in an individual character, as one sheep scattered from the flock. He says, "Israel is a scattered sheep, the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones."

The prophet Ezekiel, in the thirty-fourth chapter of his prophecy has carried this figurative method of instruction to a very great length, but as it is applied mostly to the nation of the Jews, we

shall only quote two verses, viz., the 6th and 31st. At the sixth verse, the Lord said by the prophet, "My sheep wandered through all the nations, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." At the 31st verse, he says, "And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

Although we might cite many more testimonies, showing that all mankind was lost, in a moral sense, yet those which we have already quoted, may be deemed sufficient, considering it is a fact which no one will pretend to dispute, that all mankind have sinned more or less, and, consequently, have been lost in the wilderness of transgression, darkness, and moral night.

But we will quote one more text, taken from the 14th Psalm, which would be sufficient, without any other, to show that all mankind have fallen into sin, and therefore are in a lost condition—without a moral renovation. The Psalmist says, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." But what was the result of this scrutinizing investigation? The writer tells us, "They are all gone aside; they are altogether become filthy: there is none that doeth good, no, not one." Now, although it was said there was none good, no, not one—that all had wandered from the fold of God—yet we are not to suppose that every individual of mankind was at that time in a lost condition, because there were prophets, righteous and just men, then living; but we are to understand that mankind, being made subject to vanity, as the apostle declares, had in time past, stepped aside from the path of virtue and holiness, and hence it might with propriety be said, that all had gone out of the way. This is what we are to understand by the language of Isaiah: "All we like sheep have gone astray." It therefore appears evident, that the whole race of mankind had strayed from the fold—from the peaceful pastures of the Almighty, the great Shepherd and Bishop of souls; that men, by their departure from the fountain of living waters, become lost in the mazes of their own narrow, selfish imaginations—wandered upon the barren mountains of pride, and self-dependence, and importance—and have thereby brought upon themselves leanness, darkness, misery, moral night, destruction, and death. In viewing man in this condition, how dark and cheerless is the prospect before him. Without sufficient strength of his own to ensure his safety, or to guard him against the snares and temptations which are everywhere presenting themselves in captivating shapes and colours to his visionary and wizzard imagination, man gropes his way in the midst of the wilderness and darkness of sin, catching at the phantom pleasures and joys which flit before him, but ever elude his grasp. In such a condition all men are said to be lost; and for this reason it was said, "The Son of man is come to seek and save that which was lost."

Our second proposition was to show from the Scriptures, that Jesus, or the Son of man, will seek and save all the lost, or all mankind. In the discussion of this part of our subject, it will necessarily appear still more clearly, that it was the moral purity of all mankind which was lost, and that the Son of man came to seek after the children of men thus lost, and save them from the guilt, shame, and moral pollution, into which their imperfect natures and carnal propensities had unwittingly or stubbornly drawn them.

We have already remarked, that the language of the text was probably borrowed from the figurative descriptions of the prophets. Thus, "to seek and to save," conveys an allusion to the metaphorical language of the prophet Ezekiel, as well as several other prophets. The Lord, by Ezekiel, says, "Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places

where they have been scattered in the cloudy and dark day. I will feed my flock, and will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." What a beautiful description is here given by the prophet, of the kind care and parental affection of our heavenly Father for his wayward, wandering, and disobedient children! He will search them all out, and bring them home to his fold; and not only so, but he will bind up those that are broken, and strengthen those that are sick.

We would here remark, that we are not to suppose that mankind is lost or hid from the eyes of the Lord, because he is everywhere present, beholding the evil and the good; but the language respects the moral condition of the lost. Men are said to be lost in consequence of their transgressions, and alienation from goodness and virtue. Their sins darken their moral vision— estrange the affections from benevolence and charity—and they become lost to all those principles and affections which are the light and life of the just, the generous, and the good. Therefore, what we are to understand by the language of the prophet, is, that the Almighty will manifest himself to his creatures by enlightening their understandings, by forgiving their sins, and by causing them to know him. For, says the Saviour, this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. This is what we are to understand by God's seeking and saving the flock of his pasture, binding up the broken, and strengthening or restoring the sick.

The prophet goes on to inform us of the means by which he will recover his children from their lost and miserable condition. And that he would set up a Shepherd over them who would feed them, and not forsake them, as did many of the ancient prophets.

The Lord says, by the prophet, "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd."

Although the Lord calls the Shepherd whom he would set up, David, yet there is no doubt that the prophecy refers to Christ, the spiritual David, because he speaks definitely of one Shepherd, to distinguish him from the prophets; and, also, that he should feed them, which represents that he should be a much greater Shepherd than any of the prophets who had been sent by the Father of all men, to watch over and feed with living bread the children of his love. There is no doubt that the ancient Israelites considered themselves the peculiar people of God. Hence their prophets represent the Jews as the flock with whom the Almighty delighted to dwell, and therefore the Gentile nations were considered by them as outcasts from the care and protection of their Maker, and as not belonging to the same fold. But the new covenant, the Gospel of salvation, which was established upon better promises than the legal covenant, showed that God was no respecter of persons—that the Gentile as well as the Jew was the object of his peculiar care, and that the Son of man, by the effulgent light of Gospel truth, would break down the separating wall, that there might be one fold and one Shepherd. In conformity with the figurative language of the Jewish prophets, Christ declares himself to be the good Shepherd of whom Ezekiel had spoken nearly six hundred years before. He it was who should seek and save mankind from the moral wilderness of sin and transgression. Hence he declares his errand and mission by saying, "The Son of man is come to seek and save that which was lost."

Since we have ascertained that it was mankind in general, or the whole mass of intelligent beings, which was lost, and that Jesus is the one who came to seek and save it from its condition, the only question that remains to be answered, is, Will he accomplish so desirable an object? Will he succeed in seeking out and saving the last miserable, forlorn,

benighted, and lost being, who has wandered from the fold of mercy, truth, and grace, and become entangled in the mazes of superstition, error and wickedness? As the Scriptures are the only unerring source of information upon this momentous subject, we shall continue to adhere to their testimony, for an answer to this, as well as all other questions touching the future destiny of mankind.

Since it is universally admitted, that the Saviour of sinners is loving, compassionate, and merciful, we might give a very decided, though brief answer to the foregoing question, by quoting the language of Isaiah, relative to Christ, when he says, "He shall see of the travail of his soul and be satisfied." Now, if Jesus possess those powers, qualifications, and desires which both the Bible and all Christians readily give him, will any thing satisfy his capacious soul, short of the salvation of every child of Adam? Certainly not. And he has given a pledge that he will do all his will, and therefore be satisfied by tasting death for every man. But not to insist on this, although it is an incontrovertible argument, we will quote the language of Jesus, as recorded by the beloved disciple, John. He says, "I am the good Shepherd—the good shepherd giveth his life for his sheep." What a noble—what a God-like sentiment is here advanced! No human being, unassisted by the divine energies of the Spirit of God, could be prevailed upon to make such a sacrifice. And certainly the Son of God himself, would not thus have suffered and laid down his life without an assurance that the benevolent object for which it was intended, would be accomplished.

But that the believing Jews might not claim the exclusive benefits of his mission—that they might not consider him as a Saviour for their nation alone—he says, "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep, and other sheep I have which are not of this fold: them also I must bring, and there shall be one fold and one shepherd."

These other sheep which the Saviour mentions as not belonging to that particular fold, undoubtedly refers to the Gentiles. The language therefore shows that the Gentiles as well as the Jews should be sought out and saved. The Lord, speaking by the prophet Isaiah, shows conclusively that the Gentiles should be benefited by the Gospel of Christ as well as the Jews, although the latter in general had expected a Saviour only for their own nation. The Lord said, "Behold my servant, whom I uphold; mine elect in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

These are glorious promises, and they represent great blessings which were given to mankind in Christ. He it was to whom power was given to bring the prisoners out of their prisons of darkness, ignorance and sin, to open the spiritual eyes of blinded mortals; to awaken them from spiritual death and bondage, and to seek and save all the lost. He says, "I will bring the blind by a way that they know not: I will lead in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." Again, the same prophet represents the blessings of the new covenant as extending to both Jew and Gentile: and shows that Christ, whom the Lord denominates his servant, should continue the glorious work of his mission till all mankind should be saved. "And the Lord said, it is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." Here the Lord declares unequivocally

rally that Christ, his servant, should be for salvation to the end of the earth.

We therefore justly conclude that there is no being so vile, no creature so hidden and none so lost, but he will search them out and bring them home to their fold from whence they have strayed, illuminate their minds by the light of truth, and save them with an everlasting salvation. It is represented to be a light thing that Christ should save a part of mankind, and it is therefore declared that he shall save all, both Jews and Gentiles. But how does this agree with the most of modern instructions? Do not our Unitarian brethren give the Saviour a very light task? According to their views he will save but a very small part of mankind, perhaps not so many as the tribes of Jacob and the preserved of Israel. But we rejoice that the Lord has declared that he shall be for salvation to the end of the earth.

In the Acts of the Apostles we are informed by what means Christ will seek and save all the lost family of man. The apostle Peter had healed an impotent man, and while the people were in amazement, and wondered at the mighty power which was given to men, the apostle took occasion to instruct them in the glorious doctrines of the Gospel, and in the conclusion of his instructions, he makes this glowing appeal to his auditors, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." This language of Peter was but the reiteration of the promise made to Abraham, and confirmed to Isaac and Jacob, that in them and their seed should all the nations and families of the earth be blessed. The seed mentioned in the promise, an apostle affirms to be Christ—hence Paul says, "Forasmuch as the children are partakers of flesh and blood, he likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver all those who through fear of death were all their life time subject to bondage." Again, "Christ was manifested to destroy the works of the devil." Thus he came to seek and to save that which was lost.

But the Jews as a nation rejected the counsel of God against themselves. Hence their immediate privileges and blessings were taken from them and given to the Gentiles; to a nation bringing forth the fruits thereof. When Paul preached the Gospel at Corinth, to both Jews and Gentiles, the former disbelieved his testimony, contradicting and blaspheming, therefore he shook his raiment, and said I am clean from your blood, from henceforth I will go to the Gentiles. "Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."—Again, Paul and Barnabas declared to the unbelieving Jews, "It was necessary that the word of God should first have been spoken unto you: but seeing ye put it far from you and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles: for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

But here it will be inquired, how the Son of man can save those who reject him and his salvation? Will he seek and save those who deny his being the Messiah, and who contradict and blaspheme his holy name?

We answer, this argues nothing against their being finally delivered from the bondage of corruption, into the glorious liberty of the children of God, unless it can be made to appear that sinners are more powerful than the Son of man, or that sin and moral pollution are stronger than the omnipotent energies of the Divine Spirit. We read that where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign unto eternal life, through Jesus Christ our Lord. But we will hear what Paul

says about those unbelieving, blaspheming Jews. In the eleventh chapter of his epistle to the Gentile church at Rome, he says, "I say, then, hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin." He then introduces the testimony of the prophets relative to the wickedness and blindness of the Jews, and the punishment which should come upon them. At verse 11, he says, "I say, then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles." He then goes on to argue that if the Jews were permitted to remain in ignorance and blindness, that the Gentiles might have the opportunity of embracing the Gospel, then certainly the Jews should afterwards receive the same blessing—"For," says he, "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." Again, he reasons metaphorically, "For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be natural branches, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Again, Jesus says, "All power is given to me in heaven and earth." "All that the Father giveth me shall come unto me, and he that cometh unto me I will in no wise cast out." "All things are given to me of my Father." "And I, if I be lifted up from the earth, will draw all men to me." Thus will the Son of man seek and save all the lost family of man, and then give up the kingdom, and God be all in all.

For the Magazine and Advocate.

CORRESPONDENCE.

LETTER TO REV. N. STACY.

Washington, Mich., June 20, 1837.

REV. AND DEAR SIR—The Central Association of Universalists of Michigan, which held its annual session at Ann Arbor, 7th and 8th inst.,

"Resolved, That Br. Nathaniel Stacy be respectfully requested to prepare a memoir of his life, including a history of the rise and progress of the doctrine of God's impartial grace, so far as his personal knowledge extends, and that the Clerk be requested to forward to him a copy of this resolution."

In accordance with the wishes of my brethren, I have the honor to transmit to you a copy of the foregoing resolution, and in so doing, may I be permitted to express my personal regard for the welfare of yourself and family, and hope that you will be pleased to comply with their request? And may God be pleased to add many years to your life of usefulness, is the prayer of your brother in the bonds Christian fellowship.

THOMAS WHEELER, Clerk.

Rev. N. STACY.

REPLY.

Ann Arbor, October 5th, 1837.

MY DEAR BROTHER—Your very kind notice of a resolution passed by the Central Association of Universalists, in Michigan, at its last annual session, holden at Ann Arbor, requesting a memoir of my life, including a history of the rise and progress of the doctrine of God's impartial grace, so far as my personal knowledge extends, has been duly received. You will permit me, therefore, through you, to express to the Association my grateful sense of this token of their confidence, and to remark, that although my life, from an early period, has been zealously devoted to the promulgation of that system of religion which I have espoused with a full believing heart—and although many incidents must have occurred in the course of the labors of thirty-five years, which were employed, more or less, in seven of the States of our Union, and especially in the early stages of the advancement of our holy religion, which might, unquestionably, appear quite interesting to my

particular and partial friends, yet I am inclined to think they put a higher estimate upon the work they ask of me, than it can possibly be made to merit.

Notwithstanding, my brethren have a right to demand my best, and all my labor, and it is my duty and happiness to oblige and accommodate them. Should it please God, therefore, to grant me health, and to lengthen out the days of my temporal pilgrimage to a sufficient length to accomplish it, amid the other necessary duties of life, it will be my pleasure to comply with their request.

Permit me, my dear brother, to reciprocate your kind expressions of personal regard; and to offer up to the throne of Grace, my devout supplications for the welfare of yourself and family, and for the prosperity of your labors in the vineyard of our common Lord, with those of the whole family of the faithful with whom we are so happily associated; until the last vestige of moral darkness is dispelled by the light of life, and righteousness and peace shall reign triumphant "from pole to pole, and from the river to the ends of the earth."

Most affectionately, your brother in Christ,

NATH. STACY.

Rev. Thomas Wheeler,
Clerk of the Annual Session, etc.

For the Magazine and Advocate

DONATION PARTIES.

Christianity, when rightly understood, is calculated immeasurably to enhance the enjoyments of existence. This fact admitted, to the philanthropic and benevolent mind, impressed with a firm and unwavering conviction of its truth, no object is presented of greater importance. If Christianity is of such inestimable value, its promulgation is worthy our highest regard and attention; and he who foregoes civic honors and domestic ease, and boldly meets the frowns of bigots and the denunciations of persecutors, to strip Christianity of that mystic veil of darkness which has for ages dimmed its brightness, should receive at least a good support; and those who most deplore the desolations of superstition, will be most forward in their exertions to maintain the advocate for it in its purity and truth. In many societies, the amount subscribed for the support of the preacher, is small, and in some necessarily so—insufficient to maintain the clergyman and his family respectably. To remedy this deficiency, I would suggest the expediency of instituting DONATION PARTIES, and would urge the propriety of having them observed by every society of Universalists throughout the world. Let our benevolence be as ample as that of the Author of the religion we profess. By such a regulation, those who are now in many respects destitute, might be furnished with the necessities, and even conveniences, of life.

During the past year, the bountiful hand of almighty Munificence has scattered blessings around us, in rich and unvaried profusion. The gifts of the earth have been unusually abundant, and man is invited to the banquet which Providence has prepared for the recipients of its impartial benefactions. And now, is there a Universalist on earth, who is persuaded (as he must be) that in the propagation of Christian truth is involved the welfare of multitudes of his kindred race—is there one who is unwilling to lend a helping hand, and buoy up his preacher, (who is generally needy and destitute,) in his efforts to emancipate a world from the thralldom of error, and from the baneful influence of those creeds which shed the gloom of fear over every joy of humanity? As a UNIVERSALIST, I answer, No.

Then, let every individual who is interested in the spread of Universalism, engage in this matter heart and hand, and at the commencement of the ensuing year, as may suit the convenience of the respective societies, let an opportunity be presented for the liberal to encourage and support their preacher, that they may, in some degree at least, make glad his heart, and incite him to greater exertion.

M. W.

East Richfield, Otsego county, December, 1837.

For the Magazine and Advocate.

Br. GROSH.—Since I commenced the [following] article, I have seen a piece upon nearly the same subject, written by the celebrated Miss Sedgwick, and published in the Metropolitan; in consequence of which I hesitated sometime about sending this for publication. But as this article is rather more of a "religious cast," and as there is no similarity, except in the subject matter of the two articles, I have finally concluded to send it to you for publication, should you deem it worthy.

A. F. S.

And as said article by Miss Sedgwick was copied into some of our periodicals, I delayed the publication of the following for a time, that it might not be passed by unread, under a belief that it was the same article.

A. B. G.

TRUE PHILOSOPHY.

BY MRS. A. F. STEPHENS.

PASSAGES FROM A MERCHANT'S SKETCH BOOK.

"Father," said an interesting little boy, who had been listening with childhood's curiosity to our conversation upon the "pressure," the "failure," and the "distress," of our beloved country—"father, has every body and every thing failed?" I was about taking leave, and waited not to hear my friend's reply, but saying my farewell, and stepping into my carriage, was soon riding leisurely on an eminence that overlooked our beautiful village and its surrounding scenery. But its unrivalled beauties were then all unheeded by me.—My mind's eye saw nothing in perspective save the haggard form of poverty and its sad train of attendants—I thought of nothing save my own pecuniary embarrassments, and the total failure of nearly all my friends. "Yes," I murmured audibly, as the interrogation of my little friend recurred to my mind, "the world has become insolvent, *every body and every thing has failed.*"

"Not so bad as that neither, my friend," said a cheerful voice near me—"come with us and we will prove to you that we yet have possessions that all the diamonds of Golconda can not purchase—invaluable treasures, that poverty itself can never take away?" On raising my eyes I saw before me a particular friend, who had been one of the most severe sufferers by these unhappy times. Beside him stood his young and lovely wife, and a small, select party of friends, who had just ascended from the village, and were going to our favorite Summer bower on the brow of the hill. I readily consented to accompany them, and we were soon seated in our little arbor, with a scene before us that might have warmed and expanded the heart of a stoic.

"Look abroad my friend," resumed Mr. Weston, addressing himself to me, "look upon this goodly prospect, and confess that we have abundant cause for joy and thanksgiving, instead of murmuring and repining. Yon bright, blue sky, which surely equals, if it does not surpass the far famed skies of Italy—those clear, placid, and healthful waters, which beautify and enrich our village, and fertilize the vales below—and those fields, yellow with grain already ripe for the harvest—all proclaim to ungrateful man the unchanging goodness of our God, and evince that industry has not failed of receiving a rich reward at the hand of Him who "giveth liberally and upbraideth not." And the golden beams of yonder setting sun, the pure air of heaven—health, friendship and affection, the greatest of all earthly blessings, are still all our own—these have not failed. The learned Dr. Scott has very justly and beautifully said, 'the seeming shipwrecks we meet with in the voyage of life often prove the very things which best speed our course to the desirable haven.' The truth of this observation I have experienced. Happiness is the haven at which we all hope to arrive. It is the end and aim of our existence. I have sought for it as for a hidden treasure, and I have found that it consists not in the abundance of our temporal possessions, for they can never satisfy our immortal mind, and must sooner or later fail; but in a contented mind—a conscience void of offence towards God and

man,' and a firm unwavering faith and hope of ultimately possessing those untold, inexhaustible riches, 'laid up in heaven for us,' which will never—*never fail.*"

"And those exalted minds," thought I, as I looked at the dignified and cheerful countenance of my friend, "those great and noble spirits, which can pass through all the changes and vicissitudes of life with equanimity and firmness, have not failed."

Mrs. Weston, at the request of her husband then sang with much elegance and feeling the following beautiful lines from Moore.

Thou art, O God the life and light
Of all this wondrous world we see,
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze,
Through golden vistas into Heaven;
Those hues that make the sun's decline
So soft, so radiant, Lord, are thine.

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beautiful bird, whose plume
Is sparkling with unnumbered eyes;
That sacred gloom, those fires divine,
So grand, so countless, Lord, are thine.

When youthful Spring around us breathes,
Thy spirit warms her fragrant sigh,
And every flower that Summer wreathes,
Is born beneath thy kindling eye;
Where'er we turn thy glories shine,
And all things fair and bright are thine.

The tear of gratitude trembled in her dark eye as it seemed to seek the throne of Him, of whom she so sweetly sung; and as the last words died away upon the ear, a clergyman by my side whispered me, "piety and devotion to our God have not failed; neither has their rich and sweet reward, a joy and peace that passeth all understanding."

He then directed our attention to a church-yard, below us, and to a female form kneeling beside a grave. "Look at that mourning mother," said he "and witness that maternal love has not failed.—I know the history of him who sleeps in that narrow bed. He was a disobedient and erring son, and for a long time a wilful, unhappy wanderer from the paternal roof. Intemperance and dissipation brought him to a premature grave, and he returned a penitent to his Father's house, just in time to die. The afflicted mother watched over his dying bed with that deep, enduring love, found no where on earth, save in a mother's heart; and now daily visits his tomb with a faith and hope that fail not of a blessed reunion in a happier and holier world, where sin, sorrow and death, have no dominion.

"Maternal affection is a beautiful, though faint emblem of our Creator's love: deep, strong, pure and disinterested. Yet even this sublime and holy principle, like other fair and bright things of earth, may fail—a mother even may forget her offspring; but our heavenly Father, in the plenitude of his goodness and paternal love, hath promised that He will 'never forget nor forsake us'—that His mercy and loving kindness shall endure forever. Yes, my friends, though fortune may frown upon us, and all earthly friends forsake—though the world and all its glorious things may, nay must recede from our view—although even our heart and flesh may fail, yet God is the strength of our hearts and our portion forever."

For the Magazine and Advocate.

EVIL, THE PARENT OF GOOD.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

It must be obvious to every mind, which reflects on the constitution and events of this world, that man was intended to be an active, ever-active being. One of the aims which his Creator had in

view in his formation, we may justly infer from what we see, was, that he should never become a sluggish, lazy or inactive. The moment we become so, evils come upon us which rouse us to thought and action. We can easily admit that the Being who bestowed upon us such wonderful powers, could just as easily have surrounded us with blessings so that our whole existence might have been uninterrupted enjoyment. But in this case there would be nothing to rouse us to exertion, our faculties, our powers of planning, foreseeing, and executing, would have been unemployed.—We would have been in the condition of the brute animals. Believing, in the language of Pope, that "whatever is, is best," we would rather narrowly and scrutinizingly inquire into the sources of our present sufferings and enjoyments, than fruitlessly waste our time in imagining what we might have been. When we do so, we find that we are placed between evils which we are to avoid or subdue, and good which we are to aim at and enjoy, and that in order to do either the one or the other, we can not sit down with folded arms, but must maintain a perpetual vigilance and activity, and exert to the utmost every capacity, mental and corporeal, with which we have been endowed.

What is the result of this activity? Evils are avoided, mitigated, or made the occasions of good: good is secured; and meanwhile, from the very activity itself we are happy. And what supposition is more probable than this—that suffering is ready to invade us upon every side, just that those very powers of mind and body by the exercise of which we can evade this suffering, may be kept perpetually in exercise, which, in itself, is a source of dignified, and enduring, and satisfying felicity? Our experience testifies, that by the exercise of our various powers we may secure benefits for ourselves, or confer them upon others; and Heaven proclaims by the languor, sense of degradation and other pains and penalties of inactivity, that it is not the intention of the Giver of these powers, that they should repose in indolence, or cease from producing those benefits and enjoyments which, when employed judiciously, they abundantly procure.

Men are much in the habit of complaining—some are always complaining of something. If they can not complain of their neighbors, or of their own bad luck or bad health, they must find a subject in the weather, or the government, or somewhat in the heavens above or the earth beneath. I should like to learn from the lips of one of the most inveterate of these complainers, the catalogue of its pleasures and profits. After hearing the meagre and pitiful catalogue, I might suggest a mode of employing himself or herself, as the case might be, which I would be willing to guarantee to produce ten-fold more pleasure, and a hundred-fold more profit. I would suggest that an inquiry should in every case be made into the cause of the sufferings or misfortunes complained of. Misfortune would so frequently be found the effect of mismanagement that, for very shame, the former complainer would not open his mouth. Suffering would be found not inevitable, and, therefore, in most cases only to be endured if we will passively lie down and let it come upon us. By this process of inquiry, there would be fewer complaints and more wise and happy men.

For the Magazine and Advocate.

THE LORD OUR SHEPHERD.

BY REV. N. DOOLITTLE.

The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.—Psalm xxiii.

Such is the joyful reflection produced in the mind of the Psalmist by a strong conviction of the infinite goodness and protection of God. How beautiful and appropriate the figures he employs to express the parental care and beneficence of the great and adorable Parent of universal nature! When David penned this Psalm he must have

been placed in cheering and prosperous circumstances. The sunlight of heaven was upon his path. Peace and tranquillity had taken possession of his soul. He is mindful of the many blessings of a spiritual and temporal nature which his Almighty Benefactor had poured forth around him.—He is also sensible that the kindly arm of Omnipotence had shielded his head in the day of battle—delivered him from the hand of his enemies and guided him on thus far amid the dangers and evils of life. Convinced of the unchangeable nature of the Divine Being, he was confident that the same kindness, mercy and protection of which he had shared would attend him though every period of his future existence. Hence he exclaims: "the Lord is my shepherd, I shall not want."—"He maketh me to lie down in green pastures." What figure could be better adapted to express those spiritual provisions which God has provided in the Gospel, to supply the moral wants of his children. In reference to them it was prophetically declared, I will abundantly bless her provisions. I will satisfy her poor with bread. This is that bread which came down from heaven to give life to the world.

"Ho all ye hungry starving souls,
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind.

Eternal wisdom has prepared
A soul reviving feast,
And 'tis your longing appetites
The rich provision taste."

"He leadeth me beside the still waters."—How appropriate this expression to represent those fountains of divine love and mercy opened in the Gospel for our sinful and erring race!

For every thirsty longing heart,
Here streams of bounty flow
And life, and health, and bliss impart,
To banish mortal woe.

Happy is the soul that hath drank of the waters of salvation! Its peace is "as a river and its righteousness as the waves of the sea." It knows by sweet experience that "the work of righteousness is peace and the effect thereof quietness and assurance forever."

"Though I walk through the valley of the shadow of death, I will fear no evil." How enviable the lot of the Psalmist; though placed amidst scenes of prosperity, with his cup overflowing with the blessings of divine goodness—yet the thoughts of death produce neither despair nor terror. There is one Being in whom we can confide for time and for eternity—whose sustaining presence will not be withdrawn in life nor death.—He was happy in knowing that the arms of eternal kindness were thrown around him—that he should rest forever secure in the pavilion of the Almighty.

O! how unspeakably happy are they, who, moving on in the chequered path of life can exclaim, the Lord is my shepherd, I shall not want. In this conviction they have a solace for every ill—a balm for every wound. The approach of death will be viewed with perfect calmness, sent to free their earth-bound spirits and introduce them to their final home in a brighter world and a fairer clime, where high and holy joys shall spring pure and fresh from the inexhaustible fountain of life and love forever more.

For the Magazine and Advocate.

SCRAPS FROM MY DIARY.....NO. I.

"We shall have a first rate walk after all," said my eccentric friend Mrs. R., as we sauntered along the river's bank of a fine October morning. "Now I believe," she continued, "there is nobody in the world, (be it said in all humility,) that can give a better guess at the weather than myself, my weather-wise husband not excepted. Yesterday, the good soul promised a day without clouds, and it commenced raining forthwith—and this morning, he was so positive we should have 'rain and hail and snow,' that he gave up quite a pleasant little journey for the sake of watching his rain

guage and barometer, (you know he is deep in Espy's new science of Meteorology,) and he declared that John should follow us with cloaks and umbrellas, though we deserved a soaking for our tenacity—we will have a good laugh at him on our return. But we are almost at the end of our walk."

And, sure enough, we had arrived in full view of the city of Dublin—a name which the home-loving sons of green Erin had pompously given a little village, composed of some sixty or seventy shanties, huddled together, and occupying an eighth of a mile in length, with a street of hardly waggon-width running between. In truth, Dublin junior was not a bad looking little city after all. True, the style of the buildings could hardly be termed Ionic or even Gothic, but they were of a style universally adopted by the canalling Irish, viz. the style of necessity. A little pine-board hut, roof nearly reaching the ground, a barrel-top chimney and a small square opening for light, complete the description. High oak hills rose precipitately on each side, and, a little in the distance, was the beautiful blue river, along whose margin were seen many rustic workmen trailing after them their muddy wheelbarrows and as blithe as the birds that caroled around them.

We passed down the street and encountered many a gossiping eye peering 'neath large lace caps, which are the universal wear with young and old. Washed clothes were hanging on every little bush about the doors, not realizing exactly the poetic phrase of "driven snow," but certainly bearing evidence of an ablutional attempt. Several laughing, half-clad urchins were amusing themselves with a large clever looking dog—some riding, some leading and some whipping him, all which he bore with an air of most enviable resignation. At the lower end of the street we perceived an unusual excitement—women and children darted up the steep hill-side as if in pursuit of some interesting object, and, as excitement is every thing in this moping every-day world, we followed after. The object of anxiety proved to be a child of two years old, who, to escape promised correction, had run away from his mother, and, wonderful to relate, climbed to the top of a tall slender pine sapling, to which he was clinging with his little pale hands, apparently in high glee at the success of his exploit.

"Mikey darlint," cried the mother in an agony of terror, "come down wid ye honey, and its never the likes of a stick I'll be after raisin to ye agin!" The little hero shook his head. "Come down wid ye Mikey and"—"Hush!" interrupted an old crone who had just arrived, "Is it the neck of him ye'd be after breakin wi yere palaver? He'll never climb down that same wi his two hands! Get up wid ye, Patrick Moony, and coax the spalpeen into yere arms!" Patrick started, but the youngster seemed determined to avoid the much dreaded beating by climbing still higher, an attempt which would inevitably precipitate him to the stone covered earth, as the attenuated tree-top was already bending with his weight. Patrick hurried back.

And now what more could be done? The child was evidently getting exhausted and somewhat dissatisfied with his uncomfortable position, and would, probably, in his extreme ignorance and wilfulness, attempt to ascend or descend, either of which would prove fatal. His poor mother could only groan. The rest of us were mute with harrowing expectation. At this crisis, a young lad who had left the spot and had returned unperceived, whispered softly to the distracted mother—"Talk to him, mother, and don't let him see me," and then, with rope in hand, scrambled up a large oak tree which fortunately stood near. We took the cue and made what noise we dared to attract the object of so much anxiety, and the ingenious brother, with a good deal of risk to himself, succeeded at length in getting the rope around the bodies of the tree and child together. How the little fellow writhed and fidgeted when he found himself fairly caught! "Hurry, Jem!" shouted the lad,

and a tall Irishman dragged a ladder up the hill, and, placing it against a limb of the oak, the pine tree was soon bent down and the still fearful child placed safely in his weeping mother's arms.

"Bless the Holy Virgin!" shouted the old crone. "Praise the Lord!" fervently ejaculated Mrs. R., and I responded "amen!" with my whole heart. Our walk homeward was enlivened by many pleasing anecdotes and happy reflections, none of which, however, will I at present inflict upon the reader.

VIOLA.

For the Magazine and Advocate.

A FEW THINGS THAT I HATE TO SEE.

I hate to see a preacher, when travelling in company, try the speed of his horse!

I hate to see people, when they go to meeting, spend all their time talking politics, and about speculating! Such people do not think they make half the disturbance they do. It is sometimes very annoying to have two or three get into earnest conversation, and talk so loud, as to be heard all over the meeting-house, on some subject wholly uninteresting to a majority of those who compose the congregation. I have seen some, who were in the habit of conversing with those who set next them, and so earnestly, sometimes, would the conversation be, that it would be continued after the speaker had begun to read a hymn. I have seen preachers greatly embarrassed in consequence of it—and well they might be, for it is virtually telling them, "Our conversation is of more importance than your preaching!" Now this is wrong; for if these people do not care any thing about the preaching themselves, they should not disturb those who do.

To say nothing of the ungentelemanly appearance of those who thus spend their time; it is, certainly, a very poor practice, and contrary to the express object of meeting together. Reader, if you are in the habit of thus spending your time in the meeting-house, if you will fancy yourself in a congregation of two or three hundred, engaged in earnest discourse on some political question, and the whole congregation telling you by their looks, that they should be very happy to have you close your conversation, you will never indulge yourself in it again.

I hate to see Universalists, that Matt. xxiii 24, may be justly applied to! Their spirits are not so much of that of the Universalist, as of the "Universal-er."

S. J.

MAGAZINE AND ADVOCATE.

A. B. GROSS, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, DECEMBER 15, 1837.

THE RECORD.

Minutes of the Central Association of Universalists of Michigan—semi-annual session for 1837.

Met in Birmingham village, Oakland county, October 11th. United in prayer with Br. Stacy. Chose Mrs. A. Sweet, Moderator; E. Gage, Clerk; N. Stacy, T. Wheeler and C. Carter, committee on fellowship and ordination; A. H. Curtis, Dr. I. Wixon, and N. Stacy, committee to publish in our periodicals, and in the secular papers of Michigan, the place for holding our next annual session; and Clerk to prepare the Minutes and Circular.—Received letters stating the increase and prosperity of the church and society in Ann Arbor, and the societies in Birmingham, Rochester, Plymouth and Canton. Received the following societies into fellowship—Farmington, 26 members. John A. Nichols, Clerk; Oxford, small though spirited, Heman Calkins, Clerk. Voted, that as there is no Universalist periodical published in the State, and no one in particular that is taken by the brethren generally, thus rendering it difficult to notify all the believers in the State of the time and place of meeting, therefore the Minutes and Circular be published in pamphlet form, until we have a periodical devoted to our cause in the State—and recommended that all interested take up collections before each session, in their respective churches, societies and neighborhoods, and forward the amounts to the Council, to defray the expenses of such publication, and that it may be distributed gratuitously all through the State. Br. Stacy presented a reply to the resolution calling on him to

prepare a memoir of his life, etc., passed at the last session, which reply was accepted and ordered to be published with the Minutes. Adjourned.

Sermons were delivered by ERS. Sweet, John vii: 37—Stacy, Dent. xxxiii: 16, 17—Wheeler, Mal. iii: 1, 2, 3—Wheelock, Rom. viii: 20, 21—Sweet, Luke xv: 1, 2—Stacy, John xxi: 17—closing addresses, by the same.

Delegates present.—J. Park, H. Castle, E. Gage, F. Belden, C. Carter, P. Ewell, J. Bixby, H. Hollister, D. N. Cowles, I. Wixon, N. S. Philbrick.

Clergy present.—N. Stacy, Ann Arbor; E. Gage, Birmingham; T. Wheeler, Washington; E. B. Wheelock, Farmington; R. Thornton, Itinerant; A. Sweet, Ohio.

The Circular states that it was a joyful meeting, and that the news received of the prosperity of our cause was very gratifying. This Association was organized only in June, 1836, and embraced but three societies—now it comprises one church, eleven societies, and several hundred members. Fifteen years ago, the section in its limits was a wilderness!

The Correspondence with Br. Stacy, referred to in the Minutes, will be found in another column.

MINUTES

Of the "Illinois State Convention of Universalists." First session—1837.

According to previous notice, the friends of Universalism met in Canton, Fulton county, Illinois, November 1st, 1837, and after prayer by Br. E. B. Mann, organized by choosing Br. Ephraim Rose, Moderator, and Br. A. R. Gardner, Clerk.

Voted, that we form ourselves into a State Convention; and appointed BRS. D. Emery, A. R. Gardner, E. B. Mann, J. P. Fuller, and H. Smith a committee to draft a Constitution. The committee reported a constitution, which was accepted. Voted to form a Book establishment, to be called the "UNIVERSALIST MISSISSIPPI VALLEY INSTITUTE," and that BRS. A. Brewer, E. B. Mann, and A. R. Gardner be a committee to draft a constitution. They reported a preamble and Constitution, which was adopted, as follows:—

PREAMBLE.—Whereas the diffusion of knowledge among men, is very desirable and beneficial to all classes of community, and every philanthropist should desire its extension, and use every reasonable exertion, to extend useful knowledge—and, Whereas there is a general want of information in regard to the faith of a denomination of Christians called Universalists, in the great "valley of the Mississippi," and as booksellers have neglected to supply the community with any of the published works of this denomination—Therefore it becomes those favorable to the sentiments of Universal salvation, to establish a medium whereby our friends in particular, and the community in general, may procure a general assortment of the published works of this denomination on the doctrine of universal salvation, and all others which may be deemed expedient, it is therefore unanimously

Resolved, that we, the members and delegates composing the "Illinois State Convention of Universalists," form an institution for that purpose, and adopt the following

CONSTITUTION.

ARTICLE I. This Institution shall be known by the name, and denominated the "UNIVERSALIST MISSISSIPPI VALLEY INSTITUTE."

ART. II. The object of this Institution shall be the promotion and diffusion of knowledge among men, and all the proceedings of this Institution shall be to effect that most desirable object.

ART. III. The officers of this Institution shall be. First, a Board of Trustees, of not less than three, nor more than twelve, as the Illinois State Convention of Universalists may, from time to time, determine—one third of which, after the first election, shall be elected at the annual session of said Convention, by that body.—Secondly, a Treasurer, who shall be elected for four years, by the Convention, and shall also act as Secretary.

ART. IV.—The Trustees when elected, shall have power to receive all money for the Institution, and when received, shall pay it over to the Treasurer, and take his receipt for the same—to give orders on the Treasurer for money to fulfil contracts, and make all contracts for the purchase of Books, and all other things for the benefit of the Institution they may deem expedient—examine the books of the Treasurer, from time to time—appoint agents, and see that the Treasurer executes a bond with sufficient security, in a sum sufficient to cover all moneys that may come into his hand, which bond shall be filed with the Standing Clerk of the Convention.

ART. V.—It shall be the duty of the Treasurer, before entering upon the duties of his office, to give bond and security, to be approved of by the Trustees, for the faithful performance of his duties, and to account for all moneys coming into his hands. And it shall be his duty

to act as Secretary, and keep a true and faithful record of all transactions, and of all money received and paid out, in a book provided for that purpose, and to submit the same to the inspection of the Trustees at any time, and to present it to each annual session of the Convention for inspection. It shall be his further duty to receive all money belonging to the Institution, and give a receipt for the same to the Trustees, and do all other things ordered by the Trustees, and deliver all books, money, papers and all other things belonging to this Institution, to his successor in office.

ART. VI.—The revenue arising from any source to this Institution, shall be under the control and supervision of the "Illinois State Convention of Universalists," and the Trustees shall be guided in their transactions by the instructions of the Convention, when not inconsistent with this Constitution.

ART. VII.—No alteration or amendment shall be made in this Constitution, unless by a vote of a majority of two-thirds of all legal voters present at an annual meeting of the "Illinois State Convention of Universalists."

Voted that the following be a committee to solicit funds in their respective counties for the permanent establishment of the Institute—A. R. Gardner, Henderson, Knox county; James Wills, Canton, Fulton county; Clementius Ewals, Harkness Grove, Peoria county; J. B. Broadwell, Richland Creek, Sangamon county; Jacob Parker, Cold Brook, Warren county; Br. Thurston, Ottawa, for Putnam and La Salle counties. Voted thanks to Esq. Davis, Editor of the "Peoria Register," for publishing the notice calling the Convention. Appointed Br. E. B. Mann to preach the occasional sermon at next session, and Br. Gardner to prepare the Minutes and Circular for publication in the Peoria Register and the Magazine and Advocate, with a request that they be copied by our periodicals generally.

The following persons were chosen officers of the Convention for the ensuing year—Br. Jas. P. Fuller, Standing Clerk; BRS. A. R. Gardner, E. Rose and L. Chapin, Committee on fellowship and ordination; BRS. Harvey Smith, Thomas Wills, and Adam Brewer, Committee of discipline.

The following were elected officers of the Institute.—Trustees—Thomas Wills, one year; Hiram Snow, two years; Nicholas W. Jones, three years. Treasurer and Clerk—A. R. Gardner.

Adjourned to meet in Henderson, Knox county, on the second Friday in May, 1838, for a session of three days.

EPHRAIM ROSE, Moderator.

A. R. Gardner, Clerk.

The Circular states that they were blessed with delightful weather—a good attendance, and harmony in the Council. The cause is spreading rapidly, and the measures adopted are eminently calculated to meet the wants of the brethren, and give a new impulse to the spread of the truth. Five sermons were preached to devout and respectable congregations by BRS. Mann, Fuller and Gardner. It is earnestly hoped that every ministering brother in the region—every friend to the cause, will be present at the next session—and active, in the meantime, in promoting the objects of the Institute formed.

REMOVALS.—Br. F. A. Hodsdon from Amoskeag, N. H., to Levant, Me.—Br. Beckwith supplies at Amoskeag. Br. J. T. Goodrich, late of Clinton, requests his letters and papers to be addressed to Oxford, N. Y.—Br. John Nichols from Watertown to Quincy, Mass.—Br. N. Gunnison from Newport, N. H., to Browster, Mass. Br. J. Hariman, to Newport, N. H. Br. A. Bond to Constantia, St. Josephs county, Mich. Br. E. G. Brooks to West Amesbury, Mass. Br. C. C. Burr from Bowdoinham to Hallowell, Me. Br. J. T. Gilman takes Br. Burr's place in Bowdoinham. Br. H. Jewell from Salem, N. H., to South Reading, Mass. Br. L. L. Sadler, late of Columbus, to Perysburg, Ohio.

UNIVERSALISM IN BUFFALO.

We learn from the Herald of Truth, (what we had heard before from a private source,) that Br. Tomlinson's connection with the society in Buffalo has been dissolved, and that he is at liberty now to engage in any portion of his Master's heritage. The blessing of God go with him, and prosper his labors in the good cause to which he has devoted his talents and his life.

The day I received the above news in the Herald, I was much gratified at receiving a visit—with brevity alone for its alloy—from Br. D. Pickering, on his way to Buffalo, to supply the desk there. He has received and will probably accept the invitation of our friends in that city, to become their pastor. We rejoice in this accession to the ministry in the Empire State—made the second time—and pray God that the connection now formed may be abundantly blessed of him to the benefit of both pastor and people, and the prosperity of the great and good cause in that section of our country.

NEW SOCIETIES.—A new society was organized in Manchester, Ontario county, in September last. They

contemplate erecting a meeting-house soon. One of fifty members was organized in Dyberry township, (Bethany,) Wayne county, Pa., in July last. Br. Landers labors there to good effect. One was organized in Winthrop, Me., in September last. They enjoy the labors of Br. Quimby part of the time, and have taken measures to erect a meeting house. Another has been organized in Hallowell, same State, and settled a preacher.

NEW MEETING-HOUSE.—The frame of a new meeting-house was raised in Westport (late Saugatuck,) Conn., in September. It is to be thirty by forty feet, and finished in neat style.

DEDICATIONS.—The new meeting-house in Stratford, Ct., was dedicated October 24th. The sermon was one of the happiest efforts of Br. S. J. Hillyer. The day was fine, the congregation large, and the house is a neat, tasty edifice thirty by forty feet, with gallery at one end. At the meeting of the Penobscot Association in Fiddington, Me., on September 20th, the new meeting-house in that place was dedicated. Sermon by Br. Bates. The new house in Newport, N. H., was dedicated on September 27th. Sermon by Br. A. L. Balch.

A. E. G.

FAITH, HOPE AND CHARITY.

There are three principles which live in the believer's heart, and mark his conversation, and purify his life and quicken his heaven-ward impulses—and these are Faith, Hope and Charity. We may call them three cords which link earth to the skies—three blessed influences abroad in the world, lighting up its dark places and making glad the hearts of its mourners—three tokens that we are not abandoned of our God, and that man has within him a spiritual and an immortal nature. We shall speak of but the first of these at present.

And what is Faith? We can not enter into a minute and metaphysical description of it—nor broach the explanations of learned doctors—but we will take the words of the apostle, "Faith is the substance of things hoped for, the evidence of things not seen"—we will take this definition and consider it briefly, in what we deem its highest and holiest operation—a belief in what God has said, a clinging to his promises, and a grasping of future things, things which the Omnipotent hath said shall be, as though they were present and perceptible. And how soothing and peaceful is the action of this principle! To the individual possessing it, what is sorrow? what is sickness?—what are all the clouds which roll over the heavens and darken mortal vision?—what is death? Why, amid the weeping of the night, Faith sees the joy which cometh in the morning—by the bed of the stricken, it believes that God is able to lay his everlasting arms beneath the sick and raise to health again, and if it is not done, it gently murmurs "it is for the best." It says, the clouds which darken this world are but fleeting things passing beneath the everlasting and invariable light, and that above these are stars and beauty—vistas through which is almost heard the melody of distant spheres—through which is almost seen the bright brows of angels lifted above their lyres. And death, oh! death opens the portals to the land of the undying, the radiant and the fadeless—the land of the living and gushing waters, where is no pain nor sorrow—where are no tears, no shadows—"where the wicked cease from troubling and the weary are at rest." And the poor and the toil-worn of earth—bending beneath their burdens, how Faith has sustained them! And the persecuted and the down-trodden, how it has "buoyed their spirits up!" what a characteristic it has ever been of the good and the sainted in all ages of the world! The Patriarchs—the Prophets and the Apostles, Faith, faith was kindling upon the altars of their hearts. And Abel had it, and Enoch had it, and Noah had it! How it glowed in the bosom of pious Abraham as his eye caught the glorious promises and looked upon the innumerable multitude to be blessed by the coming of the Shiloh! And possessing "the substance of things hoped for, and the evidence of things not seen," Isaac, and Jacob, and Joseph, and Moses, journeyed on in their pilgrimage rejoicing in the light of God's countenance and strengthened by the assurances of his word. And amid darkness and corruption—amid kings and mighty ones, the holy

men and prophets fearlessly lifted their voices and performed their appointed work. They looked forward to a time when every valley should be exalted, and every mountain brought low, when Ethiopia should stretch out her hands to God, and the desert bud and blossom as the rose. Strongly, firmly, took they hold by faith of the promises of God and carried on their mission, shrinking not from violence, persecution and death.

But why should I recount what Paul has so eloquently set forth in his eleventh chapter to the Hebrews?—And why should I tell of the Christian Martyrs who clung to the stake as to the embrace of a friend, and moved to the faggots as to a sleeping bed? Oh! why should I tell, were I able, of all the manifestations of this holy principle which have shone forth in all time?

I would say, Christian, hast thou faith? Dost thou believe the promises of God? Art thou ready for that faith to sacrifice the social connections, wealth, health, life? Were the alternative presented thee to-day, to give up thy faith—or else be cast into the dungeon—be stretched upon the rack—or bowed upon the scaffold, which wouldst thou do?

But it is probable in this age thou wilt never be called upon in this way to test thy faith. But hast thou faith in all things? Hast thou faith when the earth has not yielded her increase and the harvest is thin in the fields? Hast thou faith when thy money has has taken wings and left thee poor and destitute?—Hast thou faith when the flame like some sudden and fearful thing has enwrapped thy dwelling? When “the fiery darts of the wicked” are aimed and hurled against thee, is thy “shield” up? Hast thou faith in sickness, in distress, in sorrow, in death? At all times and in all places, hast thou faith in the ever-living and unchangeable God? If so, brother, thou doest well. Let thy faith be founded on what God hath said and then cling to it with an unshaken grasp.

Cling to it, brother, we are pilgrims in a strange land, and there will come to us then airs from heaven and strains from the sweet harps of spirits! Cling to it brother, and thy burden will be light and thy labor easy. Oh! cling to it, brother, for life is but a brief path-way, and “the death Jordan is a narrow stream.” Cling to it, for the good, and the wise, and the holy, have done so—the patriarchs, the saints of old, the prophets and the apostles have held fast to it, and wouldst thou not follow in their steps? It has shed content in the hut of poverty, and peace by the bed of sickness.—It has illumined the prison’s gloom and wreathed flowers for the brow of the martyr. It has kindled in the eye of the dying, and “lit the tear as it fell” at the grave of the departed—cling to it, brother, for earth is so weary without it! Its beautiful things pass away, and its glories fade. But faith knows an eternal and a fadeless home. Oh! possess faith then, true faith, and it will furnish pinions for thy soul when ever it is weary, that shall bear it up from earth to heaven. E. H. C.

MINUTES OF PROCEEDINGS.

Br. Price, in noticing favorably my suggestion for condensing the proceedings of our public bodies, and omitting from them all useless or “of course” particulars, says.

“The suggestions of Br. Grosh are all very good.—We see little occasion for varying them materially, and therefore cheerfully transfer them to our columns. We commend them to the serious attention of all those having any immediate concern with our public bodies. It is certain that a great amount of room occupied in our periodicals by the old method, can be saved and appropriated to a more useful purpose. It will be observed on recurring to the back volume of the Union, that we have practiced on the plan, to a considerable extent, in many instances, by condensing the proceedings.—Many times we have saved from one-third to one-half the room, and at the same time given all that was essential. It is considerable trouble, however, to write them out, and may just as well be done in the first record—indeed,

better, for then there will be a uniformity, and no complaints can exist of favoritism in noticing some at large, and others in a condensed form.”

Br. Price also adds a suggestion that will be found useful in practice. It is, that the Standing Clerks, or some few of the more active individuals, would, previous to each session, properly prepare and classify the business to be transacted, that the Clerks may immediately commence their record, in the order in which it is to be published. Let sufficient space be allowed for the introduction of new business, and let the mover or introducer of such business, be prepared to do so with well digested and properly written resolutions. Thus the time of the Council will be saved, which is now wasted by the hurried, loose and informal manner of bringing business before it. Br. Price thinks that one-quarter of the time usually required on the present mode, will, by these proposed measures, be all sufficient for the transaction of the usual business. Oh, consummation devoutly to be wished!

One other of our periodicals has also favorably noticed my remarks on this subject, and pointed out the necessity which should render them heeded—but lest some may think publishers too deeply interested to give a fair decision, I will close by giving the remarks of a sound minded, common-sense, ministering brother, in whose opinions on all practical subjects I place great reliance. He says—

“I am well pleased with your plan to condense the minutes of Conventions and Associations, for it is tiresome to read over the same thing, again and again, so often. Were it not for the variations in names, dates and numbers, they, like circulars, might be stereotyped.”

I feel under a necessity of calling public attention to this matter, more than is convenient to me at this season, and more than may be pleasant to many of our readers; by the fact that many do not realize sufficiently the evils and the burdens of the common method. Last week, only, I received the proceedings of two of our Western associated bodies, which, in all, covered three and a half sheets, (14 pages) of cap paper—as much as would have filled about nine columns of our paper! Now every department is behind hand, and will need all the room we can gain to finish completely what properly belongs to this volume. The proceedings must then lie over until February, or I must drop every thing, pressed even as I am, and condense them by writing much of them over anew! This I have done—and, to gain room for them early, I publish them in the editorial department. Yet, after all my endeavors and sacrifices, some brethren interested may be dissatisfied—think I might have published the minutes and circulars entire, or complain that I have not given sufficient prominence to some particular portion! Such are some of the blessings which the present mode confers on Editors in a hurried season—and such are some of my reasons for so perseveringly and obtrusively urging a consideration of the subject at the present time. In the next volume I shall endeavor to carry my theory into practice, unless opposed by the brethren. So far, all with whom I have conversed, agree with me in the necessity for, propriety and advantages of, the new plan. A. B. G.

The following notice of a work recently published by Br. Tompkins, is from the Pearl and Galaxy. We presume “the Palfreys” to be the production of the pen of a fair and highly esteemed correspondent of the Magazine. She is one having the rare gift of poetry—for we believe it to be a rare gift, “the breathing or expression of that principle or sentiment, which is deepest and sublimest in human nature.” We are glad then that one holding the lyre has tuned it so often to Gospel strains, and breathed over its chords the aspirations of holiness.

It will be seen, also, by this notice as, indeed, it was known before, that the same writer is successful and happy in the department of prose writing. We venture to predict for her, yet higher eminence in the literary

world, and while we thus prophesy, we express our trust that her powers will ever be dedicated to the service of our Master, and that in whatever manner she addresses the public, her thoughts will breathe of the pure and sanctifying principles of that Master. With these wishes we adopt the language of the last period of the following article as our own. E. H. C.

THE PALFREYS.—A Tale. By a lady, Boston: Abel Tompkins, 32 Cornhill.—This little work of seventy pages, neatly written, without useless episode or digression, is well suited to the juvenile mind, its design being to impress upon the reader the excellence of the Christian graces—those ornaments to the character of man. Lord Chesterfield in his letters to his son, endeavored to lead his mind to cherish the graces, and he concludes many of his epistles with the strong injunction, “study the graces.” Had that Lord read attentively the little work before us, he would have seen that the Christian graces will add much to the character of man, and he might have enjoined it, with more reason, upon his son, to study these graces. The levelness of early piety is exhibited in lives of simple sweetness, and we are sure that as the work is free from any sectarian bias, its hallowed spirit will impart an influence pleasing and grateful to the soul. We sincerely trust that the efforts of so happy a writer will be continued in the field upon which she has so successfully entered.

EXPOSITOR AND UNIVERSALIST REVIEW.

EDITED BY REV. HOSEA BALLOU, 2D.

CONDITIONS.

I. It will be published in Numbers, once in two months, as heretofore; each No. containing 72 octavo pages, on new type and fine paper; making 432 pages, for the year.

II. The price, \$2.00 per annum, payable in all cases on delivery of the first Number.

All letters and communications on business to be directed to the subscriber at the “Trumpet office Boston.” GEORGE W. BAZIN.

N. B. There is one of the above stated conditions to which we would direct special attention, viz: that the price be in all cases paid on the delivery of the first Number. We have been compelled to adopt this rule by former experience; and we have no doubt that the experience of all the proprietors of our periodicals shows that the measure is necessary. Besides we shall be obliged to make our own payments quarterly, and must therefore be supplied with the means.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. FRENCH, in Burrville, and at South Champio in the evening—Br. HAYWARD, in North Norwich—Br. GOODRICH, in New-Ohio—Br. BULLARD, in Hartford—Br. ROUSEVILLE, in the basement of the Universalist meeting-house in Cortland, and at Factory Hill in the evening—Br. M. B. SMITH, in Utica—Br. SIAS at Tug Hill.

There will be preaching on the fifth Sunday inst., by Br. WAGGONER, at Salisbury Centre, and at Ingham’s in the evening.

There will be preaching on the first Sunday in January by Br. SIAS at Perch River and at Pamela Four Corners in the evening—Br. M. B. SMITH at Clinton and at Hampton in the evening.

There will be preaching by Br. SIAS on the evenings of December 22d at Rodman—25th, at Champion village—26th, at Great Bend—27th, at Martin-street school-house—28th, at Lockport—29th, as Br. Keyser may appoint—January 2d, near Br. McWaine’s—3d, at Blanchard’s Corners—4th, at Field Settlement—5th, near Br. Keyser’s.

Br. T. J. SMITH will lecture at Richfield Springs on Christmas day.

CHRISTMAS EVE will be celebrated and appropriate discourses delivered in this city, by Br. M. B. SMITH—in Middleville, by Br. WAGGONER—in Oxford, by Br. DOOLITTLE—in Richfield Springs, by Br. A. WILLIAMS—at Bridgewater, by Br. T. J. SMITH.

LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last paper

F H, New-Canaan, (Ct.) for B D P—P R, Rome, (O.) for R J—P M, Le Roy, (O.) for M L, A F, H H and L S—U C, Unadilla, (Mich.) for J F, F L, W M, R J, J A A, and T G S—P M, Somerset, for E F—P M, Ridgeway, for W M, and A E—W S, Nicholsonville—P M, Dewitt, for J M B—T E, Centerville, for R B—Z P, Henderson, for E B, J H, and J S P—P M, Hiram, (Me.) for G W, S, and W K.

POETRY.

For the Magazine and Advocate.

TO AN INFANT SMILING IN SLEEP.

Whence, loveliest, that soft and radiant smile,
That so entrances her who bends above
Thy gentle, slumbering form? Thou hearest not
The one dear voice, that cheers thy waking-hours;
Nor seest the eye, whose love-oukinded glance
Calls ever forth thy young heart's joyousness,
E'en though it break through tears. Whence, then, the ray
That lingers on thy sweet and loving lips,
And on thy soft, half-curtained eyes of blue,
Making thy beauty of such cherub mould,
That she who bore thee, feels a thrill of fear
Lest, prematurely, Heaven should claim its own.

Porchance thy spirit, late from Eden's bowers,
Forgetteth not its spring-day happiness;
But walks in dreams beside the tree of life
And the eternal rivulet, whose dowers
Need not the aid of sun and life-fraught dews
To give them star-like beauty, but receive
Their wondrous hues from every varied glance
Of Him who smiles on all. Porchance the words
Of sister spirits fall upon thy ear,
Cheering thee, on thy lonely pilgrimage—
Thy path through thorns and tears—and thou dost smile
To think of that blest home where, freed from earth,
Thou shalt in heaven's triumphant melody
Bear a still higher part. Smile on, fair babe,
And revel in thy heaven-blent memories,
And dwell mid angel visions—ere the world
Hath set its seal oblivious on thy heart.
And thou canst look beyond this misty earth,
But through the glass of faith.

A. M. W.

Towanda, Pa., October 23, 1837.

RELIGION.

BY J. G. WHITTIER.

We pity the man who has no religion in his heart—no high and irresistible yearning after a better and nobler existence; who is contented with the sensuality and grossness of earth; whose spirit never revolts at the darkness of its prison-house, nor exalts at the light of its final emancipation. We pity him, for he affords no evidence of his high origin—no manifestation of that high prerogative, which renders man the delegated lord of the visible creation. He can rank no higher than the animal nature; the spiritual could never stoop so lowly.—To seek for beastly excitements—to minister with a bountiful hand to depraved and strong appetites—are attributes of the animal alone. To limit our hopes and aspirations to this world, is like remaining forever in the place of our birth, without ever lifting the veil of the visible horizon which bent over our infancy.

There is religion in every thing around us; a calm and holy religion in the unbrent things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It has no terror—no gloom in its approaches—it does not rouse the passions. It is untrammelled by the creeds, and unshadowed by the superstitions of men. It is fresh from the hands of its author; and glowing from the immediate presence of the Great Spirit, which pervades and quickens it. It is written on the arched sky. It looks on from every star. It is on the sailing cloud, and in the invisible wind. It is among the hills and valleys of earth—where the shrubless mountain tops pierce the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage. It is spread out like a legible language upon the broad face of the unsleeping ocean. It is the poetry of nature. It is this which uplifts the spirit within us, until it is tall enough to overlook the shadows of our place of probation; which breaks, link after link, the chain which binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness.—*Liberalist*.

ASPIRATIONS OF HUMANITY.

The principle of love, the sense of moral beauty, are not less deeply rooted in our constitution, nor have they been less active, than the less noble, the debasing passion of fear. Tradition, poetry, mythology, philosophy, are all rich in aspirations after something far purer, lovelier, brighter, than the world has ever seen. The feeling might be traced in a thousand intermediate forms, through the immense gradation from barbarian fictions of a golden age of innocence, to the lofty dreams, and unearthly reveries, and shadowings forth of spiritual perfection, in the mystical philosophy of Plato. All fiction tells this truth that humanity has the wish and the want for something above its present moral condition;

and that while it is of the earth, earthy, it aspires to be, and would now see and love that which is as are the angels of God in heaven. Hence tales of long-past ages before the world grew corrupt, when all was infantine simplicity and innocence; and of coming ages when goodness shall re-appear and elevate the race perhaps to earthly immortality. Hence contemporaneous fictions of happy valleys and blessed islands, far in the West, where the sun shone benignantly after traversing a guilty and a troublous world. Hence the characters in whose conception romance and poetry delight, with all their godlike attributes. They are the prayer of the universal human heart to nature and to God to show us, though it be but for once, the blessed sight of humanity in its best estate, free from guilt, from weakness, from impurity, from selfishness, without stain, spot, or soil; the softened but unclouded reflection of its pure and holy Creator. And God granted the prayer in Jesus of Nazareth. There was the purity of infancy with the full development of maturity. There was tenderness without weakness, and energy without harshness. He benevolently consorted with the vilest, while his goodness shamed the righteousness of the severest. He was in the house of feasting and in the house of mourning, and the heart revered and blessed him in them both.—He was in the bosom of his Father and unfolded the truths of heaven and the mysteries of eternity, and the while his eye rested in love and gladness on the sparrow's wing and the lily's blossom. He wrought miracles and wiped away tears. He was not of the world; that world which he lived and died to redeem. By his side on the couch at the last paschal supper, by the foot of his cross as he was expiring, his eyes and heart rested on "the beloved disciple;" that heart whose universal benevolence so identified him with humanity that he was one with the whole human race, who all live in him as they died in their first progenitor; "for as by man came death, by man came also the resurrection of the dead; and as in Adam all die, so in Christ shall all be made alive."—*Rev. W. J. Fox*.

It is much easier and more common to over-estimate human wickedness, than human weakness.

MARRIAGES.

In Salisbury, November 22d, by Rev. W. H. Waggoner, Mr. LYMAN MARCH, to Miss ACHSA MUNSON, daughter of Mr. Jacob Munson.

DEATHS.

[The following has been omitted until this late hour for want of the proper particulars.]

In Fairport, Ohio, October 16th, Mr. JOHN CULVER, formerly of this city, aged 55 years. Dr. Culver fully exemplified the all-sustaining power of Universalism in adversity, sickness and death. For several years, he hung, as it were, on the brink of the grave, kept there by a painful abscess; but he looked into its gloomy depths with a serene eye, for he saw the glory of immortality beyond it. During all the long periods of pain and debility through which he passed, previous to his removal to the West, and afterwards until death, his language was that of the joyous exile ready to return to his Father and his home, and mourning only for those he should leave behind. His bereaved widow and son, beside some other of his relatives, are consoled by the hope that cheered him—a hope vast as the universe, glorious as heaven, and its fruition unending as eternity.

His body was brought to this city by his family, on their return to this vicinity, and attended to its last home by a respectable number of relatives and friends, to whom the writer tendered the consolations of the Gospel.

A. B. G.

In this city, on the 29th of November, WILLIAM WALTON, of the late firm of Walton and Hardaway, in the 53d year of his age. He was one of the excellent of the earth, and lived esteemed, and died regretted by all who knew him. His last years, though clouded by adversity, sickness and pain, only added to the brightness of his character, by clothing it with those Christian graces which shine most resplendent in surrounding gloom.—His death, easy as an infant's slumber, took place but a few moments after a visit to him in which I found him leaning on the bosom of his God, strong in the consolations of unfailing and universal goodness. His funeral took place on the Saturday following. A. B. G.

In Sandy Creek, Oswego county, October 6th, of consumption, Mr. JOHN CURRISS, formerly of Oneida county, in the 37th year of his age. He endured the protracted sufferings of his illness with patience, and met dissolution with the resignation of a sincere believer in God's impartial goodness. He has left an affectionate wife and two children, and an extensive circle of relatives and friends to mourn their early loss—but the most

of them mourn not as those that have no hope. The consolations of the Gospel were tendered to the afflicted relatives on the 8th, by Br. S. Jones, in the Methodist meeting house of that place, which was kindly opened for the occasion.—*Com.*

In Hamilton, November 12th, ISAAC BUTTLES, aged 31 years. Br. Buttles in early youth was deprived of the use of both hands, by falling into the fire; but by his skill and perseverance he maintained himself and family during health. But his widow, who is also lame, is now left with two small children, one of them ill of a fever, needs the consolations of the Gospel, and the assistance of the benevolent. May our brethren and sisters remember that the religion of Jesus, is practically what it is in theory, full of mercy and good fruits, and leads to visiting "the fatherless and widows in their afflictions," as well as "to keep ones self unspotted from the world." J. B.

In Lenox, Madison county, October 15th, DOROTHY WHITE, consort of Abraham White, aged 36 years, leaving five small children (one, a helpless infant) and an affectionate husband to mourn their loss. A fond mother, surrounded by a happy family, has thus been hurried from them, as it were, in a moment, leaving a void in their earthly bliss which time can never fill. But they are consoled with the assurance of a reunion in another world, where joys are purer, affections more refined, and where death, nor sorrow, nor parting are ever known, and where God, our Father, is the all in all of every member of his vast family.—*Com.*

In Toledo, Ohio, October 24th, Mr. JOHN BALDWIN, aged 37 years. Mr. Baldwin was an early settler of that town, and a man of active business habits. He held the office of Justice of the Peace for the term of seven years—was subsequently appointed Judge of the Court of Common Pleas by the Governor, and afterwards by the Legislature of the State. These offices he filled with credit to himself, and with general satisfaction to the people. His death will be deeply felt by the inhabitants of the place to whom he was generally known; and by whom esteemed. His burial took place on the following day, when the consolations of the Gospel were tendered to the relatives of the deceased, and a large concourse of sympathising citizens, who came to pay the last tribute of respect to the departed. L. L. S.

PROSPECTUS.

OF THE FIFTH VOLUME OF THE
HERALD OF TRUTH.

To commence January 1st, 1838. Published in
Rochester, New-York.

We again invite the attention of our patrons, and the Universalist public, in behalf of the HERALD OF TRUTH, a periodical devoted to the dissemination and defence of the principles, both doctrinal and practical, of Universalism, or "the Gospel of the grace of God." We are obliged to call loudly on our friends for help. As we have not paying subscribers enough to meet the expenses of the establishment, our labors are consequently embarrassed, and we have not been able to do that justice to the paper, that we otherwise might. It is a truth which we have no wish to conceal, that unless we have a considerable accession to our patronage, we can not close the next volume without incurring a heavy debt. Anticipating renewed exertions in our behalf, we venture to commence another volume.

The HERALD OF TRUTH will be published as heretofore, every Friday, on a royal sheet quarto form, at \$1.50 in advance, \$2.00 if not paid within three months, and \$2.50 if not paid within the year. We earnestly look to our friends, from the West particularly, for aid in extending the circulation of this periodical.

G. SANDERSON, Proprietor.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. E. GRESH and O. HUTCHINSON.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, DECEMBER 22, 1837.

NUMBER 51.

For the Magazine and Advocate
LECTURE,

Delivered before the Utica Berean Institute.

BY R. T. HALLOCK.

It was remarked by Addison, in one of the numbers of his Spectator, that it was not to be expected, in this late age of the world, any new ideas should be brought to light—that the knowledge and wisdom of antiquity had left nothing for us to do, but to *remodel old ideas*, clothe them in new language, and in brighter colors. But if this observation was true in Addison's time, with how much more propriety may it be applied to our own; and how much less may we hope to produce any original ideas, or add any thing to the vast treasures which have been for ages accumulating in the store-house of knowledge! For this reason, I have attempted nothing new; but, on the contrary, have chosen a subject for this evening's lecture, which has employed the pens of thousands, and has elicited such interest, such eloquence, and such deep research, as might well preclude me from entering into the same field, were it not that the subject itself is exhaustless!

The principal object of this lecture, then, will be to prove the existence of a GREAT FIRST CAUSE, as deduced from a comparison of the works of art with the works of nature. "The proper study of mankind is man," says the poet: and whence came we? what are we? and what is to be our destiny? are the most important questions which the mind of man can ask of itself. Ushered into being the weakest and most helpless of all animal existence, we see in him the dawn of an intellect, which, in its development, grasps at creation, and makes "fire, air, and earth the vassals of its will!" The earth is one vast store-house of materials, out of which human ingenuity has constructed a creation of its own—a creation which, when we take into consideration the weakness and imbecility of its author, is wonderful beyond the power of expression! Be not startled, therefore, when I say, that similar genius, similar intellect, and similar knowledge of the laws of cause and effect which produced a *steamboat, created a world!* The same adaptation of the means to the end which marks that wonderful monument of human genius, is equally characteristic of the works of nature; and the steam engine proves not more clearly the existence of human intellect, than do the phenomena of nature prove a God! Man in the mechanical arts, is the imitator of Nature, or rather, the same kind of knowledge which the almighty Architect must have possessed in arranging and giving permanency to his works, is apparent in his creature, man. Thus we support our buildings by braces, for we know they would have no permanency without them—and these braces we proportion to the size of the building. Now, if we will look at a stalk of Indian corn, which is calculated to sustain a great weight in proportion to its size and strength, we shall see a display of the same ingenuity; for, a few inches above the root, and just in time to support the accumulating weight of the growing ear, appears a set of braces, running from them to the ground. Now what is all this but ingenuity and contrivance? And wherein does it differ in design from our own? It does not differ, for we support our buildings in the same manner. The white oak, which is many years in coming to maturity, and consequently has to stand the peltings of many a storm, is constructed upon mechanical principles; and the Eddystone light-house, a structure which will probably stand the concussion of winds and waves

through all coming time, was built after the model of an *oak tree!* Thus, the wisdom which caused the tree to assume a shape so necessary to its maintenance in an upright posture, is the same kind as that which marked the fact and applied the principle to the erection of a tower.

The feathered tribes, particularly such as are adapted to swimming, exhibit wonderful ingenuity and contrivance in their construction. They are propelled by paddles, on the same principle as a steamboat, and without which, neither could make any headway in their liquid element. They are also supplied with oil, to render their feathers water-proof, as without it, their buoyancy would be very much diminished; and in the construction of vessels, oakum and tar are used for the same purpose. In short, our steamboat is nothing but an automaton bird, which our ingenuity has supplied with power to "*walk the waters like a thing of life!*"

In these simple and familiar examples, we see the same ingenuity which characterizes the works of art, only in the former case the principle is carried to an infinitely greater extent. Nature's machines are all perfect in their kind—they all move on in harmony and order; where braces are wanted, they are made to grow, and where paddles are necessary, they are supplied. Strange, indeed, as it may appear, it is nevertheless true, that this very order and regularity in the works of nature, has induced some to think that its operations were performed by its own internal impulse. This is just as an ignorant person, unacquainted with the nature of steam, would think, were he placed beside an engine in motion. While he contemplated the exhibition of its mighty power, he would doubtless conclude, that wood and iron had taken unto themselves motion, and were performing the functions of living and breathing things! To him all would be inexplicable, and the very perfection of its movements, would induce him to think that it was the offspring of its own power. But, place a man capable of tracing effects to their causes, in the same situation, and how different would be his thoughts! He would never deem, because the agent was invisible, that it did not exist. He would be aware that wood and iron possess no power in themselves to produce this result; for he knows that matter in itself possesses no property of motion, and moves only as it is impelled by superior force. And has the machinery of a steam engine been produced by mind, and the machinery of nature *without* mind? The most stupid dogma that ever disgraced the darkest age of the world, is not more inconsistent than such a supposition. But the careful observer of the works of nature, sees the same design manifested therein, which he sees in the works of art, and hence he is just as certain of the existence of a *designer* in one case as in the other; and in the mind of man he sees a copy (in miniature) of that mighty *mind* by which worlds were brought into existence, and their various laws and operations modified and arranged.

The substance of the foregoing arguments, may be condensed into the following syllogism, viz:—

The works of art prove, beyond all contradiction, the existence of an artist;

The works of nature are *similar* to the works of art;

Therefore, *nature* had an Artist.

But, says the objector, "if from the evidence of design you infer a Designer, from whence did He originate?—who made *HIM!*" Now, this being a question which no man can answer, it has been supposed, by some, to be a total overthrow of the

whole argument. Let us examine its validity. I readily grant, that we do not know the origin of the Creator; I acknowledge there are mysteries annexed to the subject—and I rejoice that it is so; I glory in that *ignorance!* For what kind of a God would he be, that we, with our limited abilities, could fathom and fully comprehend? Such a God could be neither greater nor wiser than ourselves—because, for us to know and comprehend the existence of Deity, as we comprehend each other, he must be brought down to a level with our own capacity. But there are depths which reason can not fathom, and heights which it can not scale; and as he who has mastered Euclid's problems, is as wise as Euclid, so he who can comprehend Deity, must be himself God! But we can only know God through his works, "for no man hath seen him at any time;" yet what folly would it be for us to doubt his existence, because that existence is wrapped in mystery, when the simplest thing in nature is to us inexplicable, and as incomprehensible as the God who created it! But if we doubt the existence of God, on the ground of the incomprehensibility of his nature and origin, we must doubt the existence of a blade of grass, for the same reason. Could an ignorant man expect to understand the nature of that mighty mind which first conceived the steam engine, when the engine itself was above his comprehension?

I have said we can only know God through his works, and so we can only judge of his character by his works. These works shew wisdom and benevolence in their design, and power in their execution. Hence, wisdom, benevolence, and power, are the attributes of their Author; but beyond this we can know nothing—all is *dark, inscrutable, mysterious!* But the existence of a great First Cause, is the easiest of all beliefs—it being forced upon the mind from necessity—there being no other way of accounting for the phenomena of nature; and for this reason the poet beautifully observes—

"Not books on books, in phalanx deep,
Need we, to prove a God is here;
The daisy, fresh from Winter's sleep,
Proclaims the truth in lines as clear.

"For who but HE that arched the skies,
And pours the day-spring's living flood—
That works and dwells in mysteries—
Could rear the daisy's purple bud;

"Mould its green cup, its wiry stem—
Its fringed border nicely spin—
Or cut the gold-embossed gem,
That, set in silver, gleams within;

"And fling it unrestrained and free,
O'er hill and dale and desert sod;
That man, where'er he roams, may see
In every step the stamp of God!"

The existence of God, then, being established, an answer to the three questions to which I alluded in the commencement of this lecture, becomes comparatively easy. First—Whence came we? We are aware that we did not make ourselves—we are equally sure that our ancestors did not make themselves—and we must naturally suppose that it was no easier for a man to have made himself five thousand years ago, than it is now. By this mode of reasoning, we are necessarily carried back to a time when man was *not*. Now, the same reason which led the poet to ascribe the origin of the daisy to the almighty Architect of the universe, applies equally to man. Man, then, with all his various organs and wonderful symmetry of form, is not the offspring of chance—he had a Maker—he came from God!

Secondly—What are we? Having deduced our origin from Jehovah himself, we must stand to him in the relation of offspring. We are, then, the *children of God*—bearing the same relation to him that our children do to us, with this difference: in a few short years the mental and physical capabilities of our children will be developed, and they will take their station in the scale of beings, our equals. But in reference to our heavenly Father, we shall be *forever children*. Though we may rise higher and higher in the scale of perfection, we can never reach the summit, for the Almighty alone is there; and “to the veil of his brow” all the light of created intellect “is dim.”

Thirdly—What will be our destiny? Having, as I think, clearly deduced the existence of a great First Cause, and traced from the similarity of our nature with his, our connection with him, this most interesting and important question can not be very difficult of solution.

In vain do men assume an indifference on the subject of futurity. In vain do they endeavor to cheat themselves into the belief, that it is immaterial to them whether they shall be blessed with endless felicity in another mode of existence, or die and be dissolved into the elements. Man can not be thus indifferent. The desire of happiness is too strongly implanted in the human mind, to admit for a moment of this indifference.

I assert from the premises, that man is immortal; and by immortality, I mean endless duration connected with the consciousness of existence, or the knowing that we exist individually. Without this consciousness, immortality would be a mockery. It will doubtless be admitted, by those at least who admit a great First Cause, that the Being who called us into existence in the first place, can continue that existence if he pleases. And why is it any more improbable that we should continue our existence in another state, than that we should have commenced it in this? Besides, the productions of the mind, i. e. our thoughts, are capable of immortality. “Statues of brass or marble,” says a beautiful writer, “will perish; and statues made in imitation of them, are not the same statues, nor the same workmanship, any more than the copy of a picture is the same picture. But print and reprint a thought a thousand times over, and that with materials of any kind—carve it on wood, or engrave it on stone—the thought is eternally and identically the same thought in every case. It has a faculty of unimpaired existence, unaffected by change of matter, and is essentially distinct, and of a nature different from every thing else that we know or can conceive. It, then, the thing produced, has in itself a capacity of being immortal, it is more than a token that the power which produced it, which is the mind, can be immortal also; and that, as independently of the matter it was first connected with, as the thought is of the printing or writing it first appeared in. The one idea is not more difficult to believe than the other, and we can see that one is true. Now, the consciousness of existence is not necessarily confined to the same form nor to the same matter, even in this life. We have not in all cases the same form, nor in any case the same matter, which composed our bodies twenty or thirty years ago; and yet we are conscious of being the same persons. The most beautiful parts of the creation to our eye, are the winged insects, but they are not so originally: they acquire that form and that inimitable brilliancy, by progressive changes. The slow and creeping caterpillar-worm of to-day, passes in a few days to a torpid figure and a state resembling death; and in the next change, comes forth, in all the miniature magnificence of life, a splendid butterfly. No resemblance of the former creature remains—every thing is changed—all his powers are new, and life is to him another thing—yet we can not conceive that the consciousness of existence is not the same in this state of the animal as before.”

Hence I infer that man is capable of immortality, and of retaining the consciousness of existence in any form which it may hereafter assume. And “though it doth not appear yet what we shall be,”

it matters not—secure in the thing itself, let us leave the manner of it to the all-wise Being who created and will dispose of us according to the dictates of best wisdom! But the desire of immortality itself, is one of the strongest evidences in support of it—for why should this, the most natural desire of the mind, remain forever unsatisfied, when our most common wishes are provided with the means of gratification? Not a single propensity, passion, or inclination, connected with our temporal well-being, but may be satisfied to the full. Do we hunger?—look at the ample provision for its satisfaction. Do we thirst?—see the limpid streams bursting from every hill-side, and fertilizing every valley. Do we require clothing?—from both the animal and vegetable kingdoms we are abundantly supplied. And with this ample provision for the comforts of an hour, shall we ask for immortality and be met by ANNIHILATION? Reason and common sense alike forbid it!

Again—if this desire is destined to end in total disappointment, upon what principle of justice has ability been conferred upon man to conceive of it? Why should he alone be permitted to entertain desires that earth can never satisfy? The inferior animals, when their physical wants are supplied, appear to be perfectly happy; they have no anticipations of the future, and no idea of death. Man alone knows that “this is not his continuing city,” and this knowledge prompts him to look for another.

A word, now, on the consequences of this immortality, and I have done. It must have been conferred upon mankind for some purpose. The Creator must have had a design in *this* as well as in every thing else. He never acts without a reason, as all his works abundantly testify. But to bring a race of beings into existence, and to immortalize that existence for the purpose of punishment, would be ascribing to God a course of conduct which we would not wish to impute to ourselves. It would be acting in direct contradiction to that benevolence which is displayed every where in his works. It would be as if we should erect a splendid mansion—decorate it within and without with every thing beautiful and lovely—compel tenants to occupy it—and then reward them for that occupancy, with the blackness of despair and the horrors of interminable woe! But this can not be. We were created for a better purpose than merely to satisfy vindictive wrath. Reason and philosophy, when unfettered by superstition, point to a better destiny—they assure man that he is *not* a mere “clod of the valley”—they point upward to their own high origin—they tell of brighter realms and purer skies, where the mind of man, which has but commenced its development on earth, shall continue it in the *Paradise of God*!

For the Magazine and Advocate.
REPENTANCE.

BY REV. F. HITCHCOCK.

Mankind are frequently called upon in the Scriptures to repent, but we have never been able to find an instance of their being threatened with endless punishment to *make* them repent. At this day, nothing but the fear of hell in the future world, is presented to the sinner's mind as an inducement for him to repent. A Methodist preacher, in this vicinity, was recently holding forth on the beauties of his favorite theme, endless damnation. He had preached the terrors of that awful pit to his hearers, for the purpose of bringing them to repentance, until his patience was well nigh exhausted, when he gave vent to his feelings by declaring, that he had sometimes wished that the sinner could *feel the awful wrath of God for a moment*! that he might know what would be his portion forever, if he did not repent, etc. His meaning obviously was, that he wished the sinner might be in hell a moment, to awaken him to a sense of his danger. Poor soul! he finds that people are beginning to exercise reason upon religious subjects, as they do upon others—and, consequently, his unsupported threatenings of endless damnation pass off like the whistling of the

idle wind. He has not yet learned of Paul, that the “goodness of God leadeth to repentance.” He appears to be a disciple of Nebuchadnezzar, who, when he had set up his great golden image, threatened the people with a “burning fiery furnace,” to make them fall down and worship it. Nebuchadnezzar, not only threatened, but put his threat in execution—and so it seems our Rev. Methodist brother possesses the will, if he has not the power, to make the sinner feel the pangs of infinite despair. This appears to us a little like the spirit of John Calvin—but we will impute no bad motives to our brother, but admonish him to lay aside the creeds of men, and preach Christ, and him crucified. If he would lead men to repentance, he must preach the “goodness of God” to them. If he would persuade men to love God, he must convince them that God loves them. And we most earnestly pray that his eyes may yet be opened to the truth, and that he may become an able and bold defender of the “Gospel of the grace of God.”

For the Magazine and Advocate.
LOVE OF POPULARITY.
BY REV. J. G. MCADAM.

A more bewildering passion than the love of popularity, can not occupy the mind. The splendor of its sunshine is so dazzling, so deceptive, that many are led away from their devotion to principle, to bask in its radiance. It is well to gain a name—it is well to strive earnestly after those qualities and attainments, which pave the way to an honest fame—to drink at those streams which will enable us to bear the heat and burden of the day, in running the race of virtue—to eat that food which will give us strength to fight the good fight—to fill our quiver with well formed shafts, that our aims may come as nigh the mark as others—it is well to gain, by every honest means, a name as great, as famed as that of other men;—but if in the path of duty—if in adherence to principle, the star of hope looks dim, to wander from that path—to abandon those principles, must eventually enrobe that star in an eternal cloud. How much more peaceful—how much more glorious is the unseen path of him who, for virtue's sake, pursues his peaceful way, bearing the high stamp of honesty upon his brow, and the heart that thinks no evil in his breast; than is his, who, to gain a crowded path, would break the cords of virtue and tread on sacred things!

This is the way which many take, but it is a way too broad to lead to life. The way to life is straight and narrow, and few are walking there. To unmoor oneself from the safe anchorage of eternal truth—to change with every breeze, to ebb and flow with every tide, to assume the changing hues of the chameleon, is to undo oneself forever. If a Franklin's or a Howard's fame could be gained by every thing that spreads a sail upon the tide of hope—if an honest notoriety could be gained by every changeling of the day, an article so cheap would soon become a tinsel brooch which every fool might wear upon his breast. Even mushroom popularity can not belong to every one that swells a crowd. Many who rush there to be seen, only crowd into concealment, or appear as cyphers to another's unit. Much less can renown be gained by craft. It can not be bought by flattery, else why the ceaseless flame upon the simple grave of Ayrshire's rustic poet, when his proud compeers, who, living, wore a star upon the breast, but died to mingle in forgetfulness! Or why flourishes the fame of Washington in fadeless beauty, beneath the star gemmed banner of his country, when his proud rivals are only seen as the shades upon the canvass, and the better show his loveliness? Why? because fame admits none but demi-gods into her temple—she gives her wreaths and crowns to men of tried virtue—to men consistent in their rectitude—to men whose nobleness of soul leads them as far above the crowds who, hunting popularity, herd the crowded temple, and lick the dust around the altar of their hope—as far above the menials who bend a servile knee to fame, as the heavens are above the earth! Fame can

not be gained as we would win a race—it can not be bought as we would buy a robe—it can not be placed upon our heads as we would place a mitre on our brow. Its smiles, and robes, and crowns, are beyond the Hero's ken. They are things that other hands must shape—they are things that, dew-like, sparkle on the long grass of the grave!

Therefore, those men whose childish natures lead them to wear their honors *now*, must have such as a busy world can give—a world busy with its present wants—busy searching among the ruins of the past for broken columns of an antique mould, or for spirits to embalm—busy raising monuments to those who, though in the vaults of death, still live and speak. Wreaths plucked in haste live but a day. The pillar of mushroom growth, like a mushroom dies. Those who love such wreaths, can buy them very cheap—those who choose to run such races, can easily gain the mark—those who wish to fight such battles, can easily chase a thousand men. But none will enter in these lists but silly men; for the prize is dross and shame. And as the nobler kind is reserved for few, and hung up in the porches of the future, not to be awarded until, like gold seven times purified, the hero's fame shines in undimmed brightness—why, then, should we vainly hope to win in life, what we never can gain in life. But knowing this, why search it in a crowd?

There is but one name which all can earn—which all can wear without a blush—it is the name of honesty—honesty in its highest sense. There is a goal which all can reach—there is a crown which all can gain—goodness—the only true greatness. And there is an immortality in store for all who love to soar on everlasting wing—that immortality is life beyond the grave. Peace on earth, and hope beyond the grave, are easily won. Pilgrim, seek, and you shall find.

For the Magazine and Advocate.

CREEDS AND CONFESSIONS OF FAITH.

In an article on Episcopalianism, in the thirty-third number, current volume, Br. Grosh remarks, that its creed, or "Thirty-nine Articles of Faith," are used, not to be believed, but merely to be signed. To such "vile uses" have we known other similar documents put. In the Church of Scotland, Presbyterianism and its Confession of Faith, reign in all their glory; but not to the exclusion of almost every variety of religious opinion among the clergy of that Church. We have it upon good authority, that there are not a few of her ministers who believe in the truth of opinions professed by Unitarians, Universalists, and other liberal Christians, who, nevertheless, attach their names to the Confession of Faith—that precious document for preserving uniformity of faith. Even the seats of learning, whence issue the clergy of that church, are not free from suspicions of heresy. Not twenty years ago, an eminent Greek scholar, the son of an Episcopalian bishop, succeeded in being elected to a Professorship in one of the universities of Scotland. The installation came, and with it the scene of subscribing to the creed of a church to which neither the new Professor nor his fathers belonged. Many anxious eyes were upon it, and upon the Professor, who was not considered quite so orthodox as John Knox. The Confession was at length presented, and he who presented it for signature, simply enough asked the Professor elect, if he *believed it*. This the learned gentleman very well knew "was not in the bond." "With that," said he, "I believe you have nothing to do—hand it here, and I'll sign it."

A. N. S. S.

A VOICE FROM FANUEIL HALL.

"The Cradle of Liberty" has again been put in motion, and an increasing, dreadful and relentless foe—because *internal* instead of *external*—must sink to rise no more. The question is not whether we will pay a two penny tax on a pound of tea, not imposed by our proper representatives; but whether we shall relinquish the right of speaking our thoughts whenever a majority of our several neighborhoods declare those thoughts disagree-

able to them! The *liberty of speech and of the press*, is dearer far to every freeman, than even the *right of representation*; for without the first, the latter is of no avail—can not truly exist. Hence the grief and shame every reflecting mind has felt, at the rising of lawless, brute force to put down opinions, however erroneous (as the destruction of the press and of several valuable lives in Baltimore, in 1811, or driving the Mormons from their lands in Mississippi)—or to prevent the assembling of people for whatever purpose, (as the anti-abolition mobs in New-York, Utica, Boston, and elsewhere)—or to obtain summary redress for supposed grievances which were even without the reach of law (as the anti-bank mob in Baltimore, and the anti-gambler mobs in Vicksburg). I care not for what purpose mobs are raised, they are a *far worse evil* than any evils they can be used to exterminate. It is a devil easy to raise, but difficult to manage, and harder to lay again. Anarchy is the *worst* of all despotisms—and mobism is the worst form even of anarchy! I rejoice, therefore, that, at last, our whole community is awakened to this subject by the tragedy at Alton—that even of *that* affair, the slaveholding States are speaking out in tones of reprobation and indignant foreboding. But of all the expressions of public sentiment yet seen by me, the following resolutions, (said to have been penned by Dr. Channing,) passed at a public meeting of the citizens of Boston, in "Old Fanueil," seem to me to be the most firm and mild, just and temperate, correct, severe, and yet conciliatory. The moral force and strict truth of the 7th, 8th and 11th resolutions, are worthy of especial and frequent consideration—and the 10th appeals to every man's conscience who has yet been silent on the subject, and carries us back to revolutionary times, when far less aggressions on a citizen's rights, sent an earthquake of public indignation through every part of the land—while the calmness, mildness and affection of the 13th resolution, is "just the thing." Let all imitate the spirit, and act up to the principles of these resolutions, and mobism and Lynch laws will soon be known only as things that *were*, but *are not*. Amen.

A. B. G.

1. *Resolved*, That our civil and religious liberties, which have come down to us from our fathers, sealed with their blood, are a most precious bequest, and that when liberty is invaded, this consecrated hall is the chosen spot where its friends should meet together to pledge themselves to its support.

2. *Resolved*, That we are assembled here to assume the badge of no party, to narrow ourselves to no local or temporary interests, but to maintain the supremacy of the laws, and to give expression and support to those universal principles of justice and freedom, on which popular institutions and the hopes of philanthropy rest.

3. *Resolved*, That it has pleased God to commit to this people, above all others, the cause of human freedom; that we are called to the high office of manifesting the power of free institutions to ennoble and bless a people; and that in proving false to this trust, we shall not only cast away our own happiness, but shall betray the interests of the human race, and shall deserve the condemning sentence of all nations and of future times.

4. *Resolved*, That to offer violence to the rights of the citizen in a free country, where these rights are understood and recognized and taken under protection of the laws, is a more heinous crime and of more fatal influence, than the oppressions of absolute hereditary power.

5. *Resolved*, That among our rights, we hold none more dear than the freedom of speech and the press; that we look to this as the guardian of all other rights, and the chief spring of human improvements; so that to wrest it from the citizen, by violence and murder, is to inflict the deepest wound on the republic.

6. *Resolved*, That by the ordination of Providence, we are passing through a stage of society, in which principles and institutions are subjected to the severest scrutiny; and that, in such a period, earnest conflicts of opinion can not be escap-

ed, and ought to be cheerfully endured as inseparable from the exercise of a privilege which is essential to the progress and best interests of the human race.

7. *Resolved*, That it is the fundamental idea of the freedom of speech and the press, that the citizen shall be protected from violence, in uttering opinions opposed to those which prevail around him; that if by such freedom nothing more were intended than the liberty of publishing what none would deny, then absolute governments might boast of it as loudly as republics; so that, to put the citizen in peril, on the ground that he presumptuously perseveres in uttering what is unpopular, or what the majority do not approve, is to assail this freedom in its very foundation, and to destroy its very life.

8. *Resolved*, That in a free country, the laws enacted according to the prescriptions of the Constitution, are the voice of the people, and are the only forms by which the sovereignty of the people is exercised and expressed; and that, of consequence, a mob, or a combination of citizens for the purpose of suspending by force the administration of the laws, or of taking away rights which these have guaranteed, is treason against the people, a contempt of their sovereignty, and deserves to be visited with exemplary punishment.

9. *Resolved*, That the spirit of mobs is a spirit of indiscriminate destruction; that when the press shall have become its prey, its next victim will be property; that there is no power on earth so terrible as human passion, unbridled by principle and law, and inflamed to madness by the sympathies of a crowd; and that if we silently and passively abandon any portion of our fellow citizens to this power, we shall have no right to complain, when our own turn shall have come to feed its rapaciousness and fury.

10. *Resolved*, That in this country the mightiest influence is public opinion; that mobs can not prevail without a criminal apathy in the public mind; that one of the darkest omens of our times, is the indifference with which the nation has looked on the triumphs of lawless force; and that the time is now come for this people to shake off their lethargy, to vindicate the insulted majesty of the laws, and to pronounce a sentence on unprincipled violence, which the reckless and turbulent will be unable to withstand.

11. *Resolved*, That when a fellow citizen has been destroyed in defending property and the press, it is alike weak and criminal to reproach him as responsible for the deed, because he refused to surrender his undoubted rights at the command of his murderers; that with equal justice the highwayman may throw the blame of his crime on the slaughtered traveller, who refuses when summoned to surrender his purse; and even if our fellow-citizen who recently fell in defence of the freedom of the press, was driven by the violence which assailed him, into rash and injudicious deeds, we are bound so to express our grief as in no degree to screen his lawless assailants from the reprobation which is their due.

12. *Resolved*, That the Christian is not authorized by his religion to look with indifference on public affairs, and that he ought particularly to be roused by acts of cruelty and violence, which degrade our country to the level of heathenism.

13. *Resolved*, That we deem this occasion too solemn for the language of passion; that we have come to this place to establish and diffuse the principles of order and peace; that we acknowledge our obligation to cherish in the community a spirit of mutual forbearance and good will; and that we earnestly desire, whilst we vindicate the rights of speech and the press, that these may be most conscientiously exercised in obedience to the dictates of justice and philanthropy.

14. *Resolved*, That our affection for our country is undiminished, by the public crimes by which it is dishonored; that we implore for it the blessing of Almighty God; and that we pledge ourselves, according to our power, to sustain its laws, to give stability to its union, and to transmit its free institutions unimpaired to posterity.

For the Magazine and Advocate.

CHARACTER OF CHRIST.

BY REV. C. SPEAR.

No character presents such a variety of beautiful traits, as that of Jesus Christ. Whatever view we take of it, excites astonishment and awe. In all other beings who have appeared on our earth, there has been some stain—some faults have always been discoverable. But here every virtue meets—every thing that is lovely and pure seems to mingle together, like the varied colors of the rainbow, or like the light of a thousand suns centering in one point. His power and wisdom merged into benevolence. His whole soul was filled with love. It was his delight to alleviate human sufferings. In fine, so many noble qualities were never seen before in our world. No wonder, then, that the officers, when sent to take him, were so overpowered by his heavenly wisdom, that they returned without their victim, saying, "Never man spoke like this man." "And the Centurion, when he saw what was done, glorified God, saying, certainly this was a righteous man." "Never," says Bishop Newcome, "never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it, between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, lawgivers, and angels, and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon, one who can command legions of angels, and giver of life to whomsoever he pleaseth, the Son of God, who shall sit on his glorious throne to judge the world; at other times we find him embracing young children—not lifting up his voice in the streets, nor quenching the smoking flax—calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection."

Such, then, being the character of the Redeemer, it becomes our duty to imitate him in the example which he has set before us. True, there are some things which he performed, that are beyond all human power. We can not control the winds nor the waves. We can neither raise the dead, nor impart hearing to the deaf, nor open the eyes of the blind. These things we are not required to perform. God, in laying upon us his commands, always consults the extent and capability of our powers. But we may practise many of the virtues that shone forth in the character of his Son. If we can not give life to the dead, we may comfort those who have lost their friends. If we can not open the blind eye, and unstop the deaf ear, we can assist those who are so unfortunate as to be thus afflicted. There is no possible situation in life, where we can not imitate some one or more of the virtues exhibited in the character of the Saviour of the world. Are we placed in difficult and trying circumstances? Then remember his prayer: "If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." Are we persecuted? Call to mind his peffition in his dying moments: "Father, forgive them, for they know not what they do." Do friends leave us in adversity? Remember that his disciples all forsook him and fled. Are we slandered? Then bear in mind that his enemies even procured false witnesses. Are we obliged to contend with all the inconveniences of poverty? Jesus, our great Master, declared to one who said he would follow him, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

Thus I might proceed and show, that in every possible situation, we may find a glorious example in Jesus Christ for us to follow. Let us, then, show our love to him, by a faithful adherence to his precepts, remembering the test of Christian character: "By this shall all men know that ye are my disciples, if ye love one another."

For the Magazine and Advocate.

DEATH.

BY MRS. S. BROUGHTON.

How chill, how dreary is the gloom,
That gathers o'er the silent tomb—
Oblivion's cheerless banners wave
Round the lone mansions of the grave;
And silence her pavilion spreads,
Where ghastly ruin darkly treads.

I have seen the aged lie down on the bed of death, and close their eyes upon all that was dear to them. The palsy hand of disease had unstrung the delicate mechanism of humanity, and decay had traced his mournful lines upon the faded, yet noble brow, and the tears that welled forth from affection's holy fount, told how deep were the loves that had clustered around that pallid form, whose temples were now wreathed with the icy coronal of Death. I have stood by the bed of youth, when the light of life was waning in its socket, while the young roses of this existence, were fair and fresh to the fond imagination, and its horizon was gilded with the illusive beams of happiness—ere disappointment's cruel blast had swept the spirit-cords, or adversity's blighting mildew had withered the joyous flowers of hope—and marked the fearful struggle of the yearning spirit, when the chilling grasp of death's leaden fingers pressed on the shrinking heart-strings. Oh! how mournful, to see youth, in the pride of its loveliness, fall a victim to the shaft of the gloomy archer—when the radiance of intellectual glory that flashes from the spirit-urn, beams forth like starlight from the mirrored orbs of the soul. I have seen the cherished visions of infant loveliness fade from the parents' gaze, and marked the bitterness of the pang that wrung the sorrowing mother's heart, as she looked her last farewell upon those marble features whose image was imprinted upon the tablet of her soul.

And is this all? Does this life end in the cheerless blank of annihilation? Every feeling of the lacerated heart rises in opposition to the thought. Reason lifts up her voice against so degrading a sentiment. Every scene in the wide-spread universe, goes to disprove the cheerless creed of the atheist. Is it possible that the mind, the mysterious, incomprehensible principle which is joined with, and operates upon, the dull frame of clay, is no more than a passing vapor—an exhalation from the ocean of chaos—wafted onward by the breath of chance, until it melts away into nonentity? Can the utmost stretch of the most giant intellect, grasp the idea of nothingness? Is there any thing in nature by which we may compare it, and fix its image upon the tablet of our hearts? No, no! The earth is teeming with life and beauty; the heavens are full of the glory of God; and the ocean lifts up its swelling waves to shew forth his power; while the chiming billows roll on the eternal anthems of praise to the omnipresent Creator—though man, vain man, looks with careless eye upon the magnificence of nature's works, and denies the evidence of the all-forming Hand. Loftier and more hallowed are the aspirations of the soul, when it is entranced by those perceptions of grandeur and sublimity that lift us above the shadowy scenes of time, than it is in the power of language to embody or express. And shall the mind, that reaches so eagerly toward the things that are beyond its comprehension, never arrive at the perfection which is so necessary for its happiness? Surely there is a brighter, a holier sphere, where the soul shall expand its limited faculties, and be freed from the frailties of mortality, and be satisfied with contemplating the wonderful works of Him who hath made us a little lower than the angels, and endowed us with faculties and perceptions, that might lead us, even in this dark world, to rejoice in the glorious boon of existence, and look forward with happy anticipations to a glorious immortality, where evil shall be forever dispelled, and darkness be known no more. A firm belief in this glorious consummation, can disrobe death of his terrors; and though the heart will bleed when the silken ties of affection are sundered, yet this

faith can calm the troubled waters of affliction, and soothe the wounded spirit, by pointing to that "better land" where partings can never annoy.

For the Magazine and Advocate.

THE SUNDAY MAIL.

The passages selected for study and remark during the coming year are the following:—

No. 1,	January 7,	Matthew vi: 19-34.
" 2,	" 14,	Mark vii: 1-23.
" 3,	" 21,	John iv: 1-26.
" 4,	" 28,	Matt. vi: 1-18.
" 5,	February 4,	Matt. vii: 21-29.
" 6,	" 11,	Matt. xii: 1-8.
" 7,	" 18,	Matt. xiii: 1-23.
" 8,	" 25,	John vi: 22-40.
" 9,	March 4,	Matt. xviii: 21-35.
" 10,	" 11,	John viii: 12-29.
" 11,	" 18,	Luke x: 25-37.
" 12,	" 25,	Luke xi: 1-13.
" 13,	April 1,	Luke xii: 22-34.
" 14,	" 8,	Luke xiv: 11-32.
" 15,	" 15,	Luke xvii: 20-37.
" 16,	" 22,	John ix: 1-38.
" 17,	" 29,	Mark x: 17-31.
" 18,	May 6,	John xi: 1-57.
" 19,	" 13,	Matt. xxii: 15-22.
" 20,	" 20,	John xiv: 15-31.
" 21,	" 27,	John xv: 1-11.
" 22,	June 3,	John xvii: 1-26.
" 23,	" 10,	Luke xxii: 54-62.
" 24,	" 17,	John xix: 1-16.
" 25,	" 24,	Matt. xxviii: 1-15.
" 26,	July 1,	Rom. xii: 1-16.
" 27,	" 8,	Luke x: 38-42.
" 28,	" 15,	Rom. xiv: 1-12.
" 29,	" 22,	John xiii: 1-17.
" 30,	" 29,	1 Cor. xiii: 1-13.
" 31,	August 5,	Rom. xv: 13-23.
" 32,	" 12,	Gal. v: 16-26.
" 33,	" 19,	Gal. vi: 1-10.
" 34,	" 26,	Eph. v: 22-33.
" 35,	September 2,	Eph. vi: 1-9.
" 36,	" 9,	Phil. iii: 15-21.
" 37,	" 16,	Col. iii: 1-17.
" 38,	" 23,	1 Thess. iv: 13-18.
" 39,	" 30,	1 Thess. v: 12-28.
" 40,	October 7,	1 Tim. iii: 1-13.
" 41,	" 14,	1 Tim. vi: 3-21.
" 42,	" 21,	2 Tim. i: 1-12.
" 43,	" 28,	2 Tim. iv: 1-8.
" 44,	November 4,	Titus ii: 1-15.
" 45,	" 11,	Heb. xii: 1-14.
" 46,	" 18,	James i: 21-27.
" 47,	" 19,	James ii: 1-13.
" 48,	December 2,	1 Pet. iv: 1-8.
" 49,	" 9,	1 John ii: 1-17.
" 50,	" 16,	1 John iv: 1-21.
" 51,	" 23,	1 John v: 1-12.
" 52,	" 30,	1 John v: 13-21.

Some weeks ago we announced to the youthful readers, especially, of the Magazine and Advocate that we were about to select from a series of family letters, such passages as might prove interesting or instructing to those connected with Sunday-schools or Bible-classes, or to such as were engaged in studying, or in earnest to understand, the New Testament. We have accordingly made some selections, and are now about to submit to the public those which have any reference to the fifty-two portions of Scripture which we have selected for study on the several Sundays of the coming year. Each No. of the Magazine will contain specimens from the correspondence which we have the pleasure of editing, illustrative of the passage which is placed against the Sunday following to the day of publication. If those who wish to become proficient in the knowledge of the Christian Scriptures, take the advantage which a previous knowledge of the passage to be commented upon affords them, they will have made each passage the subject of thoughtful and (may I add?) prayerful consideration before the day on which they receive their copy of this paper, which is to contain illustrations of the same. It was in the hope that this useful, profitable, and agreeable

mode of study would be adopted by many of our readers, that the Table herewith given was constructed. In illustration of the advantages which may be derived from the practice we have indicated and which we would earnestly recommend and enforce, we think we can not more plainly or forcibly state them than in the words of Dr. Henry Owens, in his *Directions for Young Students in Divinity*. "No commentator," says Dr. Owens, "should be consulted until we have previously investigated the Sacred Writings for ourselves, making use of every grammatical and historical help, comparing the scope, context, parallel passages, the analogy of faith, etc., and even then commentaries should be resorted to, only for the purpose of explaining what was not sufficiently clear, or of removing our doubts. This method of studying the sacred volume will, undoubtedly, prove a slow one; but the student will proceed with certainty; and if he have patience and resolution to persevere in it, he will ultimately attain greater proficiency in the knowledge of the Scriptures than those who, disregarding this method, shall have recourse wholly to assistances of other kinds. From the mode of study here recommended, many advantages will result. In the first place, the mind will be gradually accustomed to habits of meditation, without which we can not reasonably hope to attain even a moderate, much less a profound knowledge of the Bible.—Secondly, those truths will be more readily as well as indelibly impressed on the memory, which have thus been 'marked, learned, and inwardly digested' in the mind by silent thought and reflection;—and thirdly, by pursuing this method we shall perceive our own progress in sacred literature more readily, than if (like idle drones in a bee-hive) we devour and exhaust the stores provided by the care and labor of others."

We can venture to say that no one of our readers, youthful or adult, who will adopt the plan we advise, of previous thought and meditation, and therein persevere until the end of the year, will feel otherwise than proud of his progress and persevering exertions, and be ready to endorse all of the above quoted paragraph. We trust—we pray, that many will put their hand to the plough, and having done so will not, through indolence or love of ease, be persuaded to shrink from the task.—To such, we are well assured, there is a "great reward."

A word in relation to the letters from which we are about to make selections, and in explanation of the name which has been given to the correspondence *en masse*. We had, at one time, the good fortune to be intimately acquainted, and not remotely connected with an excellent and highly exemplary family. The venerable father had received a finished or first-rate education in the best public schools and a far-famed University. Having hesitated long in the choice of a profession, having objections to engage in any of them, which objections were chiefly conscientious, he, at last was saved from the necessity of a choice, by the opportunity of settling himself at ease in the country, to take care of his estate, and there enjoy *otium cum dignitate*. During his classical studies, the theories or doctrines of the different philosophic teachers of Greece and Rome seem to have been the chief topics of his attention. These studies, along with his natural temperament and his not being obliged to enter into any active employment, made him a man more of contemplation than of action. With the moral systems of Plato, Zeno, Epicurus, Socrates, Pythagoras and other ancient seekers after wisdom, he had made himself familiar. The names, the deeds, the characters of multitudes of men who had become noble examples of what human nature, even unassisted by revelation may become;—these he could talk of with the facility and interest which could only have been expected from his having seen them himself. These men seemed to have lived and acted under his own eye. These systems and these men were the favorites of his youth; subsequent and more mature reflection enabled him to behold the im-

perfections of these ancient doctrines of morals, and of the virtues which were produced under their influence, and having admired the beauties and perfections of the moral system of Jesus, he embraced him as the Greatest and Best Teacher of Wisdom, and Surest Guide to Happiness. As his family grew up, he, above all things, endeavored to imbue their minds with the principles and views inculcated by the founder of Christianity. Sunday was always, with him, strictly devoted to the cultivation in himself and family, of the most useful habit of thinking, of inquiries after further truths, and especially of those views and those virtues which Jesus, his loved Master, came into this world to disseminate. Some portion of the New Testament was the common theme for the whole family during each week, and on the Sunday following, our venerable friend, by questions, by written exercises, by suggestions and in sundry ways would elicit the products of the meditations of his children, and endeavor to enforce upon them sublime, and consoling and useful views of God's government, man's constitution, duties and felicity, and of other subjects embraced in the Christian Revelation. When his children left home for the purposes of education, or of entering into business, it was the parental request that they should write every Sunday evening, giving an account of the serious thoughts of the week and of the day, and of all these occupations which had reference to their advancement as intellectual, rational and moral beings, but especially of their thoughts upon some portion of the New Testament. He had four sons and two daughters, and all of them, when from home, answered this parental request for Sunday communications to him. From this series, extending through many years, which our friend entitled his Sunday Mail, we are now, by favor, allowed to extract, we hope for the benefit of many. That the example should be followed extensively by parents and children, would be the best reward of the Editor of these letters.

PHILO PAIDON.

For the Magazine and Advocate.

PARABLES.

BY REV. F. HITCHCOCK.

It is well known that many of the parables of our Lord are supposed to furnish the most conclusive evidence of the truth of endless misery. But we think a correct understanding of the nature of parables, will satisfy every one that they are "a broken reed" to the advocates of that sentiment. The best definition we have ever seen of a parable, is that given by Horne, in his "*Introduction to the study of the Holy Scriptures*." He says, "According to Bishop Lowth, a parable is that kind of allegory which consists of a continued narration of a fictitious event, applied by way of simile to the illustration to some important truth." If the reader will understand this distinctly, he will find in it a key to unlock the mystery of parables. If this definition be correct, a parable is not the narration of an event which has *actually taken place*, but of a *fictitious event*, or a *supposed case*, and this is applied by way of simile, to the illustration of some important truth. It is obvious, then, that the *truth* which the parable was designed to illustrate, is not to be sought in the parable itself—but in the subject with which it is connected. It is the most consummate folly, then, for any person to adduce parables as *proof* of any particular sentiment. They are not to be used as *proof*; they were not so used by the Saviour.—He used them as *illustrations*, and his followers have no right to use them in any other manner. Instead of looking to parables, then, for proof of any particular sentiment, we must look at their connexion to understand their meaning.

Take an instance in point. In Luke xviii: 10-14, we find the parable of the Pharisee and publican. It reads, "two men went up into the temple to pray, etc., etc." Now if we rest in this parable, without looking at its connection to find the true meaning of it, we shall never understand it correct-

ly. It will only lead us to suppose, that the Saviour related an event which had actually taken place. But by looking at the preceding connection, we learn that he spake this parable to reprove certain individuals who were puffed up with self-righteousness. See the ninth verse. "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray, etc." The reader is requested to observe distinctly, that this parable is the narration, (not of an event which had actually taken place,) but of a *fictitious event*, or *supposed case*, and this is applied by way of simile, to the illustration of something else.

So it is with all our Lord's parables. They were designed to illustrate some truths which he had in his mind at the time they were spoken, and there is no way by which we can learn what that truth is, but to look at the connexion of the parable. This is a point on which people frequently err, and this error has doubtless been one of the strongest props to the doctrine of endless woe.—Perhaps there is no part of the Bible which is relied upon, with more confidence, to prove that doctrine, than the parables of the New Testament. For instance, the parable of the "Rich man and Lazarus" is supposed to furnish the most absolute proof of it. But those who view it in this light, interpret it literally, notwithstanding they are forced to admit that it is a parable. If this method of interpreting Scripture be allowed, we can make the Bible teach just what we please. But every rational man must admit that to interpret a parable literally, is a most gross perversion of the laws of interpretation. If this portion of Scripture be a parable, it should be interpreted as such—and that it is a parable, must be allowed by every biblical student. We discover, then, that to understand this passage correctly, we must examine its connection—for the parable was spoken, by the Saviour, to illustrate some truth which he then had in his mind. If the believer in endless misery, then, can make it appear that the Saviour was speaking of a future state of existence when he uttered this parable, he may possibly make it appear, that the doctrine of endless woe is here taught. But by looking at the connection, we learn that the subject of the Saviour's discourse, was the *close of the Jewish and the commencement of the Christian dispensation*; or in other words, the *putting away the law, and the introduction of the Gospel*—and this was the subject which this parable was designed to illustrate.

Here we must leave this subject, hoping that these imperfect remarks may throw some light on the nature of parables, and thus deliver many souls from the fear of endless torment.

New-town, Ct., December, 1837.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, DECEMBER 22, 1837.

"OUR FATHER."—MAT. vi: 9.

"Our Father"—"our Father!" oh, what treasures of memory are stored up in that tender, that endearing name! Who, that *has had* or *yet has* an earthly parent, worthy of that most holy appellation, does not feel his heart stir within his bosom as he pronounces it? Even ye, my aged brethren and sisters, even ye must feel the treasured fountains of by-gone days swelling their tides, and breaking into remembrance, and pouring their feelings full of thought and affection over your souls.—Years have flown by laden with many cares since ye saw that venerable form—but though they have shrivelled the surface of your hearts, in the inmost core, its image, fresh and unimpaired, is found. The parental affections which lay silently germinating in your hearts, during infancy and youth, were called forth and exercised in their turn toward your children: but they did not—they *could* not crowd from your minds and feel-

ings the remembrances of a father's care—the love of the child for the parent.

On the contrary, these were but increased. Your own parental relations but disclosed to you the relations of your fathers toward yourselves. The love you felt for your own children, but brought to view the rich, the inexhaustible, and the but partially manifested love of your fathers for you. And what had appeared dark, or severe, or inexplicable in their dealings to you, was enlightened, and softened, and explained by your conduct towards your own children. Hence your grateful affection became redoubled when your own parental feelings were unfolded and developed; and you found what an indefinite—an almost boundless measure of love can be poured into the human heart without crowding its limited space, or overpowering its weakness.

And you, my young friends, who have not the revelations of personal experience to guide you in understanding the language of a father's heart, but who have fathers which yet live to let you experience their tender care and solicitude for you—or you, who are but slightly or shortly removed from this experience, by their distance or their death—what can describe as well as you can feel, all the emotions which swell your bosoms at the mention of a father's name? Nothing—nothing.—Let your minds revert to the aged form—at least more aged than your own—sweating neath the toils of life to procure you sustenance, and comfort, and safety. Let your thoughts fasten on that countenance marked with the furrowed traces which anxious thought leaves on the lofty brow and remember that those thoughts are entertained for your welfare—that those furrows are worn in your service!

We sit down, by the side of the war worn soldier, and with curious fingers trace the gash the pitiless sabre has made in the sun burnt cheek. With pitying eye we look upon the bullet seared skin, or mark where the merciless bayonet, glittering in mockery, made the life's red currents flow. And when we have heard him tell of crushed limbs quivering under the hoofs of the neighboring war horse—or of the streaming bosom burning with the bullet-riddled wounds—or of the dying, madly wishing for death to end the agonies of a thirst which a few drops of cold water would satisfy—the tears of pity roll adown our cheeks, and veneration for his services fills our hearts. But what are these wounds of the soldier in the field of battle, to the agonies that oftentimes wring the father's brow as he meditates for his children's welfare? War—relentless war has maimed and slain its thousands; but mild are its means of death to the agonies with which grief and anxiety sever the spirit from the body, after restless years of intensest agony and strife. The crushed body is nought to the broken heart—the sabre gash is a trifle compared with the wasting power of care and anxiety—and the thirst of the dying soldier, is at the most, as endurable as the despairing agony of suspense, or fear for a child's welfare, that heaves a dying parent's bosom. War may be the public executioner of Death, but grief and trouble are his private inquisitors. The poet therefore has truly said, speaking in the person of death:—

"I have been to the field—and the carnage of war,
Has wrought desolation around and afar;
And I've feasted on thousands and thousands of slain,
Whose bones are now strewed o'er the red gory plain.

Though the blast of the bugle in silence is hushed,
And ceased is the lifefire that rapidly gushed—
Tho' the gleaming of spears and the neighing of steeds
No longer give note of such terrible deeds;
One gash of the sabre in one noble heart
In many a bosom has fastened my dart—
And many are dying, devoid of a scur,
For grief is completing the carnage of War."

And where is the father—the good father of a large family, that has not felt torturing anxiety for his children's welfare—that has not felt as if his heart was bruised and crushed within him, on witnessing their waywardness—

that has not felt the gloomy despair of death settle on his soul, as indications of vice led him to fear that they would become profligate and go down to ruin and destruction? Oh, I shall never forget the melancholy tone of an aged friend, when speaking to me of two distant and wayward sons. "I lost a child" said he, "early in life—when it was but a few years old. It was a heavy blow. I thought it was a cruel one. But what anguish had I been spared in the providence of God, had Heaven taken both these boys along with their young brother!—When our children are young," continued he, quoting an old German proverb, as the tears rolled down his cheeks—"When our children are young, they stand on our knees; but when they grow up, they trample on our hearts!"

Oh, my young friends—you who yet have parents left unto you to bless you with their loving kindness—look with reverence and affection on a father's and another's furrowed brow and hoary hairs. Let your young arm uphold their tottering steps—let your straight and manly forms bend in humility to save their bowing frames—and let your lives gladden their anxious hearts.

The love of offspring is generally, as it should be, stronger in the mother's than in the father's bosom.—With what tender anxiety does she watch over the tender, helpless, unmeriting period of infancy. She feels its utter dependence on her—and as she carries it in her bosom, rejoices that she is able to meet its wants. Before it can return her watchful look with smiles, or reward her toils with endearments, she feels the hallowed ties of affection growing in her heart, until they become incorporated with its essence and form a portion of her very nature. The cords of affection that thus become the tendrils of a mother's heart, can be relaxed only when that heart shall cease to throb. It is a love "which many waters can not quench; nor the floods drown;" it is a love which is "strong as death." Who, then, can recount its self-denials and its sacrifices—its unwearied exertions and its constant cares in behalf of its object? And who can truly declare the joy that is felt—I will not say, which *should* be felt—by every child of virtue and affection?

But what is the love of earthly beings, to that of spiritual intelligences? What the love of parents after the flesh, to that of the Father of the spirits of all flesh? If language fails in conveying an adequate idea of the love of our earthly parents—vain would be the task were I to attempt a description of the exhaustless, endless love of "our Father who is in heaven!" I need not remind you that it is the same kind of love—for in the proper sense of that term, there is but one kind—but, oh, how immeasurably different is it in degree! Without beginning and without end—without bound or limit—directed by the highest wisdom, influenced by the purest justice, acting by omnipotent power, and perceiving every possible period and condition, as man—yea, better than man can perceive the present—it is impossible that man, with his limited powers of understanding and action, can fully appreciate it either in its excellence or its greatness. * But we can understand enough—we can see and feel enough, if we will but turn our attention to the subject, to know that God *does* love us as a Father possessing infinite goodness—as no earthly parent can love us. If, then, earthly parents, who are necessarily imperfect, know how to give good gifts to their children; how much more shall the all-perfect God give good things to them that ask him? If the sight of his children's pain or suffering is far from being desired by an excellent earthly parent, how much more will God not desire the death of the wicked, but that he turn from his evil way and live. If the earthly father, notwithstanding his aversion to witnessing or inflicting pain, still loves them so tenderly, and desires their good so ardently, as to chastise them that they may become wiser, and better, and happier, how much more may we be certain that God, our Father in heaven, will not suffer us ever to transgress with impunity, but will visit our iniquities with stripes, our transgressions with the rod, and will faithfully correct all

our errors with chastisements, not to pleasure himself, but to profit his children by making them the partakers of his holiness.

Hence the paternal character of God renders even his punishments evidences of his love for us—and converts his chastisements into irrefutable proofs of our final salvation. And though he may subject us to much suffering and pain—much inconvenience and misfortune—as the earthly parent subjects his children to the hardships of labor, the punishments of a school, and the drudgery of an apprenticeship—yet we may rest assured, that it is done because the ultimate benefits of all evil will perfect our powers, and crown us with happiness.

God is our father—as a father, even the *best* of all fathers, he will conduct towards us—as a father he loves all his children and will provide for their happiness; however various the means he may use, however various he may allow their characters to be in this state of existence. Hence, as a father he has very wisely and benevolently provided such enactments, and made such requirements from us, as are calculated to promote our best and dearest interests. For if he is a father, he will govern us with a father's laws. If, therefore, our hearts bound with joy and swell in rapture at the mention of an earthly parent's name—how should we reverence and love that heavenly Father who gave us our earthly parents, and who is himself an infinitely good and wise Father to us and them? A. B. G.

CHRISTIAN BROTHERHOOD.

The bonds of the Gospel, are silken cords of love, linking together the disciples of Jesus and securing unity of purpose and action in all causes in which the spread, truth and purity of Christianity are concerned. Now, in this association of believers, there are individuals of all circumstances in life, possessed of different capacities and advantages, and having their mental and moral vision influenced by various degrees of prejudice and education. Thus, the precepts of our common Master, and of his inspired apostles, will be viewed in divers lights, and there will be a variety of opinions among the professed followers of one teacher.

But who among all these will assume the position, that he alone is right and that the rest are wrong? Who is there that will lay his hand upon these silken bonds, and sever himself from his brother, and refuse to associate longer with him, because he holds a different opinion from himself? To whom has been given the authority to denounce—the infallibility to detect error?—who is there that has come into this vast temple of the Gospel, and mingled among the worshippers that are gathered in its courts, and who has enjoyed its privileges and its blessings, and has been permitted to rear his own altar, and to worship the Father in spirit and in truth—who is there that will deprive his brother of the same liberty, and thrust him out from that temple, and close its doors upon him, and denounce him as a heretic or an infidel? Who is there that will do this—nay, who has the *right* to do it? Before the Being whom we worship, oh! are we not all infinitely poor, frail and erring creatures? Then will we there, upon the footstool of his radiant throne—in the very light of his presence-chamber—clothed in the weakness of our mortality, will we turn around and hurl from thence our brother, and speak bitter things against him, because we deem him to be in error? Or, shall we set up marks and bounds, and calling those of our own views around us, shall we give them a sect-name, and others a sect-name, and refuse communion and action in concert with those from whom we have separated?

Alas! this has been too much the case in the church of the Redeemer, since the days of those, who seemingly forgetting that one was their Master, even Christ, divided and cried out, "We are of Paul and we are of Apollos," down to the present time. Too many causes has the infidel had to array us, sneeringly, together, and point to our various banners and our various mottoes—to our warfares and our contentions—to the decrees of

our councils, and our instruments of torture—to our anathemas and our denunciations upon each other—too many causes has he had to do this, and exclaim, “these are the meek, unassuming, charitable, heavenly-minded followers of Jesus! These are the practical effects of Christianity!” Oh! had he but read the teachings of our Lord, “one is your Master, even Christ, and all ye are brethren”—had he but learned from the Gospel the lesson that no one should judge another, but that to his own master each one stands or falls—had he but learned these things, he would have been constrained to acknowledge, that it was not Christianity, but the contrary to its precepts, that had produced these evil things upon the earth. No! he will not find the principles of the Gospel in the whirlwind which has swept through nations—in the earthquake which has shaken thrones—in the flames which “mitred zeal” has kindled. He will not find them in these. But let him seek by “the waters of Shiloah that go softly”—let him seek at the fountain-head where the fresh and living waters flow calm and peaceful—where they gush forth in their purity and truth beneath the clear light of heaven—untainted with aught that is earthly, unpolluted by the doctrines of men—let him seek there, and in “a still small voice,” with other gentle teachings—there will come to him the precept, “Love one another.”

But we have spoken of sectarian divisions, and here it may be necessary for us to explain. We mean, then, by sectarian divisions, the *partyisms* of religion. It appears to us, speaking in all charity, that many are concerned only for the building up of a particular sect, instead of advancing the kingdom of the Gospel and carrying out its practical teachings. This spirit appears to run through all the benevolent operations of the day, and to work in all the machinery which is set in action for the amelioration of the present condition of the human race. “The amelioration of the present condition of the human race!” Is not this a cause in which every Christian can heartily unite? Will not each one strongly put forth his influence to check the burning tide of intemperance—to cleanse the fountains of pollution which flow through our land, from the haunts of the profligate—to break the manacles of the oppressed and the down-trodden—to distribute the word of life to the poor and the benighted of earth? Certainly, every Christian will or should join in these things. Every Christian can do these. And why? Because he feels them to be a carrying out of the religion which he professes to believe to be from Heaven. Here, then, and in other practical respects, is common ground. Now, who is entitled to the name, “Christian?” Or, rather, what sect shall arrogate exclusively that name? We say that every one who confesses Jesus—who has searched honestly, candidly and diligently for the truth—who has arrived at his present belief by studious, prayerful inquiry—who exhibits in his daily walk and conversation the practice of the teachings of Christ—every such one has a right to the name and the privileges of a Christian. Now, when this one comes forward to join in the benevolent operations of which we have spoken, when he steps upon this “common ground,” is he to be denied the name of a Christian, and not associated with and treated as such? Is it not subversive of the principle of Christian love to deny him these rights? Does it not savor of pride on the one side—is it not calculated to engender ill-will on the other? Is not this very thing—the denial of the Christian name and privileges by any one sect or sects to any other sect or sects—is not this very thing a great cause of the breaches and dissensions of which we have spoken, in the church of our Lord? Ay, do not the dark dungeons and the blood-stained racks of the inquisition, speak of the effects of this exclusive and denouncing spirit?—are there not yet glowing in the smouldering ashes of the martyr, awful testimonies that these things are but too true. Had each one professing a belief in Christ and performing the Christian practice, been permitted to worship God after the dictates of his own conscience,

and to hold his own views of the Gospel teachings unmolested, without being denied the name and the rights which such a belief and practice should have guaranteed him—should we have found blood, blood! upon so many pages of ecclesiastical history? Would the taunt and the sneer of the infidel, have quivered in mock-words, in the places of the church and the altar?

Here, then, is what we mean by dividing into sects. It is the associating together of those who are of the same opinion—and expressing by such association and by their separating from others, that they take unto themselves exclusively the name “Christian,” and that all others are heretics and unbelievers. Or, it is the erecting of a certain standard, calling its inscriptions “the essentials” of religion, and acknowledging all those who assent to these doctrines, but who may differ upon minor points of faith, as entitled to the Christian name—and branding all others with the epithets aforesaid.—It is the substituting of human opinions, or creed-tests, for the word of God—the setting up of human bounds, passing beyond which is judged to be heresy, or infidelity, by fallible man. Of this sectarianism in an odious sense, do we complain. We do not object to the associating together of those holding the same views of the doctrines of the Bible. They may deem others to be in error and in grievous error, too, and may wish to use combined strength in opposing and putting down such error. Some may, also, prefer to use peculiar forms in worship—some may discard nearly all forms. Some may view one precept in a more special light, some, another. There may be a conscientious holding to these things, which forbids a union on many points, and in continued acts of worship. All these we do not object to. Let each one worship at his own altar, and in the way his own conscience dictates—but let not these things be the cause of bitterness. When we have been to our own places of assembling, and have worshipped the Father in the way we deem right—let us come out upon the common ground, and meet together as brethren. Our complaint is, then, not that there are names among Christians, or that all do not worship in one place or in one manner—but we speak against odious distinctions—against an arrogant, exclusive, denouncing spirit wherever it is found. We speak against the refusal to unite with any one professing the belief and practising the precepts of Christianity, in any good work which Gospel principles dictate should be done.

But it may be asked, have none the right to judge, whether that professing Christian does practice according to the precepts of Christ? We answer, try not his conduct by the creeds and the opinions of men, but by the Bible—labor to convince him that he is wrong, by remonstrance, by argument, by persuasion. But if he be honest in his practice, upright and consistent in his course, and differs with you in regard to Christian doctrine and duty, take not from him the name of Christian—shut not upon him the doors of the Gospel temple—refuse not to join with him in the performance of Christian acts—for to his own Master he stands or falls! If he be openly immoral the Bible speaks in every line against him.

There are those who call themselves “liberal Christians,” who profess to be bound only by the Bible, and to reject the supreme authority of human creeds, human opinions, and man-made tests. They profess to be striving for the advancement of Christianity in its brightness and its purity. Are none of these sowing dissensions among brethren? Are none of these merely sect-building? Are none of these stirring the embers of conflicting opinions? Is there no exclusive denouncing spirit among these? Is there no refusal to act in concert upon great truths? Let the history of times past and present, answer. If not, well. If so, are these things right? “One is your Master, even Christ, and all ye are brethren.”

Christians, of all denominations, there are causes in which we can all engage—there are common foes to us

all! Let us labor to convince one another of our errors, but let us do it in the spirit of mildness and of love.—Let us draw “the silken cords” around us. Let us meet upon “the common ground,” “shoulder to shoulder,” heart beating with heart! Then will the foe be overthrown, and evil be done away from among men—for then to the powers of sin and error shall we be an invulnerable host—conquering with the weapons of the Gospel—“terrible as an army with banners.”

E. H. C.

TO SUBSCRIBERS—THE NEXT VOLUME.

We repeat the notice that all who do not notify us to discontinue before the close of the present volume will be considered subscribers for the next. Some object to this course, and ask why we do not stop all at the close of the volume that do not order their papers continued? We answer, because it would subject us and our subscribers, to ten times the trouble that the present mode does, as nearly nine-tenths of the subscribers generally either continue their subscriptions, or get some one to supply their place, whereas, now, only the tenth part who wish to discontinue are subjected to that trouble, and in most instances the P. M.'s will give the notice, if requested. But, above all things, do not suffer the paper to come to your address for some weeks on the next volume, unless you intend to take them, as a few such subscribers take the profit off from many prompt ones.

These little items may appear insignificant to individuals, but in as large a list as ours, they are all essential to us.

G. and H.

CHRISTMAS EVE.

There will be services upon Christmas Eve, in the Universalist meeting-house in this city. A discourse will be delivered by Br. M. B. Smith, and during the evening, a number of select pieces will be performed by the choir under the direction of Mr. Lane. Among them are “Bridport”—“Sons of Zion”—“The Pastoral Symphony,” an extract from Handel’s Messiah—and “Marvellous Works,” an extract from Haydn’s Creation. A collection will be taken up in the course of the evening.

E. H. C.

REMIT!

Agents and others, having money for us in their hands, will please forward it as soon as possible—we have heavy payments to make at this season, and need every dollar we can raise.

G. and H.

NEW AGENTS.

Br. A. R. Gardner, of Henderson, Ills., has removed to Oquaka, Ills. where he will continue to act as agent, and Br. J. P. Fuller will act as our agent in Henderson and vicinity.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. WAGGONER, at Salisbury Centre, and at Ingham’s in the evening—Br. VAN ZANDT in Clockville, and at Perryville in the evening—Br. T. J. WHITCOMB at Caneseraga—Sullivan—Br. ASPINWALL in East Martinsburg, near Br. Kenfield’s.

There will be preaching on the first Sunday in January by Br. SIAS at Perch River and at Pamela Four Corners in the evening—Br. M. B. SMITH at Clinton and at Hampton in the evening.

There will be preaching on the second Sunday in January by Br. WAGGONER at Carthage, and at Watertown in the evening.

CHRISTMAS EVE will be celebrated and appropriate discourses delivered, in this city, by Br. M. B. SMITH—in Middleville, by Br. WAGGONER—in Oxford, by Br. DOOLITTLE—in Richfield Springs, by Br. A. WILLIAMS—at Bridgewater, by Br. T. J. SMITH—at Leyden by Br. ASPINWALL.

There will be preaching by Br. WAGGONER on the evenings of January 8th, at Cold Brook—9th, at Prospect village—10th, at Lowville—11th, South Champion—12th, at Burrville—13th, at Adams—16th, at Ellisburg.

Br. T. J. WHITCOMB will lecture in this city on Friday evening, 29th inst.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper

P. M. Ashland, (O.) for S. B. W.—P. M. Ypsilanti, (Mich.) for B. F. B.—P. M. Old Hickory, (O.) for E. S. A. R., S. S., and T. C.—T. D. C., Wolcott, for self, Subscribers to Repository, J. G. and D. C.—O. L., Washington, (Mich.) for H. J.—P. M. Lebanon, for H. V. W.—J. B., Cortland, for B. H. R. W. W. Z. B. J. A. M., G. K., and F. E.—P. M., Portinton, for self and J. L.—P. M., Erie, (Pa.) for P. W.—J. F. S., Lawrenceville, for self, R. A. C., J. F., and J. B.—B. F. S., Hoosick Falls—H. S. W., Tyrone, for J. A., and J. E.—P. M., Bennett’s Corners, for H. S.—L. D., Hart’s X Roads, (Pa.)—W. D., Grove Centre—P. M., Kendall, for G. W.—A. B., Penfield.

POETRY.

For the Magazine and Advocate.

"TO MY BROTHER."

When fancy lifts her radiant wing,
And morning birds around thee sing—
When Joy lights up thy beaming eye,
And Love's enchantment too, is nigh—
When calm blue waters round thee flow,
Thou hear thy sister breathing low—
I love thee, dearest brother!

Should Disappointment's withering breath
Consign thy brightest hopes to death—
Should Friendship's trust, in boyhood made,
In after years prove faith betrayed:
Then to thy sister, yet return,
For, oh, her heart will fondly burn
To clasp her dearest brother!

Should sorrow cloud thy coming years,
And bathe thy prospects all in tears,
Remember that the rainbow's hue
Is bright 'mid clouds and sunshine too:
Remember, though we're doomed to part,
There lives one fond and faithful heart
That loves her dearest brother.

HELEN."

REPLY, TO MY SISTER.

BY REV. J. G. MCADAM.

The vows I made in youthful hour,
To guide thy feet to friendship's bower—
Thy childhood watch—protect thy youth—
Shall never know decline;
In storm and shade, I'll wear this truth,
My sister, thou art mine.

Whate'er may reign o'er earth and sea,
The stars of heaven will speak of thee—
The beauty of thy mind will tell,
And music's voice declare,
That thou art worthy, and dost well
Deserve a brother's care.

Though fancy, on her radiant wing,
Should seat me down by hope's pure spring,
Where golden streams roll on—
Where love and joy do reign—
No other care but thee I'll own,
Thy love, my only gain.

But should the power of fortune's breath,
With triumph all my hopes enwrap,
And friendship's trust prove true,
And give me wealth and fame—
I'll bear the richest wreath to you,
For sister, is thy name!

Let darkness cloud my future years,
And blast my hopes, and meet my fears—
Or richest hues of heaven's pure bow
Sparkle with light divine—
A purer ray will cheer me now,
From that true heart of thine.

WONDERS OF THE DEEP.

BY PIERPONT.

"What a wonder is the sea itself! How wide does it stretch out its arms, clasping islands and continents in its embrace! How mysterious are its depths!—still more mysterious its hoarded and hidden treasures! With what weight do its watery masses roll onward to the shore, when not a breath of wind is moving over its surface! How wonderfully fearful is it, when its waves, in mid ocean, are foaming and tossing their heads in anger under the lash of the tempest! How wonderfully beautiful, when, like a melted and ever-moving mirror, it reflects the setting sun, or the crimson clouds, or the saffron heavens after sun has set; or when its "watery floor" breaks into myriads of fragments the image of the quiet moon that falls upon it from the skies;

"Wonderful, too, are those hills of ice that break off, in thunder, from the frozen barriers of the Pole, and float toward the sun, their bristling pinnacles glistening in his beams, and slowly wasting away under his power, an object at once of wonder and of dread to the mariner, till they are lost in the embrace of more genial deeps.—And that current is a wonder, which moves forever onward from the southern seas, to the colder latitudes, bearing in its waters the influence of a tropical sun, and saying to the ice-burys from the Pole, 'Hitherto ye may come, and no farther.' And, if possible, still more wonderful are those springs of fresh water which, among the Indian Isles, gush up from the depths of a salt ocean, a source of refreshment and life to the seaman who is

parching with thirst beneath a burning sky. And is it not as wonderful, when, not a spring of fresh water, but a column of volcanic fire shoots up from the dark unfathomed caves of ocean, and throws its red glare far over the astonished waves, that heave and tremble with the heaving and trembling earth below them! wonderful, when that pillar of fire vanishes, leaving a smoking volcano in its place, and wonderful, when that volcano, in its turn, sinks back, and is lost in the depths whence it rose!

"Then there are other wonders in the living creatures of the deep, from the annulcule, that 'no eye can see,' and that scarcely 'glass can reach,' up to that Leviathan which God hath made to play therein." In 'this great and wide sea are things creeping innumerable,' both small and great beasts." Yet He, who hath made them all, even there openeth his hand and satisfieth the desires of all. Wonderful is it, that, of these 'creatures innumerable,' each one finds its food in some other, and in its turn, serves some other for food; and that this great work of destruction and reproduction goes on in an unbroken circle from age to age, in the deep silence of those still deeper waters, where the power of man is neither felt nor feared!

"What a wonder, too, is that line of phosphoric light, which, in the darkest night, streams along the 'way of a ship in the midst of the sea!' What is it that gives out this fire, which, like that of love, 'many waters can not quench, neither can the floods drown it'? Theorists may speculate, naturalists may examine, chemists may analyze; but none of them can explain; and all agree in this, that it is a wonder, a mystery, a marvel. A light that only motion kindles! a fire that burns nothing! a fire, too, seen, not in a lull on Horeb, which is not burned, but in the deep waters of the ocean that *can* not be! Is not this a wonder!

"And, if that path of light is a wonder, which streams back from the rudder of a ship, is not that ship itself a wonder? That a fabric so gigantic as a first rate ship, of traffic or of war, framed of ponderous timbers, compacted with bolts and bands of still more ponderous iron, holding in its bosom masses of merchandise, under whose weight strong cars have groaned, and paved streets trembled, or bearing on its decks a host of armed men, with the thundering armament of a nation—that a fabric thus framed and thus freighted, should float in a fluid, into which, if a man fall, he sinks and is lost, is in itself a wonder. But that such a fabric should traverse oceans, struggling on amid the strife of seas and storms, that it should hold on its way 'like a thing of life,' may, like a thing of intellect, a being endued with courage, and stimulated by a high purpose, a traveller that has seen the end of his voyage from the beginning, that goes forth upon it without fear, and completes it as with the feeling of a triumph, is, as it seems to me, a greater wonder still. Let me ask you to stand, as you perhaps have stood, upon the deck of such a ship.

'In the dead waste and middle of the night,'

now in the strong light of the moon, as it looks down upon you between the swelling sails, or now in the deep shadow that the sails throw over you. Hear the majestic thing that bears you, breasting and breaking through the waves that oppose themselves to her march! She is moving on alone, on the top of the world, and through the dread solitude of the sea. Nothing is heard, save, perhaps, the falling back of a wave, that has been showing its white crest to the moon, or, as your ship is plunging her way, the rushing of the water along her sides. Yet she seems to care for all that she contains, and to watch, while they sleep as sweetly in her bosom as in their own beds at home; and though she sees no convoy to guard her, and no torch-bearer to guide her, she seems as conscious that she is safe, as she is confident that she is going right. Is not all this a wonder?"—*Taken.*

MARRIAGES.

In Massena, St. Lawrence county, November 22d, by Rev. F. J. Briggs, Rev. E. A. GARFIELD to Mrs. MARY A. CLARK.

DEATHS.

In Westmoreland, at the residence of Captain Bedient, November 26th, Mr. JOSHUA STILLMAN, formerly of Scriba, Oswego county, in the 36th year of his age.—The funeral was attended on the 28th ult., by Br. M. B. Smith.

In Florida, Montgomery county, December 1st, Mr. EPHRAIM BROCKWAY, in the 84th year of his age. For more than sixty years, the doctrine of God's impartial grace was his consolation and joy, his guide in practice, and the theme in conversation that to him was always full of interest. He declared to his neighbors and friends, on his death-bed, that his faith and hope lost none of their brightness, but increased in strength daily. At his request I visited him, to receive his testimony that Uni-

versalism was pre-eminently good to die by, as it was to live by—and his exhortation to continue my efforts in its promulgation.

After an irreproachable and Christian life, he was gathered to his fathers, ripe for immortality. His funeral was attended by me, at his house, by his dying request, and a discourse delivered to a large circle of sympathizing friends, on Sunday, December 3d.

M. B. NEWELL.

DISTRESSING ACCIDENT.—Mr. Thomas Brown, 2d, of New-Berlin, N. Y., left his home on the 23d ult., without notifying his friends whether he was going.—Not returning, his friends became alarmed for his safety; search was made, and his body was found under a saw mill, in the neighborhood, with a fracture upon his right temple. From the position of the body and state of the mill, it appeared evident that he had raised the saw gate—that the wheel not starting from the pressure of water, he had used a lever to disengage it, when by a sudden motion of the crank upon the short arm of the lever, he was knocked senseless into the stream and was drowned.

Mr. Brown was a young man of 27 years of age, beloved and esteemed for his intellectual and moral worth, suddenly cut off from future usefulness, leaving a numerous circle of friends, to mourn his sad and premature death.

H. W.

In Denmark, November 11th, Mrs. ISABELLA SYLVESTER, wife of Absalom Sylvester, aged 47 years. In the death of Sister Sylvester, not only her afflicted husband and children, but the community in which she has long lived, (for they were among the early settlers of this town,) have sustained an irreparable loss. She was cheerful, amiable, industrious—bere with astonishing fortitude her long and painful illness—and died as she had lived, a believer in the world's salvation. She could not sufficiently express her thanks that it was not her lot to be afflicted with those distressing fears which haunt the believers of partial creeds, in times of sickness and approaching death.

Funeral solemnities on the following day (Sunday,) by J. FRENCH.

In same place, on the same day, MARY MALVINA SYLVESTER, daughter of Seth and Hannah Sylvester, aged 5 years.

One week previous to her burial she was blooming in health, and her innocent prattle contributed much to the cheerfulness of the domestic circle; but passing a fire in the yard, near the door, her clothing caught the flame. Her mother, though in feeble health, ran to her relief, when the little sufferer clenched her with such violence that both fell to the ground and burned together, till her father came from the opposite side of the house, and with difficulty tore away the child, and plunging it into a vessel of buttermilk, extinguished the fire. She suffered severely the few days she remained in life. The mother who was also severely burned, is slowly recovering.

Oh, how invaluable, in such seasons of sorrow and distress, to know that a Father's kindness rules over all evils, and will cause them to result in far more abounding good! Funeral services on the 13th, by J. FRENCH.

At the residence of his son, Hon. Nathan Kimball, in Augusta, on December 4th, of a cancer, ABONIRAM KIMBALL, aged 76 years and 11 months. He endured this most afflicting disease with great composure—not a murmur escaped him during its ravages. He has left an aged consort and a numerous circle of relatives to mourn their loss.

His funeral was attended on the 6th—sermon by Br. J. Boden, from Luke xx: 38.—*Com.*

* * * Will the Herald of Truth please copy?

MARY ST. JOHN, consort of Daniel St. John, died August 11th, 1837, aged 55 years, six months, and fifteen days.

RUBY, youngest daughter of Daniel and Mary St. John, died July 18th, 1837, aged 17 years, 8 months, and 15 days.

ROBERT ROWE, youngest son of Daniel and Mary St. John, died July 21st, 1837, aged 10 years, 9 months, and 25 days.

A discourse adapted to the above melancholy occasion, was delivered by the undersigned, in the Methodist church in Brookville, Ia., on the evening of October 5th, to a large and attentive assembly.

Mrs. St. John was a woman whom every body esteemed, and whose death was universally deplored.

G. R.

In Venice, November 10, ESTHER WOOD, infant and only daughter of John and Emily Wood, aged 7 months and 4 days.

The funeral was attended on the 11th, and to a large circle of relatives and sympathizing friends, the blessings of the Gospel were tendered, by H. B.

In East Winfield, December 10th, of dropsy in the head, an infant son of Benjamin and Nancy Carver, aged 7 months. Funeral on the 11th—sermon by Br. T. J. Smith.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VIII. [NEW SERIES.]

UTICA, N. Y., FRIDAY, DECEMBER 29, 1837.

NUMBER 52.

For the Magazine and Advocate,

SCRAPS FROM MY DIARY.....NO. II.

As I said the other day, my friend, Mrs. R. is very eccentric. Nay, as her good husband expresses it, she is the most nervous creature in existence. With an acute perception of the ludicrous, (a quality which an esteemed brother in the ministry terms talent, and which by the way would make the humble author of this humble sketch a very talented woman,) which often makes her laugh herself into tears, she has also the most morbidly sensitive heart in the world—a heart, which like the quivering leaf of the poplar is in continual agitation—in a continual flutter of excited merriment or sinking despondency. [Alas! that her's is not the only one of the kind we wot of.]—'Twas only the evening after our visit to the shanties, that I entered her little sitting room and found her in a paroxysm of tears. What, Sarah dear, are you weeping? Yes, yes, I am, and the most miserable being that ever lived—'tis nonsense to talk of happiness, or even contentment, in this world—there is no bright side to life, and I will never, even by your eloquence be coaxed into a belief of it again. *Pleasure!* if it ever existed, 'tis now obsolete. The truth is, to use the words of one we both know,

All dark, all dark
Life's path appears—
Not one bright spark
My bosom cheers.
Cold as the current which divides
The ice-bérge of the Northern seas,
Drag through these veins life's curdling tides—
No joy for me!
Ask not, ask not
The reason why!
My prayers are not
To live, but die.
Enough, that all my hopes are wrecked—
Swept off by fate's o'erwhelming wave—
And that these tears alone expect
The grave, the grave.

No, Sarah, I will by no means "ask the reason why"—I know very well without asking.—You have in the first place sound health—then the most perfect mortal in the universe for a husband—the sweetest, most obedient children—very faithful and orderly servants—the kindest, most considerate neighbors—the most amiable and affectionate friend, (excuse the vanity) and—"Hush! I am already ashamed of myself"—"and, in short not a real unsatisfied want in the world." "Then why this intolerable ennui? how can I get rid of it?" "Can you find no social company?" "No, Charles is necessarily absent evenings, and I can't endure these little parties, where nothing is discussed but the fashions, and the idle gossip of inferior malicious minds. There is not an intellectual person in the place, always excepting yourself." "Thank you. But are our poor all clothed?"—"Yes, our last sewing society finished that, and they may have wood enough for the hauling."—"Well, is there nobody ignorant? No one that you might benefit with your knowledge?"—"Why—ye-s"—after a moment's thought, her face brightening—"Yes, I can think of many—you have opened a world of pleasure to me. And now I recollect, I got last week a new girl—an Irish girl, as ignorant as possible. She don't know even her letters—told me so herself—but also refused to learn them. However, she is a good creature, and I think I may do something for her in the way of lectures—I will begin this very evening"—(with her usual enthusiasm,) "Kathleen, Kathleen, you may bring the baby here a

little while—I'll think of a subject while she is coming." A short, thick, coarse featured girl, not half as poetical in look as in name, came in and took her seat modestly in the corner. "It's a very pretty evening, Kathleen, barring the frost," said Mrs. R. encouragingly. "The moon looks very bright—you would hardly suppose it to be 210,000 miles off!" "Sure, and we must have sharp eyes if it be, for I see a man in it every night," replied the girl blantly. "Fie, fie! Kathleen, you don't suppose that you see a real living man in the moon?" "Sure, then, I do ma'am," said she, bridling up—"we say in Ireland he is stealing the bushes out of his neighbor's hedge." "Poh! they are mistaken—those dark spots are but deep valleys in the moon which can not reflect the light." The girl looked skeptical. "I suppose, Kathleen, you notice, while milking, those two bright stars in the East." "Yes, ma'am."—"Well, the people who live on one of those stars can see seven moons as large and bright as ours." "Did you ever see them, Missus?" "No, but great men have with their glasses." "You wear glasses sometimes, ma'am?" "Yes, but not like their's. I see, Kathleen, I am getting rather beyond your sphere, so, we'll come down to what Miss Milford calls, this dusty, rusty, musty, fusty bit of earth. I presume you have heard in Ireland of the earth's moving—it travels a great many thousand miles an hour." "Indeed I have," she replied with a good deal of energy. "My father seed it once with his own two eyes—it went as much as twenty miles an hour, and swept off all the houses, and barns and threes wid it."—"What!" "Why they called it a movin bog, and all the crathures were in great dread of it," rejoined she, rather dampened at her mistress' ill concealed merriment. "I dare say you are right, Kathleen, but its getting late, you may take the baby out." "So much for air-built castles!" exclaimed Mrs. R. as soon as the door was closed and a hearty laugh over. "Well, you have lost your ennui at least." "Yes, at the expense of principle." "And I do not despair of learning that poor thing some thing yet, awkward as she is. I have a plan in my head, and if you will join me, we will set it in operation. The world is full of Sabbath schools, where creeds and many other unnecessary things, are learned by heart. Let us, also, have a Sabbath school, and teach such poor creatures as this, some thing actually useful—some thing that will better the head and the heart. There are many about town who work hard during the week, and spend their only spare time (Sunday) in promenading the streets—perseverance on our part, and emulation on their's will work miracles." Mrs. R. caught my hand and exclaimed enthusiastically, "Join you! yes with my whole heart! how happy you have made me! We can do, I am sure, a very great deal of good. Strange that I can never think of any thing myself!" Beloved reader, there are many kinds of excitement extant, of which I heartily disapprove. But from that attendant upon the anticipation of benefiting any portion of our species, may neither you nor I, any more than Mrs. R., be ever exempt.

VIOLA.

For the Magazine and Advocate

"THE END JUSTIFIES THE MEANS"

BY REV. T. J. GOODRICH.

In the thirty-second number of the present volume of the Magazine and Advocate, an article appeared under the above caption, in which a well authenticated story was related to illustrate this principle as a rule of action. The purport of it

was, that in the Winter of 1833, during a protracted meeting in a Baptist society in the county of O—, Rev. Mr. C., a Presbyterian clergyman, delivered a discourse in which he endeavored to prove the antiquity of protracted meetings from both the Old and New Testaments. His attempt, though perfectly futile and ridiculous elicited some attention. Upon being closely interrogated by a good Partialist lady, he acknowledged that he did not exactly think that the evidence he had adduced could establish his position, and stated that he thought it was sometimes *absolutely necessary to preach what he did not believe*, and said that without doing this he *never could produce a revival!*—The county was Onsego, the clergyman the Rev. Mr. CLARK, then residing there, but now it appears by the letters of Brs Whiston, Potter and Guild, in Delaware county. As he is still persevering in preaching and relating falsehoods—in "doing evil that good may come"—in practicing his favorite precept, "the end justifies the means"—we would caution the public against his impositions. Where he has long resided, nothing is necessary to induce the people to reject his foolish falsehoods and disregard his scandalous aspersions. But as he may yet deceive those who are unacquainted with his true character, we present this as further evidence of his great destitution of moral principle and disregard of truth and decency.—Many of his own denomination have long since lost all confidence in him, but he is still permitted to prowl about—to scatter "firebrands, arrows and death"—and blast the loveliest portions of society. If endless misery is true, and if the blood of souls will be required of the preacher of that doctrine, Mr. C. will certainly find it "a fearful thing" to answer to a just God for his labors. He continues to act upon this principle that "the end justifies the means," though he knows that by his rant and falsehoods, in promoting modern revivals, he had caused at least one case of suicide.* But we doubt not that he will reap the reward of his labors. His speech does not distil like the dew upon the tender herb, or the gentle rain upon the new-mown grass, to revive the spirit of the contrite ones—but sweeps on in its devastating career, withering the fairest hopes, blighting the sweetest joys, clouding the brightest brows, and wringing the tenderest hearts. Such men may be compared to "clouds without water, carried about by winds," which prostrate all that is fair and lovely—to "raging waves of the sea which foam out their own shame." But "their judgment now of a long time lingereth not and their damnation slumbereth not."

In conclusion we would say to each advocate of the polluting sentiment, that "the end justifies the means"—we ask you, we warn you, we beseech you to pause in your career. As you value your own character and welfare, as you regard the welfare of those around you—the cause of morality and virtue—of God and dying humanity—no longer strengthen the bonds of wickedness, nor "make the hearts of the righteous sad with your lies."—Already have you acted upon this man-degrading, peace-destroying principle, until you have hoisted the flood-gates of iniquity and deluged the earth—until you have robbed God of his glory, and man of his hopes. It may be thought that we have spoken with severity, but "whom we love we chasten that they may be zealous and repent."—And "though no chastisement for the present

*Mrs. Husted, of Worcester, Otsego county. This was the opinion of the Coroner and others present at the inquest, and was published at the time in the Cooperstown "Freeman's Journal." Mr. C. had visited her—frightened her with the fear of hell—and had but just left the house when she committed the fatal deed.

seemeth to be joyous but grievous, nevertheless afterwards, we hope it will yield the peaceable fruits of righteousness to him who is exercised thereby."

Oxford, December 14, 1837.

For the Magazine and Advocate.

NO WONDER WE HAVE INFIDELS.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

The following narration exhibits the process by which one infidel was manufactured, and that was Frederick the Great, king of Prussia, the patron, admirer, and companion of Voltaire. In two points the method adopted with the royal proselyte, accords with the more usual methods; while in some points it far transcends the ordinary processes, inasmuch as the powers of the persecutor and propagandist exceeded the ordinary powers in the hands of religionists. In all the efforts of orthodox proselytizers we may generally discover the want of meekness and of wisdom; and all of them seem to neglect the excellent advice of Peter, in the 3d chapter of his first epistle, the amount of which is this, that some who are not persuaded by our doctrine, may be won over without doctrine, by the behaviour of professors. Let not our denomination neglect this influence, even although we have a less corrupt and a less revolting doctrine.

At the age of fourteen, young Fredrick exhibited proofs of an intellect superior to his age. His tastes and pursuits were entirely different from those of his father. He loved music, reading, dress, all which his father hated. At this early age his father showed that dislike which continued to increase, until the last days of the old king. The elder sister of Fredrick likewise shared in this dislike, merely because she loved and admired her brother, and joined him in his musical and literary pursuits. At the age of sixteen we find that Fredrick was pursued with great harshness. The poor prince was not allowed the least recreation; music, reading, the sciences, and the fine arts were so many crimes which were forbidden to him. His sister in her memoirs says;—"The pains of purgatory could not equal those that we endured. We were obliged to appear at nine o'clock in the morning, in the king's room; we dined there and did not dare to leave it for a moment. Every day was passed by the king in invectives against my brother and myself. He no longer called me any thing but the English black-guard (*Le canaille Anglaise*.) and my brother the rascal Fritz, (*le coquin de Fritz*). He obliged us to eat and drink the things for which we had an aversion, or which were bad for our health; which caused us sometimes to bring up in his presence all that was in our stomachs." If any thing displeased him, he would throw plates or whatever came to hand at their heads, and some of the marks of his cruelty they carried with them to the grave. When this unceasing surveillance relaxed a little, the princess says her brother spent his afternoons with her: "We read and wrote together, and occupied ourselves in cultivating our minds. At the age of 18, Fredrick with his sister was almost starved to death. The king would allow them only coffee and milk and dried cherries. At dinner, if there remained any thing in a dish, the king would spit into it to prevent their eating of it. One morning he seized his son by the throat, and struck him severely with his cane. In short the son and daughter, for no other offence than their tastes and pursuits, and their being befriended by their mother, were insulted, cursed, abused, starved, kicked, caned, collared, and had handfuls of hair torn from their heads by their brutal and barbarous father. Once his father had a cord round his son's neck, and once ran at him with his sword, from which danger he was saved by the servants. He endeavored to extract from Fredrick a renunciation of his right to the throne; but baffled in his attempt, he had him tried before a court-martial, who acquitted, and then before another, who were more pliant to the king's wishes, and condemned him to death. The kings of Austria and Sweden interfered to prevent this;

and his sentence was changed to banishment.—He was committed to prison, and allowed only about equal to our shilling a day to subsist upon. He had no chair but his box, and no bed save the floor. He was allowed no pen, ink or paper.—Some who had befriended him were arrested, and one of them was beheaded. By an excess of truly parental and Christian refinement and kindness, Frederick was forced to be present at this scene, and was held by four grenadiers with his face towards the window. This horrible barbarity made the prince swoon twice, and afterwards fall into a fever.

To cure this much-loved son of his fever, and his fondness for French literature, his amiable father sent him a Bible, a few devotional books, and a clergyman!!

Need we wonder at the infidelity of Frederick the second, of Prussia? How unhappy a specimen of Christianity was that father, who would have forced this system down his son's throat!

For the Magazine and Advocate.

TO MOTHERS.

There was a man at Carthage, in days long since gone, who for the many crimes he had committed, was condemned to death. When he was being led to the place of execution, he made a request to be allowed to speak to his mother. The request was granted, and the mother was allowed to go up to him. Her son, the criminal, approached as if to whisper something to her, but instead of saying anything to her, bit off a piece of her ear. "I treat you thus," said he to his mother, "to make you an example to all parents who do not take care to bring up children in the ways of virtue." It has been the delightful task of some children to do honor to their mothers, or to their memory; others have had just occasion to blame and accuse them. By early forethought and some exertion, it is pretty much in the power of mothers to determine which of these harvests—of honor and gratitude, or of disgrace and cursing—they shall reap. To mothers, then, especially young ones, we leave the task of making a suitable and profitable application of this story. S. S.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, FRIDAY, DECEMBER 29, 1837,

RANDOM THOUGHTS OF THE SEASON.

Reader, it is what we call a fine Winter's day, this upon which we are writing—a cold, it is true, but a pleasant and a healthy one. All the morning the smoke has been curling tall and blushing in the sunshine, up into the clear blue heaven, and the air around us has thrilled with life and music.

We would like now, despite the cold, to ride for a short time over one of our Vermont mountain-roads, amid a scene like some fairy realm, with the thickly-grouped trees about us, each with its sparkling jewelled top, and with the glittering crystals pendent from its boughs, and the hoar-frost upon its trunk flashing like gems of living light. We love to see Winter as we should see him there, throned and beautiful, with all his regalia and glory around him! It is "not all unlovely"—nay, with other seasons it has its share of charms. It has its own sublimities—its rifted mountains of snow—its lofty pinnacles of ice, crowned with the sunshine, and its robed and awful storms. Ay, and it has its pleasant things, too! Its glorious moonlight nights—its mornings like the one just past—the music of the bells—the "ring of the skater's heel"—the joyous laugh—the stored garner—the plentiful board—the family meeting—the clear hearth-fire and the social circle—these are things peculiarly attendant on Winter, and they give it its charms, and they make it, with all its gloom and its storms, welcome and grateful to us.

And, reader, Winter has brought the present season. By the time this meets your eyes, will have arrived the

season of "the Hollidays"—the season of warm-hearted and reciprocal good wishes, of kindly greetings, and long-anticipated pleasure. It is also the close of the volume and the close of the year, and many thoughts and reflections naturally crowd into the mind. We have entitled this article "Random thoughts of the season," for we were aware that it was a time with which were linked so many associations, that our limits would forbid us to expatiate, and that the remarks we should make would thus, almost of necessity, be crude, disconnected and imperfect. But it is well that the season and circumstances should have a passing notice, and we shall therefore comment thereon, though briefly.

It is then, dear reader, the close of the volume. You and I have not long been acquainted through the medium of this paper, and most probably, personally, we are totally unknown to each other. Yet mind in communing with mind, is not long in contracting an intimacy deeper than that which ensues from a mere formal introduction and the shake of the hand. We are, then, in one sense acquainted with each other. This acquaintance as I have expressed, has been brief—yet it is a pleasant one. It is pleasant, this mental communion. It is pleasant to give utterance to our thoughts and feelings, and to know that they find an answering chord in the deep souls of others. It is pleasant to illustrate the precepts of our Master and to speak of the things of the everlasting Gospel.

I have much to ask of the readers of the Magazine, in the way of charity. I am young, and editorial duties, until my connexion with this paper, were almost entirely new to me. Therefore, youth and inexperience are my pleas in excuse for much that may have been wrong or imperfect. I trust that these faults will gradually wear away, and that I may be the means of doing great and extensive good. I hope, that as Editor and Reader, we shall journey along the path of peace together, pausing now to look at the delicate workmanship of a flower, and now endeavoring to scan with our humble vision some of the more sublime and glorious of the creations of our God—but striving in whatever we do, to take that view of things which shall exalt our intellects, and purify our hearts, and fill us with love and adoration of our common Father, and help to the spread and the growth of "the kingdom of heaven within us"—of the kingdom throughout the world!

And it is the close of the year! The time we have said, of kindly greetings. Yes, the hearts of kindred and friends are made glad by meeting with those whom the lapse of a year, perhaps of many, has separated.—And how many happy groups are there, now, in the homes and by the hearth-stones of our land. How many an aged grandsire bows till his silver locks blend with the sunny tresses of the little one upon his knee—to listen to her joyous and artless prattle, and how many wreathed smiles are there that welcome the long wandering, who has returned to rest beneath the paternal roof again! It is also a time of special memories—when the loved and the absent are called up in more vivid imaginings and their names are oftener, even than they are wont to be, upon the lip. The mother more fondly thinks of her wave-tossed sailor-boy, who is afar upon the blue billows, and the household circle speak in softer words of those who went out from them to rear a new home in the deep shades of the wilderness. There are not those external causes in nature to allure our thoughts, which exist at brighter seasons, and the heart, as it were, is left alone to its own silent but eloquent communings. There is a meeting in some old familiar place, of many who have often met there before, and whom time has long severed—the inquiry is for those who are still absent—and the call thrills over every link in the electric chain of remembrance.

It is, also, a time for reflection, and fitting is it that the year should not pass by without comment and thought.—It is almost the close of another of those periods which peculiarly mark the course of our existence, and another of the ties which detain us earthward is about to

be severed. Let the feelings, the memories and the associations which naturally crowd upon us have a proper and purifying effect. Let us remember that "we are but pilgrims and strangers" here—that sooner or later you and I, dear reader, will watch no more for the close and the commencement of the years. Earth will be nothing to us, and the shadowy hand that opens the portals of the months will not darken *our* path, for we shall be with "the sleepers." We shall look no more for the springing grain or the plump wheat sheaves—for the buddings of Spring and the fallings of Autumn. The storms and cold of Winter, will not cause us to gather in our accustomed places by the hearth-fire, and the sunbeams of Summer, which are so pleasant to us now, will rest in their sweet and solemn beauty upon the green places of our graves.

Reader, now at the close of the volume and the close of the year, the writer prays that these and other thoughts may be the cause to us of peace, joy and blessing, and giving you the best wishes of his heart, for your prosperity in temporal and spiritual things, he bids you, for this year and this volume, a respectful and affectionate FAREWELL. E. H. C.

THE SEVENTH YEAR.

For seven years have I now been connected with this paper as an Editor—toiling, generally, all the time I could spare from my labors as a preacher, and often much of the time that should have been devoted to my preaching labors. I was poor—very poor, and in debt when I commenced. I have advanced but very little from those circumstances, in despite of all my efforts; for more than what I gained by my editorial labors, I lost by the disadvantageous circumstances and position they placed me in as a preacher. I may say, then, that I have not yet received Rachel, (freedom from debt,) although I have earned her; but I trust the present pecuniary difficulties are but the disappointment I find in having been put off with Leah; and that Rachel will yet be mine, also. Surely a labor of twelve or fourteen years in my present mind-and-body-destroying station, will allow me to settle down out of debt, with some good society as their pastor, to enjoy for the remainder of my days, the pleasures of uninterrupted reading and reflection—the society of a chosen few—to cultivate in peace and retirement, the joys of the domestic circle.—With this long and ardently cherished hope—this expression of regret at its past and present disappointment, and mingled fear of the future, I bid farewell to the *seventh year* of my labors as an Editor of this paper, only to begin what may prove another seven year's course of the same cares, toils and disappointments. The will of God be done, for that is best for me, after all. A. B. G.

SMALL, BUT IMPORTANT!

The attention of every one addressed below, is particularly invited to those items which concern him. Read, remember, and act rightly.

1. *Agents* (and Post riders)—Please regulate your lists as early as possible, that we may regulate our edition with the least delay and loss. Where no great increase or decrease is likely to take place, give the discontinued papers to new subscribers, until your list is regulated, and then give us a full, correct statement of all changes, transfers, etc. Remit what you can collect, as early as possible.

2. *Discontinuers*—Please get some good person to take your place. If you can not, send notice of your discontinuance by letter from your *Postmaster*, immediately.—Do not delay, for such delays cost us much every year—and do not make us pay postage, for our burdens in that way, are also, too great.

3. *Delinquents*—After Monday next, each unpaid volume will be charged to you at the rate of two dollars and a half a year. Such are our terms. Some of you we must, also, strike from our list—the heart is sick with waiting on you—we can wait no longer. But we entreat you all, by every feeling of justice and mercy, remember us early.

One offer more, for you. Each of you, who sends us five dollars or upwards, free of postage, before the first of February next, shall be credited with it, and fifteen per cent, additional, on his account—i. e. with \$5.75 for \$5.00, and so in proportion. Can you put your money to better profit, for so short a time?

4. *Subscribers*, generally, are respectfully solicited, once more, to make another effort to get their prompt paying friends or neighbors to subscribe for this paper. They will find it worth the labor and money, and beneficial to the good cause. Those who have already aided us thus, or by prompt payments, are very gratefully remembered. Without such supporters we must have been not only almost, but quite crushed beneath "the pressure." God bless them!

5. *Correspondents*—How shall we thank you! You have done well, and are gratefully enrolled on hearts and books. But, to the work, once more, dear friends!—This is the season for writing and reading. Do the first, and oh, what stores of the latter we will return to you every week! Let each one (including all ministering brethren to whom we send the paper) send us, as soon as may be, a number of articles of suitable brevity and pith, and see what a paper we will send you for months to come! Believe us, friends, and try it.

6. Those who have ordered a discontinuance at the close of this volume, will, as usual, receive the first number of next volume. If it does not induce them to re-subscribe, let them try its virtues on the subscribing propensity of some responsible friend or neighbor.—They will receive no more without ordering them.—Mind, this 6th article is only for those who have ordered a discontinuance already. G. and H.

THE RECORD.

The following, I believe, renders this department as complete for this volume as we can make it.

CONFERENCES.—A Conference was held in Salina, November 15th and 16th. Brs. Montgomery, C. S. Brown, C. B. Brown, N. Brown, Rouseville and Sanderson were present, and each delivered a discourse.—Though the roads and weather were unfavorable, the congregations were respectable. The cause has progressed well in this place under the labors of Br. S. Barnes, and is progressing.

The Worcester county Quarterly Conference met in Phillipstown, Mass., November 22d. Brs. J. Boyden, Moderator; Z. Baker, Clerk. Resolved to plant the standard of the universal Gospel in every town in the county of Worcester, before June, 1838. Eight preachers were present—sermons by Brs. T. J. Greenwood, G. Noyes, and J. Boyden. The meeting was a very pleasant one. Adjourned to meet at such time and place as Br. Noyes may appoint.

A happy Conference was held in Centreville, Ohio, a short time since. Seven discourses were delivered by Brs. G. Messinger, B. Hickox, and E. Beals.

SOCIETIES.—A good society was legally organized in Denmark, Lewis county, on the second Sunday in September. Br. French labors to good acceptance half the time in this place, and one-fourth each, in Burrville and Lowville. The cause in all these places is steadily progressing. A respectable society was also lately organized in Constantia, Oswego county, under the labors of Br. W. Martin.

REMOVALS.—Br. J. Chase from East to West Bloomfield. Br. L. C. Browne, from Fort Plain to Troy—he was so long about moving that I forgot the fact by the time it was completed. L. H. Tabor, from Shoreham to Montpelier Vt. Br. J. Gregory, from Montpelier, Vt., to Charleston, S. C., to supply the place of Br. Fisk who has withdrawn from the ministry. Br. T. D. Cook, from Wolcott, to Gaines. Br. L. Harris, from Springfield, Erie county, Pa., to Troy P. O., Walworth county, Wisconsin Territory. Br. W. Martin, from Cleveland to Constantia, Oswego county. Br. G. Messinger, late of South Bainbridge, will remain in Springfield, Clark county, Ohio, till after next Spring. Br. J. G. Adams from Claremont, N. H., to supply the vacancy occasioned by the resignation of Br. S. Cobb in the first Parish, Malden, Mass.

ORDINATIONS.—Br. T. Barron was ordained in Bridge-water, Vt., November 1st. Sermon by Br. J. Moore. Sermons were also delivered, forenoon and evening, by Brs. J. G. Adams and W. S. Ballou. Br. N. Gunnison was ordained in Brewster, Mass., lately—sermon by Br. J. M. Spear. Sermons were also delivered afternoon and evening, by Brs. Spear and T. K. Taylor.

DEDICATIONS.—The Universalist house in Richmond, N. H., was dedicated, November 22d—sermon by Br. H. Ballou, a native of the town, and whose father was, for many years, the pastor of the Baptist society in that town. The audience drawn by these interesting circumstances, was the largest ever assembled in Richmond. The house is 52 by 40 feet—contains 56 slips, nearly all of which were sold on the day of dedication. Meeting-houses were also to be, and probably have been dedicated in Warren, Mass., December 20th, sermon by Br. M. H. Smith—Lakeville, N. Y., December 13th, sermon by Br. Chase—and Conesus, N. Y., December 14th, sermon by Br. Sanderson. The new meeting-house in Perrysburg, Ohio, was dedicated on the first Sunday in November. Sermon by Br. L. L. Sadler—Brs. T. Strong, H. P. Sage, D. E. Biddlecom and R. Tomlinson took parts in the services. Three other discourses were also delivered by brethren above-named. The house is of brick, 55 by 36 feet, well and neatly finished, with an orchestra, and surmounted by a well proportioned steeple in which is a good toned bell.

A. B. G.

REMITTANCES.—Should be made in United States, New-York Safety Fund, or Eastern States bank bills. These when genuine, and on solvent banks, are next to good drafts on banks, or on good and well known mercantile houses, in this section, for safety and use.—If possible send the above; if not, send such as are next best in New-York city, for which see late Bank note Exchange lists in city papers. G. and H.

CHRISTMAS EVE.

The house was so crowded that many were unable to gain admission to the able address of Br. Smith and excellent concert of our Musical Association. They thus also lost a sight of the decorations of the house, and an opportunity to testify substantially their approbation of the efforts of our friends, and therefore ask a repeat of the Concert. It will be given on

NEW YEAR'S EVE,
Sunday Evening, December 31st,

When an appropriate discourse will be delivered by Br. M. B. Smith, and the same bill of fare, with a few additions and alterations, will be presented by our Choir, (under the efficient direction of Mr. Lane, its excellent leader,) as a New Year's Gift. The congregation will have an opportunity of reciprocating this liberality, and of aiding a Musical Association that not only needs but really deserves all a generous public can find in heart and purse to bestow—a collection will be taken up in the course of the services, to defray the expenses of the evening, and for the benefit of the Choir. A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in January by Br. Sias at Perch River and at Pamela Four Corners in the evening—Br. M. B. Smith at Clinton and at Hampton in the evening—Br. T. J. Smith in Spencer's school-house (Litchfield), and Br. McAdam in Bridge-water—Br. Britton in Lockport at 11 A. M., and at Carthage in the evening—Br. French at Champion village—Br. Hayward at Fly Creek—Br. I. T. Goodrich at Hartwick village—Br. A. C. Barry at Parma.

There will be preaching on the second Sunday in January by Br. Waggoner at Carthage, and at Watertown in the evening—Br. Britton in Salisbury as the friends may appoint.

There will be preaching on the third Sunday inst., by Br. Waggoner at Eatonville and at Esq. Snells in the evening—Br. Britton at Burrville—Br. French at Brownville—Br. I. T. Goodrich at Norwich village.

Br. I. T. Goodrich will lecture at East Richfield on Monday evening 8th inst.

Br. Waggoner will preach at Adams, on Monday evening, the 15th inst., instead of the 13th as noticed last week.

LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last paper

P. S. Chayville, (O.)—D. B. Ferest Lake, (Pa.)—P. M. Plymouth, (Mich.) for A. B. and J. B. G. B. R. Phelps—T. S. West Gorton—Z. A. Pina Grove—S. L. Prattburg—P. M. Flankinville, for P. R.—A. C. South Onondaga—E. T. Louisville—P. M. Shehegan, (Pa.)—B. F. Erieville, for self, N. D., and J. P. S.—J. L. P. New-Brunswick, (N. J.) for self, W. M. and O. S.—J. B. Sippican, (Mass.)—C. L. Attica, for self, R. E. and C. E.—P. M. Gilbertville, for J. S.—S. F. Bristol, for N. S.—P. M. Alexander, for J. R.—W. S. Lima, for self, L. B. and D. T.—B. D. Mt. Hope, for self, D. C. G. H. N. D., for self, J. P. D. North Wolfboro', (N. H.) for self and C. E.—P. M. Monroe-ton, (Pa.) for S. and L.—W. V. Charleston, Four Corners—Rev. S. B. Salina, for S. R. J. W. J. C. E. and T. S.—P. M. Canal, for G. R.—W. M. Guilford Centre, (Vt.)—P. M. Clarence, for E. E.—P. M. Perrinton, for J. C. and S. H.—J. H. Pembroke, for self and J. H. A.—P. M. Canandaigua, for W. M. G. M. B. and H. C.—C. H. Tuscarora—P. M. Cooperstown, for C. T. and O. W.—P. M. Nelson, for M. B.—J. W. Richmondville, for D. W. J. J. R. E. E., W. D. S., M. C. E. M. B. S. K., T. F. C. and D. Z.—J. H. S. Chestertown—P. M. Worcester, for E. H. and P. B.

POETRY.

THE SLEEPERS.

They are sleeping! Who are sleeping?
Children wearied with their play;
For the stars of night are peeping,
And the sun hath sunk away.
As the dew upon the blossoms
Bows them on their slender stem,
So, as light as their own bosoms,
Balmy sleep hath conquered them.

They are sleeping! Who are sleeping?
Mortals, compassed round with wo;
Eyelids wearied out with weeping,
Close for very weakness now;
And that short relief from sorrow,
Harrassed nature will sustain,
Till they wake again to-morrow
Strengthened to contend with pain.

They are sleeping! Who are sleeping?
Captives in their gloomy cells;
And sweet dreams are o'er them creeping,
With their many colored spells.
All they love—again they clasp them,
Feel again their long lost joys;
But the haste with which they grasp them,
Every fairy form destroys.

They are sleeping! Who are sleeping?
Misers, by their hoarded gold;
And in fancy now are heaping
Gems and pearls of price untold.
Golden chains their limbs encumber,
Diamonds seem before them strewn;
But they waken from their slumber,
And the splendid dream is flown.

They are sleeping! Who are sleeping?
Pause a moment, softly tread;
Anxious friends are fondly keeping
Vigils by the sleeper's bed!
Other hopes have all forsaken—
One remains—that slumber deep;
Speak not, lest the slumberer waken
From that sweet, that saving sleep.

They are sleeping! Who are sleeping?
Thousands, who have passed away,
From a world of wo and weeping,
To the regions of decay!
Safe they rest the green turf under;
Sighing breeze, or music's breath,
Winter's wind, or Summer's thunder,
Can not break the sleep of death!

TAKE CARE!

It is singular how *very* thoughtless and imprudent are our females in regard to their health. Warning after warning, enforced by numberless instances of their truth, appears to fall as unheeded on their minds, as if *they* were not meant in them. The following excellent article is another, that *possibly* may reach one, or two; but how many that read it, will disregard it in a week, and be added to the list of those who have perished so foolishly!

A. B. G.

DANCING.

To those who are in the morn of life, nothing seems more desirable than amusements. The gayety of youth, the light and gladsome feelings of those who are in the spring time of existence, naturally incline them to seek those recreations which will bring them in contact with kindred spirits, and give expression to the lively sensations of the heart. I am not of that number who wish to check these desires, nor do I consider it right or beneficial to take from the young, innocent pleasures and harmless amusements. But it should be our study to have all amusements beneficial, and our wish to have all the pleasures of the young so regulated, that while they shall relax the mind, they may not injure the health and morals.

No amusement is more common than dancing; and as it is generally conducted, none is more injurious to the young. Dancing in itself considered, is a harmless, healthy pleasure. In many nations it is a religious duty. We are informed that David danced before the Lord; and in our land and day, we know that one sect regard this as the most acceptable way to serve the God of salvation. But as this practice exists among us, it has prejudiced one-half of the world against it, and injured the other. Who can see a young female in the depth of Winter, arrayed for a ball, and compare her frail covering, with the comfortable garments she has thrown aside, and not

feel sure that she is doing herself a great injury? Can any one follow her to the crowded hall, and see her, after throwing herself into a profuse perspiration, seek the coolest place that her fevered brow may be refreshed with the cold air, and not be sensibly impressed with the fact that bitter sufferings will be the price of such imprudence? Can any person see the throng leave the heated atmosphere of the ball room, and descend to the chilling supper room, where every thing is laid to tempt the appetite, and not wonder that the consumption does not carry off a larger number of the most amiable of our race? Who can follow the company home through the cold, as the light of day streaks the horizon, and see them enter a cold room, or throw themselves upon a still colder bed, and not feel that such amusements are the ruin of health, and those who thus purchase it at the expense of all that is dear. I have seen a fond mother watch the progress of a disease as it wastes away the life of a lovely daughter, say with tears of sorrow, "she was always well till she attended that ball."

A circumstance fell under my own observation, which will illustrate this better than any thing else that I can offer. During one of the coldest days of last December, a young lady entered the room in which I was sitting, prepared for a ball. The dress was uncommonly light and frail, and as I had seen her before, warmly clothed, I ventured to suggest to her that she was exposing herself unnecessarily. She always dressed so when she attended a ball, was the reply. To the remark that she would be exposed in the ball room and on her return home, if she did not provide herself with garments better suited to the weather; she made the reply, that she was always careful, and that the carriage in which she should ride was warm and comfortable. She attended the ball, was subject to more than the usual exposure; and returned late in the night, if not early on the next morning. I saw her about noon the next day; she appeared like another being; and I could hardly realize that intelligent beings could call that pleasure or amusement, which could transform in a few hours, a sprightly, healthy girl, into a faded, dejected, worn out creature, suffering from excitement, and laboring under a fearful cold. I never saw her from that hour; but her story has been told, her race was run; the melancholy peal of the passing bell, has announced to her friends that another has been added to the congregation of the dead,—and those who loved her most have wept over her early death, and have embalmed her in their holiest affections. From the evening in question up to the hour of her death, she was a stranger to health.

To the youth who read this, to parents and guardians I would say, be careful, that while you amuse yourselves, and seek amusement for others, you do not sow the seeds of consumption,—that you do not impair the natural strength of the body, unless you wish to find an early grave, and leave those who love you well, to mourn over your untimely death.—*Trumpet.*

THE CROSS.

"God forbid that I should glory save in the cross of Christ!" was the feeling exclamation of an apostle that had a mind that could comprehend the moral sublimity of the exhibition on the cross, and would not shrink back from acknowledging the authority and majesty of the crucified Galilean. The sublimity of that exhibition is not known and felt as it should be. The record, the story of it, is too common to be studied much, and is too often passed over without heeding the thrilling incidents therein related. There is much to make the Christian glory in the cross, and cause him to triumphantly point to the story, when the skeptic would tell him that the meek Son of Mary was an impostor. The story of the cross has softened more than one hard heart, and opened more than one prejudiced mind to receive the truth. The Christian may well glory in the cross! How utterly forgotten was self—how mindful was Jesus in the hour of extreme agony to provide for his mother, and how like a God was the holy prayer he offered for his enemies.

Reader! wouldst thou have thy faith in Jesus quickened? Read then, and meditate on the story of the cross!—*Ladies' Repository.*

THE COMET.

Is it not a grand and vast conception that this wan and misty orb has been travelling swifter than the swiftest cannon ball, through the dim realms of space, since our Saviour slept in the manger at Bethlehem, and the star in the east lit its fires for the wise men's eyes? Is it not like divinity, that power of astronomic prophecy, which pierced the curtains of the future, and foretold the events of this blazing world? Looks it not like sharing attributes with Omnipotence, and circumventing God? And when this generation shall be slumbering in the dust, that predicted orb will again "stream its horrid hair" across the sky. When the lover who has now looked at it with his mistress, shall become a patriarch among

his children; when the child now hisping its early inquiries about the wandering star, shall tell the tale in after years to some grand-babe, throned on her knee—then the comet will come again! What changes—what revolutions—what convulsions of states and empires—will chance ere then! My soul expands into a sense of sublimity, as I reflect on the vast world of events between. How many ties will be severed—how many hearts broken, how many tears be shed! Yet while on earth these vicissitudes will advance and vanish, in that far element above and around us, this luminous globe shall wander with its train—flashing and glowing through the fields of immensity. Thought itself—imagination in her boldest flight—sinks with wearied wing, unable to grasp the stupendous, boundless theme! "Truly, said the ancient minstrel: "When I survey the heavens, the work of thy fingers—the moon and stars which thou hast ordained—then I say what is man that thou art mindful of him, or the son of man that thou visitest him?"—*Kyck-erbocker.*

DEATHS.

In New-Hartford, December 15th, after a long illness, JONATHAN RICHARDSON, Esq., aged 60 years, formerly of Newton, Mass. He held the office of Justice of the Peace for the last 27 years, and was constantly entrusted with important and confidential business by the community in which he lived. Until his 28th year, (about which time he removed to this country,) he was a Calvinistic Baptist; but shortly after, his Christian charity demanded, and found in the Bible, a more enlarged faith. He was one of the earliest members of the Universalist society of New-Hartford, (then Whitestown,) the oldest of that order in the State—and aided in erecting their meeting-house, the oldest now standing in the State.—He was generally a Trustee, and constantly an active, upright member. The faith he adored by his conduct and supported by his means, for the latter half of his life, supported him abundantly in the trials of sickness and death; and his last days were spent in frequent efforts to inculcate its importance, goodness and truth on those around him. A bereaved widow and numerous children deplore their loss of an exemplary and affectionate head—other relatives, friends and community, of a warm friend, a sage adviser, and an honest and industrious citizen. His family are supported by the same hope that sustained him.

The funeral was attended Sunday 17th inst., in the Universalist meeting-house, and a discourse delivered to a very crowded audience, from Heb. xi: 4—"He, being dead, yet speaketh"—by A. B. G.

In Canton, St. Lawrence county, August 9th, Mrs. BELINDA GILL, aged 48 years—and on October 11th, RUTH JULIA ANN GILL—the wife and daughter of Mr. Giles Gill. Last June Mrs. G., attended the St. Lawrence Association—it was the last public assembly of the faithful she mingled in. Immediately afterwards she was attacked with typhus fever. She died as she had lived, a believer in God's universal goodness. At the time of her death, other members of the family were reduced so low by the same disease, that the funeral services could not be attended to. The fever continued its ravages till all but Mr. Gill had been attacked with it.—At last the daughter died. The rest are recovering, and were able to attend the funeral services on November 5th, when an appropriate discourse was delivered by Br. Briggs.

In Harrisville, Medina county, Ohio, October 5th, Mr. JOEL BRIGHAM, formerly of Dunkirk, N. Y., in the 52d year of his age. I called to see him a short time previous to his disease, and found him as he had always been, rejoicing in the faith of universal salvation. He earnestly requested that a Universalist clergyman might preach his funeral sermon—but as we were all absent at that time, it was performed by a Methodist clergyman. I speak the language of all in saying that he was universally beloved as a neighbor—that his life and death were those of the righteous. S. HULL.

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